This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

THE

MONTHLY REVIEW;

OR,

LITERARY JOURNAL,

ENLARGED:

From MAY to AUGUST, *inclusive*,

M, DCC, XC.

With an APPENDIX.

C. L. 22

" ——*Major rerum mihi naſcitur ordo,*
" *Majus opus moveo.*" VIRG. Æn. vii. 44.

" But you who ſeek to give and merit Fame,
" And juſtly bear a Critic's noble name—
" Be niggards of advice on no pretence,
" For the worſt avarice is that of Senſe.
" With mean complacence ne'er betray your truſt,
" Nor be ſo civil as to prove unjuſt.
" Fear not the anger of the Wiſe to raiſe;
" Thoſe beſt can bear reproof, who merit praiſe." POPE.

VOLUME II.

YORK LIBRARY
NEW-YORK

LONDON:

Printed for R. GRIFFITHS;

AND SOLD BY T. BECKET, IN PALL MALL.

MDCCXC.

Repair No. 364/06

TABLE

TO THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Royal and other Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see our *Index*, printed at the End of this Volume.

A

ACADEMIES, Foreign, Transactions of, *viz.*
——— of Peterſburgh, Vol. I. 526
——— of Gottingen, for 1787 and 1788, 549
——— of Rotterdam, Vol. IX. 560
Adair, Mr. Memoirs of, 229
Adams on Viſion, 324
Addreſs of William Bull, &c. 107
——— of the National Aſſembly, 473
Adventurers, a Farce, 106
Adventures of Edward Bomſton, 525
Ælfric, Archbiſhop of Canterbury, Commentary on, 387
African Aſſociation, their Proceedings, 60
Agander's Tranſlation of Lagerbring's Hiſt. of Sweden, 572
Agriculture. See *Falconer*.
Amoreux—Notices des Inſectes de France, 576
Amuſement, a Poem, 196
Anderſon on Commerce, 376
Antipugiliſm, 362
Antiquities of Athens, Vol. II. 316
Appeal to the Inhabitants of Birmingham, 359
Applegarth's Apology, 240
Archæologia, Vol. IX. 8
Argonaut's Letters on Nootka Sound, 458
Arnold Zulig, 353
Aſhdowne on the Opinions reſpecting Chriſt, 475
Aſiatic Reſearches, 515
Aſtronomy. See *Wollaſton*.
Aufrere's Tranſlation of Goethe's Tribute to Ulric of Hutten, 88

B

Bankrupt Laws. See *Cook*.
Barnard on Chriſt's Divinity, 239
Barry's Letter on Boxing, 112
Batavian Society at Rotterdam, their Tranſactions, Vol. IX. 560
Bath Guide, 105
Baviere, Mad. de, her Letters tranſlated, 113
Beatrice, or the Inconſtant, 463
Beddoes's Chemical Experiments, 28
Beilby's Sermons, 484
Belſham's Eſſays, 1
Belſham's Sermon, 476
Bengal, Tour from, to Perſia, 152
Bibliotheca Americana, 474
Bicknell's Doncaſter Races, 463
Biſſet's Sermons, 412
Blair's Sermons, Vol. III. 190. 297

Blaymires's Christian's Spelling-book, 467
Bligh's Narrative, 332
Bomston, Edw. Adventures of, 525
Bonbôte's (Mrs.) Ellen Woodley, 351
Boswell, Mr. Epistle to, 461
Bounty, armed Ship, Narrative of the Seizure of, 332. 363.
Bousfell's Ram's Horn sounded, 246
Bowles's Grave of Howard, 462
Boxing. See *Barry*.
Brisson, M. de, Account of his Shipwreck, 69
Brown's two Orations at Utrecht, 513
Bruce's Travels, 183. 270. 422
Brunoniad, a Poem, 356
Buchanan on the Typhus Fever, 102
Burn's Letters to Priestley, 241
Burnaby's Two Charges, 364

C

Campbell on the Four Gospels, 121. 249. 404.
Cancers. See *Fearon*.
Carlisle, Countess of, her Thoughts, 361
Catlow's Serm. on Education, 366
Catteau—Tableau général de la Suede, 574
Caution to those who use Sheridan's Dictionary, 114
Cepede, Count de la, his Natural History of Serpents, 504
Champion's Poems of Ferdosi, 369
Characters and Anecdotes of the Court of Sweden, 437
Charlesworth's Sermons, Vol. II. 364
Chew of Tobacco, 471
Cheyt Sing, a Poem, 234
Clark on the Unity of God, 364
Clarke (Sir W.) on the Health of the Poor, 348
Coetlogon's Sermon on the Messiah, 246
Colles's Reports, 99
Commentationes Soc. Reg. Gottingensis, 549
Commerce, Anderson's Hist. of, 376
Companion to the Leasowes, &c. 473
Conduct of the Parliament of 1784 considered, 469
Considerations on the Dissolution of Parliament, 236
——— on revising the Liturgy, 401
Constables, Duty of, 348
Constitutional Connect. between Gr. Brit. and Ireland, 107
Conveyancing, English, adapted to Scotland, 228
Cook on the Bankrupt Laws, 2d Edition, 228
Corn. See *Representation*.
Correspondence with the Reviewers, 247. 248. 367. 368. 485—488
Courtenay's Philosoph. Reflections on the French Revolution, 201
Coxe's Letter to Price, 244
Critical Period, 237
Criticism, Art of, 94
Curioni—Grammaire Italienne, 350

D

Dalrymple on Spanish Pretensions, 357
Debt, imprisonment for, unconstitutional, 347
De Clifford, Ld. his Letter to the Electors of Downpatrick, 229
Deiman and *Van Troostwyk*, their Descr. of an Elect. Machine, 542
De Laune's Plea, Abridg. of, 475
Delgada's Transl. of the Pentat. 38
De Non's Travels in Sicily, 24
Devil on Two Sticks in Engl. 390
Dialogue on the Revenue Laws, 346
Dialogues on Swedenborg's Writings, 476
Doddridge, Dr. Letters to and from, 453
D'Ohsson's Hist. of the Ottoman Empire, 165
Doncaster Races, 468
Dornford's Translat. of Pütter on the Germanic Empire, 265
Duelling, Strictures on, 361

Dundas's

Dundas's India Budg. Obs. on, 227
Duty of a Member of Parl. 237

E

Earl Strongbow, a Novel, 414
Education. See *Williams*.
Edwards's Speech at Jamaica, 349
Edwin and Julia, 351
Effusions of the Heart, 245
Electrical Machine, Description of a new one, 542
Eliza Beaumont and Harriet Osborne, 465
Ellen Woodley, 351
English Peerage, 82. 339
Epistle to Mr. Boswell, 461
Epistola Macaronica, 353
Essay on Shooting, 149
Essays, philosophical, historical, and literary, 1

F

Fair Hibernian, 465
Falconer on the Health of Agriculturists, 103
Farley on Imprisf. for Debt. 347
Faulkner's Obs. on Insanity, 104
Fearon on Cancers, 3d Edit. 459
Ferdosi's Poems, 369
Fewer. See *Buchanan*.
Flood's Speech, 110
France, History of 440
——— Revolution in, Tracts relating to, 73. 357. 470. 473.
Francklin's Tour from Bengal to Persia, 157

G

Gallery of Portraits of the National Assembly, 73
Geddes's Epistola Macaronica, 353
German Empire. See *Dornford*.
Gilpin's Observations on Picturesque Beauty, 173
Girle's Charity Sermon, 484
Gisborne on Moral Philosophy, 85
Gloucester Water. See *Hemming*.
Goethe. See *Lafaure*.
Gospels. See *Campbell*.
Gottingen, Mem. of the Royal Society at, for 1787 & 1788, 549
Grafton, Duke of. See *Hints*.
Guardian. See *Journal*.

H

Hamilton's Letter to the People, 469
Hankin's Reflections on Smuggling, 470
Hastings, Mr. Letters relating to his Impeachment, 458
Heerfort and Clara, 465
Hemming's History of the Gloucester Water, 104
Hints for Hot-beds, 102
Hints to the New Association, 4th Edition, 343
Histoire de la Régence, 101
Historical Pocket Library, 350
Historic Tales, 464
History of France, 440
——— of the late Revolution in Holland, 449
——— of York, 466
Hobson's Remarks on Croft's Sermon, 244
Holland, History of the late Revolution there, 449
Holmes on the Materiality of the Soul, 382
Horsley, Bp. Letters to, 114, 118
——— Tracts, 115
Hottentots. See *Paterson*.
Howard, Mr. Grave of, a Poem, 462
Huntingford on the Laws of Masters and Servants, 348
Huntingford's Visitat. Serm. 365
Hutton, Dr. *Original* Letters to, from M. de Luc, on the Theory of the Earth, 206. 582

I and J

Imperial Election, &c. 360
India, Short Review of the British Government there, 461
——— Letters from, 436
Indies, East, Tracts relating to, 146. 152. 369. 456, 457. 458.
Inrolling Deeds, &c. See *Blowden*.
Insanity. See *Faulkner*.
Insects of France, Remarks on, 376
John of Gaunt, Advent. of, 416
Jones's Serm. at Canterbury, 480
Journal of Proceedings on board the Guardian, 114

Ireland, Publicat. rel. to, 99. 107
Julius, or the Natural Son, 462
Jure divino, 17
Juvenile Tatler, 467

K

Keate's Addreſs of W. Bull, 107
——— Examiaation of Price and Prieſtley, 474
Knox's Conſiderations on the State of the Nation, 106
Krauter's Examinat. of Levi, 117
———'s Supplement to Do. *ib.*

L

Lagerbring. See *Agander*.
Lavington's Sermons on the Caſe of Deſertion, &c. 245
Le Couteur's Letters from India, 456
Letter from Pope Pius VI. 113
—— to the Biſhop of St. David's, 114
—— from Lord de Clifford, 229
—— to Dr. Parr, 235
—— to the Rev. J. Martin, 239
—— to the Lord Mayor, 245
—— to the Friends of the Repeal of the Teſt, 358
Letters, Four, on Stockdale's Trial, 99
—— from the Emperor, 359
—— to and from Dr. Doddridge, 453
—— of one of the Commons, 458
—— to the Lincolnſhire Graziers, 466
—— from Lord Rodney, 472
Lettres de l'Abbé Dem. Seſtini, 489
Liturgy, Conſiderations on reviſing the, 401
Lofft's Hiſtory of the Teſt Act, Obſervations on, 238
——— Vindication of, 358
Love in many Maſks, 356
Luc, M. de, his *Original* Letters to Dr. Hutton, on the Theory of the Earth, 206, 582

M

M'Nayr's Syſtem of Engliſh Conveyancing, &c. 288
Madan, Rev. Spencer, Addreſs to, 243
——— his Sermon on the Diſſenters' Claims, 246
Mainwaring's Viſitation Do. 366
Mammuth, a Novel. 338
Man, moral and philoſophical Eſtimates of the State of, 147
Martin, Rev. J. Letter to, 239
Mary, a Fiction, 352
Mayow. See *Beddoes*.
Mears's (Lieut.) Memorial, 458
Memoirs of Mr. Adair, 229
Mine, a Poem, 55
Mirabeau's Gall. of Portraits, 73
Mitford's Additions to his Hiſtory of Greece, 465
Monſters, Account of their Barbarities, 473
Mores's Commentary on Ælfric Abp. of Canterbury, 387
Munro, Capt. Defence of, 362

N

National Aſſembly of France, their Addreſs to the People, 473
Nature. See *Peart*.
New Teſtament. See *Niſbett*.
Negroes. See *Niſbet*.
Negroe Slavery. See *Slave-trade*.
Niſbett's Illuſtrat. of the N. T. 119
Niſbet on the Capacity of Negroes, 120
Nootka Sound. See *Argonaut*. See *Spain*.
Norman Tales. 352
Nova Acta Acad. Scient. Imperialis Petropolitanæ, &c. Tom. I. 526

O

Obſervations on the Tobacconiſts' Petition, 110
——— on Dundas's India Budget, 227
——— on the Slave-trade, 232
——— on Lofft's Hiſt. of the Teſt Act, 238
——— on the Teſt, by a Country Curate, *ib.*
——— on the Origin of the Teſt, 471

Ode

Ode on the View of France, 357
—— on the D. of Dorset's Marriage, *ib.*
O'Dogherty's Epitome of the History of Europe, 336
Ottoman Empire, Hist. of, 165
Owen on the Modes of Quotation used by the Evangel. Writers, 321

P

Parliamentary Reform, Mr. Flood's Speech on, 110
Parr, Dr. Letter to, 235
Parry's Remarks on the Warwick Resolutions, 471
Paterson's four Journeys among the Hottentots, 398
Patriot, 237
Pearce's Serm. on the Test, 247
Peart on the Princip. of Nature, 97
Peerage. See *English*.
Pentateuch. See *Delgado*.
Petersburgh, Imper. Acad. of Sciences at, their Transf. Vol. I. 526
Petre, Lord, his Letter to Bishop Horsley, 118
Philosophical Transactions, Part II. for 1789, 50. 155.
Philosophy, Moral. See *Gisborne*.
Philo-Theodosius, 108
Picturesque Beauty. See *Gilpin*.
Pindar, Peter, his Benevolent Epistle to Nichols, 234
—— Rowland for an Oliver, *ib.*
—— Advice to the Laureat, 447
Pingeron's Edition of Sestini's Letters, 489
—— Selection of Projects for the public Welfare, 546
Plowden on inrolling Deeds, 98
Poor. See *Clerke*, Sir William.
Postscript to the New Bath Guide, 105
Pott's Two Sermons, 365
Priestley's Letters to Burn, 241
—— Familiar Letters, Parts I. and II. 242
—— —— Part III. 243
Proceedings of the Afric. Assoc. 60
Putter. See *Dornford*.
Pye's Amusement, a Poem, 196
Pyrenées, Obs. made in the, 499

R

Radcliffe's Translat. of a Journey through Sweden, 143
Ramond de Carbonnieres—*Observ. faite dans les Pyrénées*, 499
Ranby's Observations on the Tobacconists' Petition, 110
Recueil de differens Projets, &c. 546
Redemption, a Poem, 459
Rees's Two Sermons on Robinson's Death, 479
Reflections on Faith, 129
Reports of the Humane Soc. 229
Representation of the Lords, on Corn, 466
Retrospect of the Conduct of Administration, 469
Revenue Laws, Dialogue on, 346
Review of the British Government in India, 46
Robinson's Cometilla, 467
Rodney, Lord, Letters from, 472
Rotterdam, Transact. of the Batavian Society there, Vol. IX. 560
Rousseau's Confessions, 2d Part, 564
Rowley's Truth vindicated, 459

S

Sacred Poetry, 356
Sargent's Mine, a Poem, 55
Sermons, collective, by Blair, Vol. III. 190, 297
—— by Lavington, 245
—— by Charlesworth, 364
—— by Pott, 365
—— by Bissett, 412
Sermons, single, 246, 247. 365. 366. 476—485.
Serpents, Natural History of, 504
Sestini, Abbé, his Letters from Italy, &c. 489
Sheffield, Lord, his Observations on the Slave-trade, 232
Sheridan's Dict. See *Caution*.
Shooting, Essay on, 149
Sicily. See *De Non*.
Slave-trade indispensable, 233
—— other Tracts relat. to, 120. 232, 233. 349.
Smith's (Mrs.) Ethelinde, 161
Smuggling, Reflections on, 470

Soul,

Soul, Holmes on the Materiality of the, 382
Spain, Tracts relative to the Dispute with, 359. 458
Speech on Parliam. Reform, 469
Speeches on the French Revol. 470
Statement of Facts relative to Nootka Sound, 458
Steele's Tracts, 360
Stephenson's Sermon on Mrs. Ray, 484
Stockdale's Trial, 100
——— Four Letters on, 99
Strictures on Duelling, 361
Stuart's and Revett's Antiquities of Athens, Vol. II. 316
Swain's Redemption, a Poem, 459
Swedenborg's Writings, Dialogues on, 476
Sweden, Journey through, 143
——— Characters and Anecdotes of the Court of, 437
——— See *Agander*. See *Catteau*.
System of polite Learning, 113

T

Taprell's Serious Advice, 120.
——— Sermon, *Glory to God*, &c. 485
Test and Corporat. Acts, Tracts rel. to, 20. 238, 239, 241, 244 246, 247. 353. 358, 359. 471
Thomson's Mammuth, 338
Thorkelin's Edition of Mores's Commentary on Ælfric, 387.
Tobacconists, their Petition. See *Ranby*.
Toulmin's Life of Mort, 363
Tour through Part of France, 138
Townsend's Brief Rejoinder, 120
Town Talk, &c. 360
Travels, in Sicily, by De Non, 24
——— in France, by Mr. Villiers, 138
——— in Sweden, by a Dutch Officer, 143
——— in Persia, by Mr Franklin, 152
——— in Abyssinia, by Mr. Bruce, 183. 270. 422
Travels among the Hottentots, by Lieut. Paterson, 398
——— in Italy, Sicily, and Turkey, by M. Sestini, 489
Trial of Mrs. Rybot, and Mrs. Sheridan, 467
——— of Mrs. Cecil, and Mrs. Bartellot, 468
——— of Rhynwick Williams, *ib.*
Trotter's Review of the Naval Medical Department, 250

U and V

Ulric of Hutten. See *Aufrere*.
Verhandelingen van het Bataafsch Genootschap, &c. Vol. IX. 560
Villiers's Tour through France, 138
Vindication of the Doctrines of the Church, 116
Vision, Adams's Essay on, 324

W

Watson, Bishop, Considerations on revising the Liturgy, 401
Weaver on the Catechism, 245
White's (Jos. Esq.) Earl Strongbow, a Novel, 414
——— John of Gaunt, 416
——— (Dr.) Statement, 235
Williams (Rev. David) on Education, 30
——— Lectures on political Principles, 394
——— (Miss) Julia, a Novel, 334
——— (Capt.) Narrative, 457
Wiltshire, from Domesday-book, 327
Withering's Botanical Arrangement, Part I. Vol. III. 101
Wollaston's Specimen of an Astronomical Catalogue, 306
Wyndham—Wiltshire, 327

Y

York, History of, 466

Z

Zouch's Visitation Sermon, 484

THE

MONTHLY REVIEW,

For MAY, 1790.

ART. I. *Eſſays, Philoſophical, Hiſtorical, and Literary.* 8vo. pp. 466. 5s. Boards. Dilly. 1789.

CONSIDERATE readers will not expect, in a volume of miſcellaneous eſſays, (eſpecially where the writer allows himſelf ſo wide a field of ſpeculation, as the author who now comes under our notice, has taken,) that any ſingle ſubject ſhould be treated with ſyſtematic exactneſs, or undergo a thorough diſcuſſion. If, however, an eſſayiſt hopes to engage any degree of public attention, he ought to advance ſome new opinions, caſt ſome new light on old topics, or, at leaſt, exhibit familiar ideas in a form more perſpicuous and pleaſing, than any in which they had before appeared. How far the author of this volume has, in any of theſe reſpects, anſwered the reaſonable expectation of the public, it is now our buſineſs to inquire.

Theſe eſſays, which are thrown together promiſcuouſly, might, with ſome advantage, have been claſſed under the ſeveral heads of Metaphyſics, Theology, Morals, Policy, Hiſtory, and Criticiſm. At leaſt, it will be convenient to us to bring them before our readers, according to this arrangement.

The volume opens with a brief but accurate ſtatement of the leading arguments on the metaphyſical queſtion of Liberty and Neceſſity; from the reſult of which, it appears, that the author ranks himſelf among the Neceſſarians. In another eſſay (XV.), he examines Mr. Locke's notion on this ſubject; in order to ſhew that, in the inveſtigation of this queſtion, he ſuffered his judgment to be biaſſed by the prevailing prejudice againſt the doctrine of neceſſity, ſo far as to prevent him from admitting all the premiſes, which are requiſite to arrive at the concluſion, and even to induce him to adopt the diſingenuous artifice of uſing ambiguous language, in order to diſguiſe the impreſſion, which the arguments in favour of this doctrine had made on his

mind. The author attempts, not without evidence, to prove that Mr. Locke, in his 21ſt chapter, when he argues clearly, argues in defence of the ſyſtem of neceſſity; and that when he argues obſcurely, it is on the ſide of liberty.

The queſtion concerning materialiſm is alſo, in the XIXth eſſay, briefly diſcuſſed; and after a fair repreſentation of the principal arguments on each ſide, it is given as the author's opinion, that perception is neither the property of a diſtinct ſubſtance, nor eſſential to matter, but is ſuperadded, as an adventitious property, to certain organical ſyſtems of matter.

The importance and utility of metaphyſical ſtudies, are maintained, in eſſay X. againſt Mr. Knox; and the author, fairly enough, expoſes the futility of Mr. K.'s reaſoning, or, rather, declamation, on this ſubject: but the queſtion is treated too ſuperficially to ſatisfy thoſe who wiſh to determine, with accuracy, the value of metaphyſical ſpeculations.

Several of theſe eſſays relate to ſubjects of theology. In theſe, (IV. V. XIII. XXII.) a conciſe ſketch is given of the leading arguments in ſupport of Chriſtianity; a pleaſing picture is drawn of the ſpirit of our holy religion; and it is ſtrenuouſly and ably maintained, that reaſon is the ſole judge both of the evidences and doctrines of revelation. On the laſt topic, the author, however, aſſerts that the bulk of the unlearned are wholly incompetent to form a judgment on theſe ſubjects: an aſſertion that would lead to concluſions which he would not, perhaps, be willing to admit.

Under the head of morals, in the VIIth eſſay, the writer examines whether, if there were no future ſtate, it would be the intereſt of every individual, to adhere invariably to the practice of virtue; and, determining the point in the negative, he infers the abſolute neceſſity of religious principles and expectations, in order to ſupport the intereſts of virtue.

On the important ſubject of education, the author advances ſeveral judicious obſervations. What is ſuggeſted in this eſſay (XIV. p. 226.), on the propriety of providing, in our public ſchools, for the religious inſtruction of youth, merits particular attention:

'When an intimate acquaintance with the learned languages, and with thoſe various kinds of knowledge which are to be derived from a ſtudy of the moſt celebrated writers in thoſe languages is acquired, the proper period arrives for a removal to the univerſities, where a regular ſuperſtructure may be erected upon the extenſive and ſolid foundation which has been previouſly laid. It is with reluctance that I preſume to paſs any cenſure upon the general mode of inſtruction adopted by thoſe learned and noble ſeminaries: I am well convinced that with right diſpoſitions, and with a mind properly prepared and cultivated, a youth may make as rapid improvements in every

every branch of uſeful knowledge at Oxford or Cambridge as at any ſeat of learning in Europe: of this, the many great and illuſtrious characters formed there, afford the moſt honourable and deciſive proofs. Surely, however, in Chriſtian ſeminaries of education, it would not be improper to pay a ſomewhat greater degree of attention to the inculcating of the principles of the Chriſtian religion. It is moſt certain that, excellent as it is in itſelf, and firm as is the evidence on which it ſtands, it can never be expected to produce any conſiderable effect where it has not been regularly and ſyſtematically taught. If the philoſophers of Greece and Rome made it their great object to explain, and thought their time well employed in inculcating the tenets of the ſeveral ſects to which they were attached, can it be thought unworthy the attention, or beneath the dignity of Chriſtian philoſophers, to explain and inculcate the tenets of a divine revelation? In fact this ought to be a primary object of education in a Chriſtian country; but then it ought to be conducted in the true ſpirit of philoſophy as well as of Chriſtianity. What ſhould we have ſaid had we been informed, that it was the practice of the Grecian ſages to exact from their pupils, at their admiſſion into the celebrated ſchools of antiquity, an expreſs declaration of their aſſent to thoſe very tenets which were to be made the ſubject of future enquiry? How prepoſterous would it have appeared to them,—how contrary to the ſpirit of philoſophy, had the public profeſſion of an exploded ſyſtem been extorted from them by the ſtate, in order to qualify them for the office of public inſtructors!—A ſyſtem originally framed in an age of comparative darkneſs, by men in no reſpect more, but in many reſpects leſs capable of forming a judgment agreeable to truth than themſelves: how would they have diſdained to fetter their ardent minds, which in the purſuit of truth ſo often "paſſed the flaming bounds of place and time" in ſuch ignoble ſhackles!—How would they have felt themſelves degraded, and how low would they have ſunk in their own eſtimation, by ſuch mental proſtitution! Yet this is the wretched, the barbarous plan which ſtill prevails in what we are pleaſed to call this enlightened age and country. It is a certain and melancholy truth, that the moſt able and intelligent men in our univerſities are afraid to invite the attention of youth to the free inveſtigation of the principles of Chriſtianity, becauſe by ſuch an inveſtigation the inconſiſtency of their own conduct would appear in too ſtriking and painful a point of view; and very ſerious inconveniencies would ariſe from exciting in the minds of thoſe who are intended for public teachers of that religion, doubts and ſcruples reſpecting the lawfulneſs of complying with thoſe conditions which the ſtate has unhappily thought neceſſary to enjoin.'

In treating on the ſubject of policy (E. VIII.), the eſſayiſt vindicates, with great clearneſs and ſtrength of argument, Mr. Locke's principles, againſt the objections of Soame Jenyns, in his Eſſay on Government. He then examines (IX.) Dr. Price's notion of civil liberty; and endeavours to prove that it cannot be enjoyed in the extent for which Dr. P. con-

tends. He charges the Doctor with confounding the ideas of liberty and power; maintains that liberty conſiſts in a total exemption from unneceſſary reſtraint; and that power is no otherwiſe deſirable than as it contributes to this liberty. To which it will, doubtleſs, be replied, that liberty, in this writer's ſenſe of the term, is only effectually provided for, and ſecured, in a conſtitution, which gives the people at large a controlling power over thoſe to whom the offices of government are delegated.

In an eſſay on the ſlave-trade (XXIII.), the author urges the abſurdity of perſiſting in a trade which is univerſally acknowleged to be unjuſt and cruel; thus ſacrificing the FIRST RIGHTS of mankind to NARROW and ILL-FOUNDED PRINCIPLES OF POLICY.

In the XXVIIth eſſay, on the national debt, after a brief account of its origin and progreſs, the writer enters into an examination of Mr. Pitt's plan for the reduction of the debt; in order to ſhew wherein it differs from, and is ſuperior to, the plan firſt projected by Sir Robert Walpole, and afterward revived by Dr. Price; and to vindicate it from the objections of Lord Stanhope. Another eſſay (VI.) maintains the doctrine of hereditary ſucceſſion, and recommends the excluſion of females.

The hiſtorical eſſays contain a review of the reigns and characters of Queen Elizabeth, and of Charles II. The author endeavours, in E. III. to vindicate Elizabeth from the cenſures which ſome late writers have caſt on her, as tyrannical and oppreſſive; and, particularly, to exculpate her in the affair of Mary, Queen of Scots. We ſhall tranſcribe a part of what is here advanced on this latter topic:

"The Queen does not appear to be by any meens ſo culpable in the affair of Davidſon as ſhe is generally repreſented. It would require a pamphlet inſtead of a paragraph to enter into a full diſcuſſion of this queſtion. I ſhall only ſay, that Davidſon appears to me much more the dupe of Burleigh than of Elizabeth. It ſeems evident, that the Secretary, at the ſuggeſtion of that nobleman, diſpatched the warrant for the execution of the unfortunate Mary without the previous knowledge of the Queen, who could not be brought to a final determination upon the matter.

"That her aſtoniſhment, anger, and indignation, were real, not aſſumed, appears from ſeveral circumſtances. When the fatal intelligence was communicated, her countenance, Camden tells us, changed, her ſpeech faultered, and ſhe ſtood fixed, for ſome minutes, like a ſtatue, till at length her paſſion vented itſelf in a violent burſt of tears: if this was diſſimulation, it muſt be confeſſed ſhe had made a wonderful proficiency in that ſcience indeed. Again, it is not pretended that the Queen's diſpoſition led her to unneceſſary acts of injuſtice and cruelty; yet Davidſon was not only puniſhed with great ſeverity at the time, but he never could recover, in the ſmalleſt

ſmalleſt degree, any ſhare of the Queen's favour and regard, when it could no longer anſwer any end to keep up the political farce. Even Burleigh himſelf, Davidſon's principal adviſer on this occaſion, received ſuch convincing proofs of the reality of the Queen's reſentment, that he gave himſelf up for loſt, and in great conſternation begged permiſſion to reſign his employments and retire to his eſtate in the country.

'This plainly proves, that Burleigh's advice to Davidſon was given, not with any expectation of making his court to the Queen, to whoſe ſentiments he cannot be ſuppoſed a ſtranger; but with a view to his own intereſt and ſecurity, which he never could be perfectly aſſured of as long as the Queen of Scots was in being. We have alſo the Queen's own ſolemn aſſeveration and appeal to God, in her letter to King James on the occaſion, that this tranſaction paſſed without her knowledge or intention. "She could never, ſurely, ſhe affirms, be eſteemed ſo baſe and poor ſpirited, as that if ſhe had really given orders for this fatal execution, ſhe could on any conſideration be induced to deny them. Though ſenſible of the juſtice of the ſentence, ſhe had determined from motives of clemency not to carry it into effect, and could not but highly reſent the temerity of thoſe who had diſappointed her merciful intentions." Upon the whole, it ſeems to me moſt probable, that the miniſters of Elizabeth, I mean Burleigh, Walſingham, and Leiceſter, to whom the death of the Queen of Scots was "a conſummation devoutly to be wiſhed," not being able to bring Elizabeth to a firm and ſettled reſolution on that point, ventured to encourage Davidſon to ſend off the warrant for execution without her knowledge; hoping, perhaps, that ſhe would in her heart not be much diſpleaſed with their preſumption, or, at the worſt, in conſequence of the ſnare laid for the unfortunate Secretary, it was foreſeen that the chief weight of the Queen's reſentment would fall upon him; and they depended upon their own addreſs, and the degree of royal favour they enjoyed, to ſcreen them from any violent or laſting effects of the Queen's diſpleaſure. If it can be ſuppoſed that the Queen herſelf was a party in this plot againſt Davidſon, it muſt be allowed that her conduct in this inſtance was in the higheſt degree diſgraceful, barbarous, and unjuſt; but ſo far as I am able to form a judgment of her diſpoſition, ſhe was not capable of ſuch a degree of depravity and deceit; nor do I think there is ſufficient ground to charge her with ſullying, by an action of ſuch complicated baſeneſs, that illuſtrious character to which I have paid this willing, but inadequate, tribute of applauſe and admiration.'

In contraſt to this eulogium on the character of Elizabeth, Charles II. is repreſented, in E. XVI. as a monarch who was placed in a ſituation beyond all compariſon more favourable, at the commencement of his reign, than that of Elizabeth: but who became an object of ſcorn and deteſtation long before the cloſe of it. The cauſes of this change are clearly marked in the courſe of this eſſay, which we have peruſed with pleaſure. The pleaſure was, however, interrupted by the unexpected

intruſion of a ſentiment, which, we cannot but think, the writer, who appears to be a man of liberal ſpirit, and a friend to virtue, would retract on more mature conſideration. Speaking of the intrigues which were carried on between the French ambaſſador and the members of the oppoſition, when great ſums of French gold were diſtributed even with the approbation of ſuch men as Ruſſel, Sydney, and Hollis, he applauds the meaſure, as neceſſary to accompliſh a great political purpoſe, which, unhappily, was not to be effected by open and honourable means.

'Men of virtue and integrity, who hold the noiſeleſs tenor of their way through the cool ſequeſtered vale of private life, are apt to feel a much greater degree of indignation at theſe irregular practices, than the nature of the facts will juſtify. "Fiat juſtitia ruat cœlum," is with ſuch men a fundamental maxim of political morality. They conſider not that virtue is itſelf founded upon utility, and that the end is not to be ultimately ſacrificed to the means; and when the public ſafety is the end in view, an object of ſuch tranſcendant importance will certainly juſtify the uſe of ſuch means as are indiſpenſably neceſſary to its attainment. Had the nation fallen again under the yoke of popery and arbitrary power, in conſequence of thoſe refinements of delicacy, or ſcruples of conſcience, by which, now the danger is paſt, we are ready to affirm that the patriots of the laſt century ought to have been actuated, Ruſſel and Sydney, Lyttelton and Hollis, might have a juſt claim to regard and eſteem, as honeſt and well-meaning men; but poſterity would have had little reaſon to applaud their ſagacity as ſtateſmen, or to venerate their memories as enlightened patriots.'

On what principle it can be maintained, that juſtice is to be ſacred between man and man, and not between nations, we acknowlege ourſelves wholly at a loſs to diſcover. Public faith is founded on the ſame principles as private honeſty: if public honour may be ſacrificed to public intereſt, private honeſty may be ſacrificed to private convenience; and all confidence muſt fail. Public treachery has, at all times, originated in narrow views, and in national prejudices. Enlightened patriotiſm will never heſitate in admitting the univerſality of the maxim, "*Fiat juſtitia, ruat cœlum.*"

Nearly related to the hiſtorical part of this volume, are the author's ſtrictures on Walpole's Catalogue of Royal and Noble Authors (E. XVIII.); and on the character and writings of St. Evremond (E. XVII.).

The firſt *critical* eſſay in this miſcellany (E. II.), treats of the merit of Shakeſpeare, and inquires into the cauſe of his ſuperior excellence. We find nothing new in this diſquiſition, excepting the following ſentiment; which, though our veneration for Shakeſpeare riſes almoſt to idolatry, we cannot help thinking

thinking extravagant; 'There appears even ſomething almoſt ſupernatural in the genius of this man; ſomething, to which the reſt of mankind bear neither relation nor reſemblance.' P. 28.

On the ſubject of ſtyle (E. XI.), the eſſayiſt maintains that it is impoſſible to determine on any fixed principles, by which we may judge of its excellencies or defects; and he concludes (p. 211.), 'that beauty of ſtyle, or the art of compoſition, depending upon a certain occult quality in language, or rather a certain inexplicable delicacy of perception, is not to be acquired by rules.' We have no predilection for the doctrine of *occult qualities*, in any ſcience or art. With reſpect to ſtyle, we apprehend, and we find nothing in this eſſay to refute the opinion, that there are certain characters of excellence in writing, the natural foundation of which may be commonly perceived. We cannot, therefore, aſſent to the author's general cenſure of thoſe writers, who have endeavoured to inveſtigate the principles of literary taſte. Lord Kames may have refined too far; and may ſometimes have advanced injudicious poſitions: but we cannot think the whole buſineſs of philoſophical criticiſm ſo abſurd a matter, as it is repreſented in this eſſay. The writer's conceptions on the ſubject ſeem to have been confuſed, from a miſrepreſentation, which is not uncommon, that ſtyle merely reſpects language; whereas, in fact, nearly all of its beauties and blemiſhes are to be traced up to a writer's manner of thinking; and it is from this ſource, that ſtyle derives its peculiar characters. What is advanced, in a ſeparate eſſay (XII.), on verſification, proceeds on the ſame ground, and, therefore, does not require diſtinct notice. The author ſurely carries his admiration of Young's Night Thoughts too far, when he aſſerts that, in the article of ſublimity, it may vie with Paradiſe Loſt. We never read that celebrated poem of Dr. Young, without being inclined to exclaim, *Profeſſus grandia, turget.*

In an eſſay on genius (XX.), Dr. Gerard's treatiſe on that ſubject is examined, and ſome objections are ſtated againſt his theory: but they do not appear ſufficiently weighty, to induce us to alter the opinion which we have formerly given concerning the merit of that work.

On the whole, our general idea of theſe Eſſays is, that they diſcover more extent and variety, than depth, of thinking: but that the good-ſenſe and liberal ſpirit, with which they are written, may render them uſeful to young perſons, in aſſiſting them to form a habit of inquiry and reflection.

in addition to the reſt. They are, in general, green ſtones, about an inch ſquare, having Latin inſcriptions, which ſignify ſome compoſition for the eyes, or the complexion, and alſo give the name of the oculiſt. Few of theſe ſtones have been found in England: but, on the continent, they are ſaid to be numerous: they ſeem to prove, that this profeſſion was diſtinct from other branches of medical ſcience. Mr. Gough's concluſion is, that, either the *Collyria* (medicines or ſalves for the eyes) were moulded up in the form of a paſte, and ſtamped with theſe ſtones, or that the impreſſion of theſe ſtamps was imprinted on the wrappers. In the latter caſe, he adds, we have an additional inſtance of the near approach of the ancients to the art of printing, confirming an obſervation of the late Abbé Winckleman, in his letter on the diſcoveries at Herculaneum, that they advanced ſo near to the metal types, that it is aſtoniſhing they did not anticipate poſterity in the application of them to the circulation of knowlege.

The following article is communicated by John Caley, Eſq. It is the *Tranſcript of a Manuſcript remaining in the Augmentation Office*, which has the ſign-manual of Henry the Eighth. It is an order of payment 'to John Malte oure *Tiſſer*,' and others, for various clothes made for the king himſelf, for his pages, grooms, his *foole*, &c. It affords us ſome information concerning the dreſſes and peculiarities of that time.

In digging a grave on the north ſide of Brotherton church, Yorkſhire, in the year 1781, a chalice and its lid, much mutilated, a ſpur, and part of a ſtocking, were diſcovered. The Rev. Mr. Drake, the writer of the letter, ſuppoſes that they were buried with one of the lords who were killed in a ſkirmiſh at Ferry-bridge, on the 28th of May, 1461. This leads him into a detail of circumſtances relative to that event, and an account of ſome of the families with whom it has a connection. Among others, having mentioned William *Wyrceſter*, or *Botoner*, as he is ſometimes called, he is naturally led to notice Sir John Faſtolf, from whom *Wyrceſter* received great ſupport and encouragement. After the handſome and reſpectable manner in which this knight is mentioned, by ſome other writers, and particularly in Sir John Fenn's collection of letters, any reader will be ſurprized that Shakeſpeare ſhould exhibit him as an object of national contempt and deriſion. Poets, indeed, as well as writers of romance, general falſify hiſtory, when they apply to ſuch ſubjects. It is very poſſible that the character, which Shakeſpeare ſo freely preſents in a diſhonourable and ridiculous manner, might be merely an ideal form of his own brain; yet he could certainly have no right to entail an opprobrium on Faſtolf's memory, by appropriating it to his name.

name. Mr. Drake produces ſome paſſages from the works of our celebrated poet, particularly from the firſt part of Henry VI. act iv. ſcene 1, on which he comments, by obſerving, 'this may be poetry, but certainly it is not hiſtory.' Should it be true, (which, however, is doubtful,) that this hero cannot be entirely cleared from the charge of miſbehaviour at the battle of *Patay*, ſtill Shakeſpeare's virulence againſt him appears, on the whole, indefenſible.

In the firſt volume of the *Archaeologia*, an inquiry was made, concerning the round ſlender towers belonging to ſome old churches in Scotland and Ireland, and generally placed at a diſtance from them. As they appear incapable of holding bells of any conſiderable ſize, they have, among other conjectures, been ſuppoſed to be watch-towers, or places of refuge on a ſudden alarm, or places of penance. The Rev. Mr. Harmer of Watesfield, Suffolk, thinks he has gained ſome light on the ſubject, from the letters publiſhed in 1788, by *Signior Luſignan* *, a *Greek*. He mentions a detached tower of this kind, at the monaſtery of St. *Sabba*, in Paleſtine, inhabited by two or three hermits, who live in a very auſtere manner, or, as Mr. Harmer explains it, *de penance:* farther converſation and correſpondence with the *Greek*, has confirmed Mr. Harmer in an opinion, that this was one purpoſe for which theſe *towers* were intended; and that another was to give timely notice, by ringing a *bell*, of the approach of ſtrangers. See alſo, Dr. Campbell's account of theſe towers, Rev. Jan. laſt, p. 152.

Mr. Cade's *Obſervations on the Roman Station Caractonium*, with an account of antiquities in the neighbourhood of Pierſbridge and Gainford, conſiſt of ſeveral pages: but will not admit of our particular detail. To the far greater number of readers, a map would be neceſſary to attend the author without confuſion; and we may allow, perhaps, too much to the learned members of the Society, if we ſuppoſe that all of them would accompany him with eaſe during the reading of this paper. Indeed, he ſeems to conclude that others muſt be as well acquainted with the country in which he reſides, as he is himſelf; and, alſo, with the itineraries and other books, ancient and modern, relative to the ſubject, to which he refers. *Catterick*, now a village, was the ancient *Cataractonium*, once a large Roman ſtation, whence Ptolemy, in his ſecond book of geography, made an obſervation on the heavens, deſcribing the 24th parallel through this place, which he conſidered as diſtant fifty-ſeven degrees from the equator. Mr. Cade pro-

* Review for Feb. 1789. vol. lxxx. p. 138.

ceeds

ceeds to ſpeak of other camps, ſtations, and roads, and mentions antiquities, ſome of which are now wholly defaced or deſtroyed. An elegant metal ſtatue of Mercury, meaſuring four inches and a quarter in its preſent ſtate, is in his poſſeſſion: but the feet, the pedeſtal, and the caduceus, are loſt.

'*Obſervations on the Waldenſes, formerly Tenants of the Manor of Darenth, in the County of Kent:* by the Rev. Samuel Denne.' This is a matter of curious inveſtigation; and Mr. Denne's conjecture muſt be acknowleged very ingenious; and, at the ſame time, manifeſts humanity and charity. He apprehends that theſe *Waldenſes*, who appear to have inhabited a tract belonging to the dioceſe of Canterbury, were deſcendants of a few unfortunate but worthy people, who, under the name of *Publicans*, were condemned, by a council held at Oxford, in the reign of Henry II. That they were unjuſtly and wickedly condemned, there can be no doubt; ſince it is allowed, that they were people entirely peaceable and inoffenſive. William of Newburgh, indeed, like an ignorant bigotted prieſt, relates their ſentence in a ſtyle of triumph; while he execrates them, and what he calls their *peſtiferous hereſy*. They were doomed to be branded with a hot iron; and all perſons were forbid, under ſevere penalties, to afford them any kind of relief; in conſequence of which they are ſaid, to the number of thirty, to have miſerably periſhed. Mr. Denne employs great labour and ſkill, and with much probability on his ſide, to reſcue the memory of Henry II. from the ſtain of having allowed ſuch a maſſacre. He pleads that it does not agree with the general diſpoſition of that monarch; that the ſentence was excommunication; which, though inhuman and bad enough, did not utterly preclude the ſufferers from relief; and that William of Newburgh wrote from his memory long after the fact, and (which cannot be doubted) under the power of inveterate prejudice; and he farther concludes, that Henry might aſſign to this unhappy, though innocent, people, a tract of waſte-ground, in the manor of Darenth, which he had ſeized, with other poſſeſſions of the ſee of Canterbury, when Becket had clandeſtinely gone abroad, becauſe he would not be amenable to the laws of his country. We ſhould add that theſe *Publicans*, as they are ſometimes called, were foreigners, and appear to have belonged to the *Waldenſes*, who are juſtly famed for having preſerved, in a great degree, the ſimplicity and purity of Chriſtianity, even in the darkeſt ages. Rapin, who, whatever prejudice and party may ſuggeſt, certainly ranks with the firſt and beſt Engliſh hiſtorians, conſiders them as diſciples of the Waldenſes; and ſuch we may properly ſuppoſe were the inhabitants of *Darenth*, who are thus ſtyled in the

Cuſtumale

Cuſtumale Roſſenſe, lately publiſhed by Mr. Thorpe. We may be allowed here to inſert a remark concerning the Vaudois or Waldenſes, (not indeed quoted by Mr. Denne, though he refers to the note,) made by the judicious tranſlator of Moſheim's Eccleſiaſtical Hiſtory *; it is as follows: "When the Papiſts aſk us, *where our religion was before Luther*, we generally anſwer, *in the bible*; and we anſwer well. But to gratify their taſte for *tradition* and *human authority*, we may add to this anſwer,—*and in the vallies of Piedmont!*"

Samuel Lyons, Eſq. in the twenty-eighth article, gives *an Account of ſome Roman Antiquities diſcovered at Comb-end Farm, near Cirenceſter, Glouceſterſhire*. The firſt of theſe is the remnant of a Roman houſe, of which ſome parts of the walls, pavements, &c. continue pretty diſtinct: the ſecond, a larger building, was unfortunately deſtroyed without particular examination: among the fragments, are pieces of glaſs, which, it is ſaid, had been evidently uſed in the windows.

The Rev. Mr. Leighton's *Memoir concerning the Roman Baths at Wroxeter*, the ancient *Uriconium*, is ſhort and amuſing. They were diſcovered in 1788, and are, indeed, a curious remnant of antiquity. Coins both of the upper and lower empire; bones of animals; fragments of earthen veſſels of different ſizes, ſhapes, and manufactures, ſome black, and reſembling Mr. Wedgwood's imitation of the Etruſcan manufacture; and pieces of glaſs, are ſaid to have been found in various places: but for a deſcription of theſe ruinated baths, and for other particulars, we muſt refer to the article, and to the plates.

Robert Riddle, Eſq. remarks, concerning the title *Thane*, (which ſignifies a ſervant,) that, in Scotland, a Thane was an officer who held, under the king, a juriſdiction over a diſtrict; and had power to give judgment in all civil and criminal matters. The diſtrict was called a thanedom; and, afterward, a ſheriffdom, or county. The title of *Earl* (from the Saxon word *Eorlas*, honour,) was often granted without any juriſdiction annexed to it: but the dignity of *Thane*, never. Concerning the word *Abthane*, we cannot ſay that Mr. Riddle affords much ſatisfaction.

The Rev. Mr. Drake formerly communicated ſome obſervations † tending to prove that the Engliſh language was originally Gothic. He endeavours to ſtrengthen his opinion in

* Cent. XII. part ii. § 11. note, vol. 2d, p. 452.

† Archaeol. vol. v. p. 379. See Rev. for April 1780, vol. lxii. p. 280.

an

an eſſay which forms the laſt number of this volume. He confronts, as before, a chapter of the Gothic goſpel with the ſame chapter of our Engliſh tranſlation. It cannot be doubted that he ſo far eſtabliſhes his point as to ſhew that many Engliſh words have a Gothic original; and, farther, that there is, in ſome inſtances, an agreement as to the idioms of the reſpective languages; poſſibly, we may advance ſomewhat farther, and agree, that a great part, (if not, as he ſays, the chief,) of the materials of which the language is conſtituted, is purely Teutonic: but, as he allows that many Celtic terms are viſible in it, muſt it not be farther acknowleged, that it borrows alſo very conſiderably from other ſources? In ſome words, the derivation is very evident; as *aftra*, after—*dugann*, began, of which *ginnan* is the radix to which the prepoſition *du* is fixed—*laiſgan*, to teach; 'after premiſing, ſays Mr. Drake, that the Gothic *g* is frequently liquidated into the *y*, it will be no difficult matter to diſcover that this verb and the ſubſtantive *laiſana* are the undoubted parents of the Engliſh *to leſſon*, and a *leſſon*.' Here he alſo adds, and with great juſtice,—'I muſt own a zeal for the antiquity of our language makes me obſerve, with ſome ſort of indignation, our great philologer Johnſon deriving our *leſſon* from the French *leçon*. This was *pidling* on the ſurface, when he ſhould have dug deep for the true etymon; for words, like truth, require much opening to come at their original. An Engliſh dictionary, indeed, which is not ſupported on a Gothic foundation as to its derivations, is—*monſtrum horrendum cui lumen ademptum*.'

In another place, we find this remark, 'It is ſtrange that Johnſon has put a Latin derivation to this word *to frett*, as it is both Saxon and Gothic.'

Without farther attending to words, we ſhall juſt take notice of a remark on the expreſſion, *we are Abrahamis frain*, the ſeed of Abraham.

'Here is the certain origin of our preſent genitive caſe, which went from the Goths to the Saxons, and from them has deſcended to us. The learned Biſhop of London was undoubtedly very right, when he aſſerted that the Engliſh poſſeſſive caſe terminated in *is*, and was improperly ſhortened by an apoſtrophe; but he would have much ſtrengthened his argument if he had not ſtopped at the Saxons, but gone up to the fountain-head, the Goths, who, as in this inſtance, wrote *Abrahamis*, of Abraham, ſo *himinis*, of heaven.'

It is alſo obſerved, that every declenſion of the Gothic, of which Dr. Hickes makes fifteen, is terminated in the genitive caſe by *s*; whereas, in the ſix declenſions of the Saxon, three only have that termination.

It would be eaſy to ſelect many paſſages worthy of notice from this article: but we muſt confine ourſelves to a brief mention of the concluding paragraph:

Runa, myſteries or ſecrets: to *rowne* is, in all our poets, to whiſper a ſecret,—and from that ſecrecy, with which matters of importance are debated, *runa* is applied to an aſſembly of perſons in conſultation: it is therefore extraordinary, Mr. Drake adds, that Junius, profeſſedly writing on the Engliſh language, ſhould ſpeak of a plain in Lombardy, when explaining this Gothic word, and ſhould forget the celebrated *Rúnning*-mead in England. Lambarde, who wrote in Queen Elizabeth's time, ſays the place is called *Runemede*, from a public conſultatation held there;—the word, continues he, is not yet *clean gone*, for we ſay, that men *rounde* together, when they whiſper or talk ſoftly one to another.

We now arrive at the appendix, which conſiſts of fourteen pages, containing extracts from communications which it has not been thought proper to publiſh *entire*. Among theſe, we obſerve ſeveral veſſels and inſtruments of ſacrifice, diſcovered in the year 1785, by the falling in of the vault of an *ædicula* adjoining to the walls of a temple in the lower part of the ancient *Prænesſte*, and exhibited by Charles Townley, Eſq. In the enumeration, we obſerve a ſpoon, the handle of which is compoſed of a dolphin and a rudder; a ſacrificing knife; a figure of Mars, armed, &c.

A painted window in the church of *Brereton*, one of the oldeſt churches in Cheſhire, deſerves a little attention. A coloured drawing of it was ſhewn to the Society by Owen Salusbury Brereton, Eſq. It was intended, no doubt, to do honour to the memory of Thomas a Becket: but what appears to us very remarkable, is, that while the four perſons who ſlew him, are preſented in a reſpectable manner, and diſtinguiſhed by their names; which, or where, is the archbiſhop himſelf, it is difficult to determine.

A Roman eagle in ſteel, ſuppoſed to have been a military enſign, muſt, we ſhould imagine, be a very curious relic. It was lately found at *Silcheſter*, by the rector of the place.

In a field near *Rothley Temple*, Leiceſterſhire, were diſcovered, in the year 1784 or 5, among fragments of ſtone and lime, a croſs plated with ſilver, and gilt, having behind it a needle and hook, as if to faſten it to a garment; at a few yards from it, were ſome coins of Conſtantine, a circular piece of metal, and a ſmall ſquare of teſſelated pavement; an account of which was communicated by Thomas Babington, Eſq.

Sir Harry Englefield gave a beautiful drawing from a capital in the ruins of St. Mary's abbey at York, on which he obſerves,

'Few

'Few of the ornaments of our Gothic buildings can lay claim to originality; this fragment is however an exception; and the idea is not only new, but highly graceful. The waving foliage which runs up the hollow moulding is evidently taken, though not very exactly, from the ivy, whose tendril at the height of the capital, quits its former situation, and winding over the plain bell of the capital, invests it with a foliage as natural, as new, and almost as graceful, as the acanthus on the basket of Callimachus. The exquisite beauty of the young shoots of ivy twining round the mouldings of an ancient building, must have struck the most careless eye; but this is believed to be the only instance of its being applied to ornamental architecture, and it has a most pleasing effect. I will just add, that the small remnant of this building, which has escaped the mercileſs hands of the lime-burners, shews it to have been one of the most elegant edifices in this country, both in its design and execution.'

The last article which requires notice, is that signed H. Wansey, relative to a *cross* in Salisbury, now called the *Poultry-cross*. If the authority may be trusted, as we conclude it may, the occasion of erecting this building is very remarkable. An extract from the life of Richard the Second, in the chronicle of the monastery of St. Alban's, informs us, that an Earl of Salisbury, John de Montacute, in consequence of some disrespect toward the sacrament (rather, we suppose, the *host*) was enjoined by Radulph Ergham, bishop of Salisbury, "to make a cross of stone, in which all the story of the matter should be written." A farther part of his sentence was, that every Friday, during his life, barefooted and bareheaded, and in his shirt, he should there on his knees do penance for the fact. Such was the insolence and tyranny of the church at that day! but Mr. Wansey is willing to suppose that there must have been some stronger and more substantial reasons for so 'rigid and unmerciful a sentence, for so comparatively small an offence.' This nobleman was certainly a friend to Wickliffe and to reformation, which gave him *real* dignity; whatever contempt he might shew in the instance here mentioned, we have no doubt that it was to the superstition of the Romish church, and not to the institution itself. His being a *Lollard*, (one of the sneering names which it is easy to affix,) might stimulate the rage of a haughty domineering priest; and perhaps, as this writer intimates, he was a *chief* of the party: but there is no occasion to search for reasons in order to mitigate the malignity and atrociousness of the sentence: state policy, and ecclesiastical policy, or craft, it is too well known, have produced many such acts, and some that are more nefarious. They have, in all countries, where they have reigned triumphant, debased Christianity almost to a level with heathenism, and employed

it as the engine of the vileſt tyranny and wickedneſs; and, as they will always have like effects where they can prevail, men cannot be too watchful and guarded againſt their encroachments.

After the index, we have an account of preſents to the Society ſince the publication of the laſt volume; and, alſo, a liſt of the prints engraved, and other works which have been made public by them.

The prints, which accompany the volumes publiſhed by this Society, are a great addition to their value, and contribute very much to the entertainment and improvement of the reader.

ART. III. *Jure divino*; or, the true Grounds and Reaſons for the Support of the Chriſtian Miniſtry, &c.* 4to. pp. 45. 1s. 6d. Johnſon. 1789.

WE are here told, that the clergy, ſetting aſide other conſiderations, have a claim to maintenance and ſupport, *jure divino:* but this claim, it is added, and much more any claim of inferior validity, can only be aſſerted, and allowed, on the indiſpenſible condition of preaching the goſpel. When St. Paul affirms (1 Cor. ix. 14.), that "it is ordained of the Lord, that they who preach the goſpel ſhould live of the goſpel," it is implied, ſays the author,

'That they who do not preach the goſpel, are not ordained of the Lord; and ought not to live of the goſpel. Not the loiterer, but the labourer, is worthy of his hire. And even he is to be ſupported, not in grandeur, pomp, and pride; nor in meanneſs, dependence, and contempt. This laſt is, in *melancholy fact*, the deplorable ſituation of perhaps one half of the clergy—and of thoſe who *labour* moſt. And it is ſurpriſing to think with what patience they have ſubmitted to it, without any petition to that parliament, from whence, it may be preſumed, they might meet with ſome relief; eſpecially when it is recollected, that there is ſcarcely a *butler* in the family of any nobleman or private gentleman in the kingdom, who has not advantages ſuperior to thoſe of the curate of the pariſh.' While on the other hand, 'the public prints inform us, that a certain right reverend divine, antecedent to his late *tranſlation*, held at one time,—a *biſhopric*—a *living*, eſtimated at 1200l. a year—a *deanery* worth 2000l. a year—a *maſterſhip* worth about 250l. a year. It may very fairly be enquired, by thoſe who may often meet with ſomething of a ſimilar nature in *the eſtabliſhment*, upon what principle of *merit*, *piety*, *reaſon*, or *revelation*, this procedure is to be defended, when perhaps two thirds of the clergy and their families are in poverty and wretchedneſs.—Is it at all *un-*

* This diſcourſe was occaſioned by the late conteſted election at the Aſylum.

natural, irrational, or *to be wondered at,* that the *common drudges* of the *church,* and even their *diſſenting brethren,* ſhould wiſh to have ſome ſmall ſhare of theſe *eccleſiaſtical ſpoils!*—Why not? Does the BIBLE give an *excluſive right* to theſe things to any *particular* ſet of men?—Who then have authority to do it?'

Theſe ſentiments are liberal, extremely ſo, in one who, from many parts of his work, appears to us to be a clergyman—a member of the national church—and placed above the reach of poverty and want: for ſuch a one cannot be ſuppoſed to be influenced by prejudice againſt the clerical order, by ſpleen againſt the eſtabliſhment, or by envy of ſuperior ſtations. Indeed, throughout his book, the author ſeems to verify the declaration which he has made at the beginning of it—'that his object is neither fame nor intereſt, but truth and Chriſtianity.'

It muſt be confeſſed, by every diſintereſted mind, that the ſhameful diſproportion between the toils and the rewards of the clergy, is an evil of the firſt magnitude, which has long called, and ſtill continues to call, loudly for redreſs. Surely, ſomething ought immediately to be done, to wipe away this, the foulest ſtain on the Engliſh church. We ſincerly hope, that a worthy prelate will never loſe ſight of thoſe efforts which he once made to accompliſh ſo deſirable an end. Fired with the enormity of the preſent abuſes, this author, with ſome warmth, but not, we think, with *an unbecoming* ardor, aſks, 'Whether it is not eſtabliſhing the moſt horrid ſacrilege by law, to *oblige* people to adminiſter to the maintenance of ſuch perſons, as either do not preach at all, or do not preach the *ſpecific goſpel* of the *grace of God?*'

The latter part of this query would have met our ideas more exactly, if, inſtead of, '*preach the ſpecific goſpel,*' the author had ſaid, 'preach *what is judged to be* the ſpecific goſpel, *by thoſe who furniſh the ſupport.*' For otherwiſe, who ſhall decide, amid a diverſity of opinions, what *is* the ſpecific goſpel? Unleſs every one be left to judge for himſelf, there ſeems to us to be no way of ſettling the point, but ſuch as might *eventually* compel the members of a Proteſtant church to pay to the ſupport of a Popiſh clergy.

What his own private notion of the ſpecific goſpel is, the author has declared at length in the firſt part of his pamphlet, more than three fourths of which is taken up in explaining what he underſtands by preaching the goſpel. His ſentiments reſpecting the very peculiar and diſtinguiſhing nature of the goſpel, differ in many reſpects from our own: but a mere difference of opinion, however wide, unleſs there be ſomething peculiar in the caſe, is not enough to call forth our animadverſions. We have no time for controverſy on every trifling occaſion;

caſion; nor is it any part of our province: but it is a part of our province, and what we think a very neceſſary part of our duty, to point out whatever appears to us to ſavour, in the ſmalleſt degree, of a ſpirit of dogmatizing; or to lead, even in its remoteſt conſequences, to intolerance; more eſpecially when it occurs in a writer of general reſpectability. Something of this caſt and complexion it gave us pain to obſerve in two paſſages, in which the author before us ſeems to have been ſomehow betrayed into a departure from his uſual moderation of ſpirit, and to have tranſgreſſed the bounds of fairneſs and impartiality. After giving us his own notion of the peculiar nature of the goſpel, he adds, at the cloſe of it:—'Whether this view of Chriſtianity will be thought *rational* enough for the *affectation* and *ſqueamiſhneſs* of our age, I know not; or whether it will ſquare with the rules of *philoſophical moraliſts*, I cannot tell. One thing I know, "*theſe are the true ſayings of God*," if the Bible be his word.' Here, we think, the author aſſumes an air by much too poſitive. As long as we confine ourſelves ſtrictly to the very words of ſcripture, ſo long we may be allowed, by Chriſtians at leaſt, to ſay, without being charged with preſumption, "Theſe are the true ſayings of God:" but at the moment when we undertake to interpret and put our own conſtruction on the divine words, in that moment we ought to drop ſuch language. To ſay, "I am as certain that my meaning and conſtruction are the meaning and conſtruction of God, as I am that the Bible is his word," is an aſſertion of more arrogance and ſelf-ſufficiency, than ſuch a writer as the preſent would, we think, in his cooler judgment, approve.

In the ſame page, ſpeaking of reaſon and philoſophy, the author ſays:

'When they would exalt a *rational divinity* upon the ruins of all "*the great myſteries of godlineſs*;"—when they would explain away or deny the doctrines of the Trinity, the incarnation of the Son of God, his miraculous conception, his vicarious ſacrifice and atonement, and the influences of the Holy Ghoſt upon the human mind, becauſe they cannot *fully comprehend* theſe things; then they are no longer to be honoured with the reſpect they might otherwiſe demand—they have changed their nature and their name—they are reaſon and philoſophy *run mad*, and ſhould be treated accordingly.'

Now, what is this but ſaying, that all who reaſon differently from ourſelves; all who, after a careful, ſerious, and humble inquiry, embrace opinions oppoſite to our own; all who look on it as their duty to reject, as ſpurious and human, what we revere as ſacred and divine; are raſh and bold intruders into the ſecret counſels of the Almighty, who have madly and impiouſly dared

to exalt their own wiſdom, in oppoſition to the will and wiſdom of their Creator; are therefore undeſerving of a patient and candid hearing; and ought no longer to be treated as rational beings? Such haſty and intemperate concluſions as theſe have, in all ages, diſturbed the peace and harmony of ſociety; when accompanied with power, they have, at various times, unſheathed the ſword of perſecution; and, when puſhed into all their horrid conſequences, they have, in various countries, filled the dungeons of the Inquiſition.

The author, however, has not given us a fair ſtatement of the method which theſe pretended madmen take to inveſtigate their opinions, and of the grounds on which they proceed to eſtabliſh their creed. The rational Chriſtians are a very various, and, we ſincerely hope, a very numerous body of men. Some reject fewer, ſome more, ſome all, of the particular doctrines which the writer has ſpecified above: ſome again admit them all, but with certain limitations and expoſitions: but we have never met with any perſon, who thought himſelf authorized to reject any one of theſe doctrines, *merely* becauſe he could not *fully comprehend* it. Whoever inſtantly diſbelieves an article of faith, or concludes immediately that it can be no part of revelation, merely becauſe it is attended with a few difficulties, is juſtly chargeable with raſhneſs: but the rational Chriſtians, by what we gather from their writings, argue in a very different manner: they contend, that the doctrines which they reject are involved in very high, and even inſuperable difficulties, irreconcileable, in many inſtances, with the whole tenor of God's word and works, and amounting, in ſome caſes, to an abſolute contradiction in terms. This, they ſay, is enough to juſtify a *ſuſpicion* that ſuch doctrines are not contained in the ſcriptures. Hence they conſider it not only as warrantable, but as a point of abſolute duty, to examine whether the paſſages of holy writ, brought in ſupport of theſe tenets, will not admit of a more rational and conſiſtent interpretation. Such interpretation, they ſay, on a diligent and fair inquiry, they have found; and that it is more juſt and natural, more agreeable to ſcripture phraſeology, more ſuitable to the context, and more conformable to the ſcope and deſign of the ſacred writings, than that which is commonly adopted. Their *ſuſpicions* are in conſequence *confirmed*, and *therefore* they reject the doctrines in queſtion. The premiſes from which theſe Chriſtians argue, we think, are ſound and good. Whether the particular concluſions at which they arrive, or the interpretations by which they attempt to juſtify them, are ſo or not, every reader muſt examine, and decide for himſelf.

We

We have made these remarks, because we trust they will not be thrown away on an author, who appears to deserve the attention which we have paid him; and because we are persuaded, that a misconception, or misrepresentation, of the principles and conduct of any party, will never tend to confute their tenets; nor to promote that Christian charity, one single grain of which is, in our idea, worth a whole ton of orthodoxy.

ART. IV. *The Modes of Quotation used by the Evangelical Writers* explained and vindicated. By the Rev. Dr. Henry Owen, F.R.S. Rector of St. Olave, Hart-street; and Vicar of Edmonton, Middlesex. 4to. pp. 111. 10s. 6d. sewed. Payne and Sons. 1789.

THIS learned writer undertakes to account for the differences between the quotations made by the Evangelists from the prophetic parts of the Old Testament, and the original passages. After assigning several reasons for making the Septuagint version, rather than the original Hebrew, the standard by which these quotations are to be examined, he brings together the passages as they are found in the New Testament, and as they appear in the Vatican and Alexandrine manuscripts of the Septuagint, in order to shew, that they are consonant with one another; commonly quoting the same passages in the same words and in the same order, excepting where the variations may be easily explained, by considering the different occasions on which the quotations were introduced; to demonstrate that there is as much agreement between the quotations and the original passages, as can reasonably be expected; and that the most considerable variations are owing to the incorrectness of our present Hebrew and Greek texts, and not to any mistake, or misconstruction in the Evangelists.

The texts cited in the Gospels and the Acts, amount, according to the author's enumeration, to seventy-six; about sixty of which, are strictly conformable to some one, at least, of the Septuagint copies; and several more come near to them, and convey exactly the same sense, though not in precisely the same words. Of Dr. Owen's manner of explaining those passages in which a great difference appears, we shall give two specimens:

'No. XXI.

'Matth. xii. 18—21. Ὅπως πληρωθῇ τὸ ῥηθὲν—Ἰδοὺ ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ· Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

'Isai. xlii. 1—4. Ἰακὼβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλελεγμένος μου, προσεδέξατο αὐτὸν ἡ ψυχή μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. Οὐ κεκράξεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. Κάλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καπνιζόμενον οὐ σβέσει ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. Ἀναλάμψει, καὶ οὐ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν, καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν. *Vat.*

'This passage of Isaiah affords us a plain proof that the *Septuagint* has been wilfully corrupted. For the insertion of the words Ἰακὼβ and Ἰσραὴλ, of which there are no traces in the *Hebrew*, seems to have been made on purpose by the *Jews*, that the text might not be applied to the *Messiah*, though the *Targum* on the place is express for it. The rest has been much altered, as appears from *Justin Martyr*, who quotes the text twice. Dial. cum Tryph. p. 360 and 389, ed. *Jebb.* and in both places differently.

'*Irenæus* hanc Isaiæ prophetiam eodem tenore allegat quo S. Matthæus, cap xii. 18, &c. Sed hodie aliter in LXX interpretum versione legitur; imo jam Irenæi ævo ea isto loco corrupta fuisse videtur. *Grabe* Not. 3. ad Iren. L. 3. adv. Hæreses, p. 220.

'No. XL.

'Matth. xxvii. 9, 10. Τότε ἐπληρώθη τὸ ῥηθὲν——

'Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ· Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

'Zachar. xi. 13. Καὶ εἶπε Κύριος πρός μὲ· Κάθες αὐτὸς εἰς τὸ χωνευτήριον, καὶ σκέψαι αὐτὸ εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν. Καὶ ἔλαβον τὰς τριάκοντα ἀργυροῦς, καὶ ἐπέβαλον αὐτὰς εἰς οἶκον Κυρίου εἰς τὸ χωνευτήριον. *Alex.*

'Great as the difference is between these passages, the fault does not lie with the Evangelist.

'The *Hebrew* text is incorrect; and, as it now stands, is ill translated. The version is that of *Symmachus*, and not the *Seventy*'s. See, An Enquiry into the present State of the Septuagint Version, p. 57, &c.

'In that Treatise, I conjectured with regard to the Hebrew, that the genuine reading must have stood thus—ואשליך אתו אל בית היוצר כאשר צוני יהוה;—which is now confirmed in the main by some of the most valuable of Dr. *Kennicott*'s MS. copies. With this corrected *Hebrew*, St. *Matthew*'s *Greek* perfectly agrees; if we only take ἔλαβον for the *first* person singular, and read ἔδωκα for ἔδωκαν, on the authority of one MS. and the *Syriac* version, and on its congruity with the original prophecy. See *Mede*'s Works, p. 786.'

Dr. Owen maintains, that some of the principal variations have arisen from wilful corruptions of the ancient Hebrew copies of the prophecies, by the Jews, to prevent the application of them to Jesus Christ *. It is to be wished that he had supported this opinion, by some better evidence than mere

* Page 89.

conjecture,

conjecture. The opinion is ably controverted by Father Simon *; who has advanced several arguments of considerable weight to prove that the Jews did not wilfully corrupt the text of the Scriptures; and to shew, that, when the Christian Fathers charge them with this act, they refer to the Greek Septuagint version, which they considered as the standard in their disputes with the Jews, and meaned to accuse them of corrupting the Scriptures, by departing from this standard, in their later translations, particularly in those of Aquila and Symmachus. Indeed, it appears much more reasonable to ascribe the variations between the New Testament and the Old, in the few instances that occur, to those alterations in Jewish Scriptures, which have accidentally arisen from the ignorance or negligence of transcribers; to the practice, common among the early Jewish and Christian writers, of quoting from memory; or to other incidental causes, than to suppose that the Jews themselves, who guarded the purity of their Scriptures with such religious jealousy, wilfully corrupted them.

In the latter part of this work, which is intended to determine whether the quotations in the New Testament be rightly applied, the author, after referring to other writers on the prophecies, contents himself with a few general observations; in which, he appears to us, to lay too much stress on the typical application of events in the Jewish history to the life of Christ; and, in some instances, to reason inconclusively,—particularly in the following passage:

'It does not come within the compass of my design, to pursue our opponents through all their particular objections and most fallacious reasonings; they have been often answered, and fully confuted, by many learned writers, both of our own and other nations. It is sufficient for my purpose to observe in *general*, with respect to *these* and *other* prophecies, which the *Evangelists* have applied to *Christ*, that those applications must necessarily be *just*, even because *they* have so applied them. For, if the same SPIRIT that dictated the *prophecies* in the *Old* Testament, dictated also their *interpretations* in the *New*, HE surely best knew his own mind, and could best ascertain to *whom*, or to *what*, they were meant to be ultimately referred.'

The Doctor here seems to reason in a circle, in resting the proof of the point, that the prophecies are justly applied by the Evangelists, on their inspiration; which cannot itself be established, without first proving that the prophecies are rightly applied.

Notwithstanding these particulars, which impartiality requires us to point out as, in our judgment, defects in this

* Hist. Crit. du Test. Anc. tom. iii. c. 18, 19.

work, we are of opinion that, on account of the connected view which it takes of the quotations from the Old Teſtament in the New, and of many uſeful obſervations diſperſed through the volume, it merits a very reſpectful attention from the learned.

ART. V. *Travels in Sicily and Malta:* Tranſlated from the French of M. De Non, Gentleman in Ordinary to the King of France, and Member of the Royal Academy of Painting and Sculpture. 8vo. pp. 427. 6s. Boards. Robinſons. 1789.

IN announcing a new tour to Sicily and Malta, we ſhall, moſt probably, remind our readers, that our ingenious countryman, Mr. Brydone, formerly favoured the public with an agreeable account of his travels over the ſame ground*: but one traveller does not neceſſarily preclude another; for different obſervers are not only attracted by *different* objects and circumſtances, but frequently view *the ſame* with different ideas; and our knowlege is of courſe extended by their variations.

Sicily is a ſpot peculiarly intereſting to men of ſcience; to the natural philoſopher, for its tremendous volcano, with other natural curioſities; and to the antiquary for its numerous relics of former times: here, therefore, it is more eſpecially neceſſary for the ſpeculative traveller to be a good naturaliſt, and to have his mind well ſtored with ancient and modern hiſtory, as being qualifications which will mutually aſſiſt the poſſeſſor in his reſearches. Thus, amid the crowd of ruins† in Catania, the preſent traveller is enabled, by his hiſtorical knowlege, to claſs them ſo as to reduce confuſion to order.

'I am of opinion (ſays he) that it would be no difficult matter to make a proper diſtinction among the antiquities of Catania, and to aſſign to each age what belongs to it, by attributing to the Greeks the temple of Ceres, the great theatre, and the ſmall one; and in this we ſhall concur with the hiſtory of that time, which ſpeaks of theſe three monuments, and tells us, that Alcibiades, in his expedition, harangued the people in the little theatre; which proves that there were two. The amphitheatre, the naumachia, the gymnaſium, and the grand aqueduct, we may aſcribe to the Roman colony, as we know that theſe buildings were more agreeable to the taſte and manners of that people than to thoſe of the Greeks, who were ſtrangers to them till their conqueſt by the former; beſides that the building in ſtone and brick, is entirely in the Roman ſtyle. The baths, which were enlarged, decorated and repaired, for a long ſeries of years, are of the period of the lower empire, the workmanſhip and

---

* See Rev. vol. xlix. p. 22 and 115.

† Our readers will bear in mind, that this voyage to Sicily was performed five years before the memorable earthquakes, which made ſuch dreadful havock in that country.

ſtyle

ſtyle of which are diſcoverable in the moſaics found near the Convent of the Benedictines.

'After this diſtribution, we ſhall be leſs aſtoniſhed at the extraordinary number of large edifices, in a city which was never ſo conſiderable as it is this day, and which, if it follows the ſame progreſſion of population that has marked its increaſe ſince the earthquake of 1673, will become at the end of a century the largeſt and richeſt town in Sicily.'

Nevertheleſs, ſo uncertain is the ſtudy of ruins, eſpecially in the buſy theatre of ſo many viciſſitudes of ſplendor, and hoſtile devaſtation; that, in Syracuſe, M. De Non honeſtly confeſſes his inability to analyſe the objects before him.

'In fine, after wandering ſeveral leagues without ever quitting the enclоſure of the city, we returned home this day, indebted almoſt entirely to our imagination for all the enjoyment we had received; the diſcoveries we made, having contributed rather to excite regret, than to add to our ſtock of information.'

Antiquities are, indeed, objects of public concern here, for we are informed that the Prince of Biſcaris

'Had been juſt named Conſervator of the antiquities of *Val Demone* and of *Noto*. Though this nomination be a little late, the court could not have adopted a better reſolution, or have made a happier choice. The antiquities of the two Sicilies being an object of very important ſpeculation, the curioſity of travellers annually bringing large ſums into the country, without coſting a farthing to the ſtate, more eſpecially if it ſhould be thought proper to prohibit the exportation of theſe objects of curioſity, their deſtruction, and the purchaſe of inſcriptions, ſo intereſting on the ſpot from whence they are torn, and ſo inferior in value the inſtant they are removed into another country; but the ſtealing of which is encouraged by thoſe travellers who have the rage of purchaſing, paying, and carrying away.'

For views of ſeveral remarkable objects deſcribed in this work, we are referred, perhaps, by the tranſlator, to the *Voyage Pittoreſque des Deux Siciles*, of the ſeveral numbers of which, we have given accounts in our late volumes *: but in an itinerary, the deficiency of a map is more frequently felt than the want of engravings, when we have lively deſcriptions from an intelligent writer.

M. De Non relates his journey up Mount Ætna, which he attempted from Meſſina, intending to croſs the mountain, and deſcend on the oppoſite ſide: but unfavourable weather obſtructed his courſe, and obliged him to relinquiſh his plan. In this attempt, he met with an enormous cheſnut-tree, his deſcription of which may be accepted as farther ſpecimen of the performance.

'In two hours we quitted the region of the vineyards: the trees began to augment in ſize, and we found the remains of an ancient

* Beginning with vol. lxviii.

foreſt

foreſt of cheſnuts, of an enormous ſize, which proves the prodigious fecundity of the volcanic aſhes. Theſe coloſſal trees, growing almoſt on the naked lava, faſten themſelves to it, by fixing their winding roots to theſe immovable blocks, and remain immovable and eternal like themſelves. But there is matter of ſtill more aſtoniſhment, a few moments after, on arriving at the *Centum Cavalli*, or the ſeven brothers, which is a ſingle cheſnut tree *coeval with the world:* the heart of this tree is open, nothing remaining but the ſap divided into ſeven mangled ſtocks, which ſtill bear enormous branches. I ſeveral times made the complete circuit of the trunk, and always found it took ſeventy-ſix paces to arrive at the place from whence I had ſet out, five and twenty for one of its greateſt diameters, and ſixteen for the ſmalleſt. The Canon *Recupero* has ſince informed me, that notwithſtanding the vaſt antiquity of this tree, its ſize was continually increaſing, ſuch is the fecundity of the ſoil; that he had formerly cleared away the earth two feet deep around the trunk, and meaſured the circumference, and that in his laſt obſervations he found the dimenſions increaſed. I myſelf obſerved in it, what I never ſaw in any other trees, tender branches proceeding from the very heart of the old ſtump, in the part oppoſite to the ſap, in the centre of that part which was the hardeſt and leaſt capable of ſhooting forth a bud, or of admitting the circulation of the juice. This tree taken altogether is ſo monſtrous, that it has rather the appearance of a grove, than the produce of one and the ſame growth. On examining it with attention, you ſee plainly that ſeven diſtant ſtocks of ſuch a ſize never could have been produced ſo near each other; beſides that the rents are ſo exactly conformable, and ſo evidently tending to the ſame centre, that a ſhadow of doubt cannot remain of its being one ſingle tree. Calculating the time it muſt have taken this tree to attain ſuch a thickneſs, and adding to it the time neceſſary for its decay, with the period ſince which it has been known in its preſent ſtate, this vegetable production will reckon a great many centuries; and if it adds nothing to the archives of Mount Ætna, will occaſion no ſmall derangement, at leaſt, in thoſe of the known duration of the life of cheſnut trees. It muſt be obſerved however, that theſe coloſſuſſes are the production of a variety of concurring circumſtances peculiar to themſelves, ſuch as their expoſure, the winds, and the region on which they grow; for lower down on the mountain the ſame tree grows long and ſlender, and ſeems to be of another ſpecies. We may add likewiſe, that the nature of the cheſnut tree is ſuch, that the heart hardens, becomes oſſified, and dies, whilſt the ſap and bark ſurvive, and acquire ſuch ſtrength, as to produce and ſupport the longeſt branches, without the ſuccour of the trunk; for although the branches of this tree do not correſpond with the thickneſs of its ſtump, they are ſeventy-eight paces in diameter in their greateſt extenſion.

'In the middle of this tree is built a wretched hut ſeven paces long by eight in width, and as many in height. If inſtead of this hovel, a ſimple altar had been built here, in the antique ſtyle, nothing would have been more magnificent, nor have borne a

ſtronger reſemblance to a temple of the Druids: the wildneſs of the ſite and the antiquity of the tree inſpire the very ſort of horror we entertain of their myſterious ſacrifices. It may be truly ſaid, that this production reminds us of that gigantic ſtature in which the poets painted the Cyclops who inhabited Mount Ætna. But if human nature has really degenerated from thoſe extravagant dimenſions, the race of inhabitants of this mountain ſtill retain an extraordinary proportion: and if Nature at that period beſtowed but one eye upon the Cyclops, it ſeems as if the preſent race were ſtill worſe treated; for almoſt all the old men are blind, and thoſe of the middle age, have their eye-lids blood-ſhot, red, and ſore. This is to be attributed probably to the volcanized air, or the volatile and corroſive duſt of the cinders, which perpetually deſtroys the fibres of that delicate organ. The ſame duſt attaches itſelf to their ſkin, becomes glued to it by perſpiration, and gives them all the appearance of blackſmiths. Theſe people however are nothing leſs than ſavage, but on the contrary, poſſeſs all that amenity and gaiety, which plenty creates.'

Diſappointed at this time, he next undertook to aſcend this mountain from Catania, in company with the Cyclops who attended Mr. Brydone, and with the good old canon, Recupero, with whom we were much pleaſed once more to meet: but, alas! this pleaſure was of ſhort duration, for the poor prieſt will no longer alarm his brethren by his obſervations on a mountain that his faith was unable to remove! He died, while this author was on the iſland, and, from him, he receives the teſtimonial of an excellent character.

In this tour, M. De Non neceſſarily met with the ſame objects that are deſcribed by former travellers; and ſums up his character of this awful mountain, in theſe emphatic words: 'Whatever is great, or beautiful, or terrible, in nature, may be compared to Ætna, and Ætna can be compared with nothing.' In his deſcription of its fertile baſe, he obſerves, 'every thing here ſeems to grow with luxuriance; it is the picture of the golden age; and I was now more firmly perſuaded than ever, that a volcano is neceſſary to the happineſs of *a* country*.' As he does not furniſh us with the reaſons on which he grounds this extraordinary perſuaſion, we confeſs ourſelves unable to join in it. From the peculiarly combuſtible nature of the ſoil, ſuch an opening may be a neceſſary evil to Sicily, by rendering it precarioufly habitable: but we do not know that other countries are leſs happy for being deſtitute of ſuch horrid furnaces!

Antiquities were the principal objects of the preſent traveller's attention; and his work is rendered very intereſting and amuſing

* Page 23.

by

by the various deſcriptions with which he ſupplies us; and he likewiſe gives a good account of Sicilian manners, as he obſerved them at Palermo; with a political review of the government of the iſland, and a pleaſing deſcription of Malta. The language of the tranſlator is not very correct and elegant.

ART. VI. *Chemical Experiments and Opinions.* Extracted from a Work publiſhed in the laſt Century. 8vo. pp. 100. 2s. 6d. ſewed. Murray. 1790.

THE diſcovery, about fifteen years ago, of dephlogiſticated air, which exiſts in a concrete or ſolid ſtate, in union with various ſubſtances, and in an elaſtic form, compoſing about $\frac{3}{100}$ of the bulk of the atmoſphere, has furniſhed chemiſts with an explanation of numerous phenomena; has occaſioned many new experiments; and has been no very remote cauſe of the *new ſyſtem*, as it is termed, of chemiſtry. It is well known that, of all the branches of this ſcience, that of aeriform ſubſtances has been leaſt cultivated by the older chemiſts: but, by the moderns, it has been more improved than any other part of chemiſtry.

Dr. Beddoes, the author, or, rather, editor, of this work, finding, in Dr. John Mayow's book, entitled, *Tractatus quinque Medico-phyſici*, publiſhed at Oxford in 1674, many facts, and ſome principles, in pneumatic chemiſtry, particularly the exiſtance of dephlogiſticated air in the nitrous acid, and as a conſtituent part of the atmoſphere; and preſuming that the work is extremely ſcarce, that its merit is known to few, and to thoſe few very imperfectly; now publiſhes an account of it, with his obſervations, to 'reſcue from oblivion the long-loſt memory' of its author.

The ſubjects of the five treatiſes above mentioned, are on nitre and nitrous aerial ſpirit (dephlogiſticated air); on reſpiration; on the reſpiration of the fœtus in the uterus, and the egg; on muſcular motion; and the rickets. The firſt three eſſays contain the chemical doctrines, of which extracts are here given; the other eſſays, being on different ſubjects, are only juſt mentioned. The editor has alſo added the few memorials which he could collect relating to the author's life, none of which are to be found in the work itſelf. John Mayow appears to have been born in Cornwall, in 1645; was a ſcholar of Wadham college; a probationary-fellow of All Souls college; and took the degrees of civil law: but ſtudied and practiſed phyſic, eſpecially at Bath. He died at an apothecary's houſe, the ſign of the Anchor, in York-ſtreet, Covent

Covent Garden, in September 1679; and was buried in St. Paul's church, Covent Garden.

The chief chemical diſcovery of Mayow, is, that dephlogiſticated air, (or, as he calls it, with Scheele, *fire air,*) exiſts in the nitrous acid, and in the atmoſphere; which he proves by ſuch deciſive experiments, as to render it impoſſible to explain, how Boyle and, particularly, Hales, could avoid availing themſelves of ſo capital a diſcovery in their reſearches into air. By the modern chemiſts, ſince the ſame diſcovery by Dr. Prieſtley and Scheele, reference has been almoſt always made to Mayow as the original inventor, though few have taken the pains to peruſe the work with the attention which they beſtowed on his ſucceſſors in the ſame diſcovery; and hence, the public were not aware that ſo much merit was due to him, as would, otherwiſe, have been allowed him. Mayow alſo relates his manner of paſſing aeriform fluids, under water, from veſſel to veſſel; which is generally believed to be a new art. He did not collect dephlogiſticated air in veſſels, and tranſfer it from one jar to another: but he proved its exiſtence, by finding ſubſtances that would burn *in vacuo*, and in water, when mixed with nitre; and after animals had breathed and died in veſſels filled with atmoſpheric air, or after fire had been extinguiſhed in them, there was a reſiduum, which was the part of the air unfit for reſpiration, and for ſupporting fire; and, further, he ſhews that nitrous acid cannot be formed, but by expoſing the ſubſtances, which generate it, to the atmoſphere.

Mayow was, undoubtedly, no common man; and, in Dr. Beddoes, he has found no common friend; but we could ſhew, that in revenge for the neglect of this long-departed genius, the editor has unwarrantably exalted him at the expence of other chemiſts; and to a height which, without ſtrained interpretations, cannot be juſtified by the text. In future, therefore, though writers of the hiſtory of chemiſtry, and biographers, may, with elucidation to themſelves, read this publication, yet we would adviſe them, alſo, to peruſe, at the ſame time, the original work.

To thoſe who do not poſſeſs Mayow's book, and who find amuſement in tracing the knowlege of different parts of ſcience to their original fountains, this treatiſe will afford a gratification: but the taſte for unaffected, clear, and conciſe compoſition in works of natural philoſophy, will be offended by the ſtyle.

ART.

ART. VII. Williams's *Lectures on Education.* [Article concluded from p. 371 of our laſt volume.]

WHEN recording experiments in natural philoſophy, it has been recommended to relate ſuch proceſſes as have proved unſucceſsful; and even to make a faithful regiſter of miſtakes and miſapprehenſions; in the hope that they may lead to ſome uſeful inquiries, or, at leaſt, that they may ſerve as a caution to others. It gives us pleaſure to obſerve, that the author of theſe lectures, in relating his experiments in moral philoſophy, has been ſo ingenuous as to follow this rule. On the ſubject of truth, beſide the ſucceſsful experiment which we copied in our former article, he has laid before his readers the particulars of an attempt which he made to correct a diſpoſition to falſehood, in a youth who was put under his care, and in which he failed of ſucceſs. The circumſtances of the narrative are ſingular and intereſting: but the ſtory is too long to be quoted. We muſt not, however, omit the obſervation with which it is concluded:

'I did not ſucceed in numerous and painful attempts to correct and remove the diſpoſition to hypocriſy; and I attributed the failure to my own error: for in the firſt ſituation of ſhame and deſpondency, into which the diſcovery of crimes had reduced him, I betrayed anxiety that he ſhould prevent the diſcloſure of his infamy. His mind was relieved too ſoon. All the conſequences ſhould have been riſqued, that he might avoid his own diſgrace. In the ſecond diſcovery, the effect was loſt by premature compaſſion; which induced him to ſuſpect the plot and the crime to be the effects of artifice.

'He has avoided me, without ſeeming to do it, ever ſince he left my houſe. I am ſhort-ſighted; he is not: and yet I always ſee him before he appears to ſee me. If we inevitably meet, he is profuſe in expreſſions of civility and regret at not having opportunities of viſiting me; which he never ſeeks.

'You muſt, therefore, have the candour to receive this lecture, as an inſtance of inability and diſappointment, where the habits of hypocriſy had been ſome time in poſſeſſion of the mind.'

After truth, the next objects of attention in education, according to the author's plan, are filial affection and brotherly love. His remarks, on each of theſe topics, are ingenious and uſeful; we perfectly agree with him in thinking, that theſe affections may be employed with great ſucceſs, as firſt principles of ſocial virtue. On the ſubject of *filial affection*, he ſays:

'If I were to fix on a quality, as the foundation of an amiable and happy character, it would be filial duty:—and it ſhould be the object of parents who would form their children to wiſdom and virtue, to render it a genuine and permanent principle.

'From

'From the moment a child is born, it receives impreſſions of pleaſure and pain, from the management of the parents. A perception of good and evil, and of the characters of thoſe who occaſion them, is formed in a few years; and on a ſmall number of deſires and averſions. Temper, diſpoſition, and the circumſtances which give peculiarities to our manners, are often produced in the arms of the nurſe. The mother, who treats her child capriciouſly in the firſt moments of exiſtence, careſſes it when ſhe feels temporary fondneſs; and is determined, by its miſeries and cries, to conſult its eaſe and gratification: or, in the other extreme, employs her attentions in tormenting it with injudicious kindneſs; gives it impreſſions unfavourable to future influence; makes the child look up to her without pleaſure; and occaſions undutifulneſs and diſobedience.—

'The firſt time a child diſcovers a ſenſe of benefits and injuries, and looks up to his parent as the author, his character may be propheſied. He betrays certain, perhaps indelible, impreſſions of that parent, as a wiſe and uniform, or a capricious and wayward benefactor. The firſt condition of families, is that of conteſt and war. Weak and injudicious parents, or their ſubſtitutes, under the denomination of tutor, governeſs, or nurſe, irritate children by fondneſs; and rouze their little faculties into ſtruggles, remonſtrances, and cries for ſelf-preſervation. If they are unfeeling and negligent, other faculties are called out; the hypocriſy of perpetual lamentation, and the affectation of ſuffering and miſery. This divides the general maſs of children into two claſſes; and they are marked by different degrees of caprice, or by indefinite ſhades of inſincerity. In theſe caſes, the diſpoſitions, which are the ingredients of future characters, are like waters tinctured in the fountain; or like the materials of an edifice, injured in their formation. Wiſdom will ſee theſe injuries in the materials: folly, when the building is advanced; and it may be too late to remove its defects.

'All ignorant parents, in my acquaintance, have been ſelfiſh. They have injured the temper, and perverted the paſſions of their children, under the maſk of fondneſs; while really deſtitute of virtuous and affectionate regard. In acts of kindneſs, they ſought their own gratification; and in compliances, conſulted their own quiet and peace. At early periods, however, the ſenſibility of children is formed; and that ſenſibility has, in all the inſtances I have known, furniſhed indications of the great paſſions and affections it would afterwards produce.

'The general conſequences of ſelfiſh miſconduct, were thoſe which, in reaſon and juſtice, muſt be expected. Children became troubleſome and intolerable to their parents, and were baniſhed into ſchools with all poſſible expedition. The parents attended to them afterwards; but principally from vanity or regard to public opinion. Hence the general alienation; the fatal indifference, in early and important relations: and hence the complaint that children are deſtitute of duty and regard.'

The

The lectures on *brotherly love*, which are three in number, and abound with useful observations, are concluded with the following narrative:

'I have hardly ever visited, where children have superceded cats and lap-dogs, without having complaints on the difficulty of preserving peace or harmony among them: and the occasions have been sometimes recounted with a view to information and assistance. When this is not the case, it is extremely hazardous to offer an opinion. I remember its being introduced in general conversation: by some unaccountable impulse, to which a person rather disinclined to talking is seldom subject, I gave my sentiments; and supported them, by describing the folly of a different conduct. I was corrected by an inauspicious silence; and suspected the reason, when the master and mistress crowded pretences to send the servants out of the room. On my desisting, their anxiety subsided; but it was with difficulty a sentence could be made out, until the room was cleared. Though an apology seldom removes the consequences of error, I thought the offence taken so unreasonable, that I imagined it better to risque the necessity of taking up my hat and withdrawing, than to remain where I had impress constraint, if not hatred.—It was with difficulty I could obtain so distant a reference to the cause as, "That allusions to family occurrences should be made with great delicacy, unless I were acquainted with all the reasons." I protested, with sincerity, I was wholly ignorant of any family occurrence to which I could allude.—They seemed consoled by the declaration; and the business would have been sunk, as they wished, into oblivion, if the lady had not said, "To execute philosophical plans, the master of the family should be a philosopher, and not a party in the quarrels of children." That proved a declaration of war; the scenes of altercation and fury which had agitated the whole family, and imprisoned many of its members, were laid before me: and they had been owing to the partition of a seed-cake. The charges, replies, and rejoinders (for the father and mother were parties in the cause), took up an hour: I had frequent thoughts of confessing sickness, which such conversations always give me, and departing abruptly. I was repeatedly appealed to, and my opinion requested, in vain. A lady and two gentlemen, who were also visitors, observed the same silence; and I saw it was an offence. When a general calm had taken place, I resolved to hazard an experiment: knowing I could not incur greater odium, and being rather indifferent to consequences. Two of the children had been confined by the father, and three by the mother; the father having three favourites, the mother only two. My opinion was rather in favour of the former, as he approached the nearest to the duty of a parent, to love all his children. I told him, if he would set at liberty the prisoners of the lady, I would be answerable the example would be followed; and I would settle the disputes of the children. He readily consented; she slowly followed his example; and the children were brought, very hungry, and much chagrined. The cake was produced, which they had lost by the quarrel, and which had cost them their dinner. I took the

eldeſt into another room, and with ſome difficulty perſuaded him to intereſt the mother for the youngeſt, a delicate little girl; and to aſk permiſſion to take her to dinner. He did it with tolerable grace: the mother was ſurprized into new delight, and conſented. I ſent the five children, one by means of another; and all were ignorant of every thing, but the beneficence in which they had been engaged. The parents, who had the capacities and manners of children, were charmed with the novelty, not the reaſonableneſs, of the method; and could not refrain contemplating the little company. A ſpecies of harmony was introduced, in a few minutes, to which they had been ſtrangers; but I perceived, by the raptures and applauſes of the parents, it would not be preſerved.

'When the children were brought into the parlour, the cake, the fruit, and ſweetmeats, for which they uſually contended, and ſometimes fought, were, by my directions, diſtributed to one of them, by means of the other, until all were ſatisfied. But the parents were not capable of rendering theſe actions bonds of union, or principles of kindneſs.

'In proper hands, my knowlege or experience warrants the opinion, that ſuch a method of intercourſe will not only extinguiſh contention; but may be employed, more effectually than emulation or ambition, in improving the underſtanding, and cultivating the virtues of children.'

With the ſame happy mixture of judicious reflection, and intereſting narration, the lecturer goes on to treat of the moral principles of gratitude, contentment, and induſtry, as objects of attention in education; and to point out methods of correcting the contrary vices, of reſtraining anger, and of ſubduing avarice. He concludes this part of his deſign with ſome uſeful remarks on the treatment of ſervants; and with a particular diſcuſſion of the important queſtion concerning the formation and management of habits: but we muſt deny ourſelves the gratification of making farther extracts from this part of the work, in order that we may leave room for ſome account of thoſe lectures which treat of *inſtruction*.

On this ſubject, the author's general ideas are as follow:

'The firſt deſire incident to children, is that of food; the ſecond, that of an acquaintance with outward objects. The art of education, in the period under conſideration, is to direct the latter, without force or violence, to a ſufficient number of objects, to fill up the child's time, employ its activity, and improve its ſtrength or conſtitution. No province will admit of this improvement but that of natural hiſtory and philoſophy. You will not be alarmed at the preſumption of introducing children among the oſtentatious philoſophers of modern times: it is not the firſt occaſion, in which you may obſerve philoſophers deriving their fame from puerile employments. In order to give factitious dignity to natural hiſtory, it is at this time obſcured by a barbarous jargon, or by fanciful ſyſtems. Theſe muſt be avoided in the inſtruction of children; and the diſ-

tinctions, properties, or uſes of objects, be aſſociated merely with their names, to anſwer the purpoſes of a rational education.'

Theſe obſervations are well illuſtrated by a pleaſing narrative, given in another part of the work *, of the manner in which he conducted a child into an acquaintance with botany, the leading facts in chemiſtry, and certain mechanical arts: but this paſſage is too long for an extract.

The following experiment, made on a young man only juſt beyond the line of idiotiſm, who, at the age of thirteen, could not read, nay, did not perfectly know his letters, may ſuggeſt ſome uſeful ideas:

'All the common methods of teaching him to read were put in practice, with little effect. His uncertainty concerning four letters in the alphabet, defeated every attempt. The circumſtance which had attracted the notice of the family, was an appetite appearing to be canine; and having been greatly indulged, he was not only impetuous in obtaining food, but anxious in the choice of the moſt delicious. It was made a law for a week, that inſtead of calling on the ſervant, or applying to each other for what was wanted, thoſe letters were to denote meat, vegetables, bread, and beer: that the articles were not to be obtained but by ſending the proper letters; and muſt be loſt for the time, if the letters were miſtaken for others.

'All the family, except the youth for which it was deſigned, were delighted with the frivolous employment occaſioned by the law. He ſat down, the firſt time after it was reſolved upon, with a countenance that diſtreſſed me; for I dreaded a law that could not be punctually executed. The drops purſued each other on his face, when the box was given to ſignify his firſt wiſhes at table: he choſe the wrong letter, and loſt the opportunity of being helped. If the young gentlemen had laughed or triumphed, as I had reaſon to expect, I ſhould have been defeated; but they ſaw his diſappointment with ſilent ſurprize or compaſſion. And one of them, crying out it was owing to ſhame and confuſion, offered him his plate. So keen and tormenting was his appetite, that he would have taken it, if I had not interpoſed. I expreſſed the compaſſion I felt for his ſituation; that I had no intention of puniſhing; but wiſhed gradually to lead him into letters by their convenience and utility: that if the method were thought improper or ſevere, it ſhould be changed; but while the law ſtood, it muſt be obeyed. When the plate was withdrawn, a flood of tears burſt from him, as under a heavy and melancholy diſappointment. His companions felt for him, but variouſly, according to their opinions of his conduct; all our ſentiments, however, were tinged with pity. In four attempts, he failed twice, and loſt half his dinner. I knew he would have been nearly as content at having loſt the joint of a finger; and perceiving the letters of uſe to him, he would ſoon imprint them correctly on his memory. This diſcovered a mode of inducing him to read

* Vol. i. p. 133, &c.

with

with great expedition. I communicated my thoughts to the moſt intelligent of the young gentlemen: the ſame evening two Engliſh dictionaries were cut up into ſingle words; and it was determined that no meſſages ſhould be ſent or received, eſpecially in the intercourſe of the family with the youth in queſtion, but in a proper arrangement of thoſe ſeparate words. Exerciſes of the kind were not without advantages to the pupils moſt improved; and the delight they took in playing harmleſs wit on each other, was of the utmoſt aſſiſtance to me. Children have a method of repeating what delights them, in a manner that ſoon ſatiates older perſons: this is uſeful to them, particularly in communications with each other. I had little to do, when the invention was underſtood; and the young gentlemen were become adepts in the execution of it. All eagerly ſought opportunities of engaging in the new ſpecies of converſation with the youth for whom it was contrived. The drollery or nonſenſe, which were often produced by a mixture of deſign and accident, occaſioned ſo much mirth and laughter, that the youth himſelf took pleaſure in the employment; and for the firſt time quitted his bed at an early hour to prepare himſelf for uſeful engagements.

'When I perceived the invention had taken effect, I rather interrupted than encouraged the employment: knowing it to be the method to continue their deſire, and having reaſon to be apprehenſive not only for all the dictionaries, but for the other books of the houſe.

'In what time a child might be taught to read by this method, cannot be aſcertained, without calculating the effect of circumſtances, to be known only by particular acquaintance. But the youth under conſideration read fluently and intelligibly in three months: and it muſt appear probable, he had a greater chance of comprehending what he read, by this, than by the common mode of learning: for all the intercourſe or correſpondence which had been the means of his inſtruction were, in a great degree, the produce of his own talents. The method has been ſince put in practice on ſeveral children, either under my direction or by my advice; and always with ſucceſs. The advice being gratuitous, the method has not excited curioſity. If I could have rendered the diſcovery the ſubject of a patent, a general ſpirit of avarice would have been alarmed, and the mode of teaching might have prevailed through the kingdom.'

With reſpect to ſcience, it is Mr. Williams's opinion, in which he is ſupported by the authority of Lord Bacon, that the uſual order of ſtudy ſhould be inverted, and that young men ſhould begin, not with ſpeculative ſyſtems, but with facts in natural hiſtory, and natural philoſophy. In his manner of teaching, in which, books were only conſulted as helps in proſecuting any inquiry, he found the French *Encyclopædia*, and the Philoſophical Tranſactions, very uſeful ſchool-books.

Concerning the method of teaching geography, and the advantage of uniting geography and hiſtory, the following peculiar hints toward a new plan are preſented to our obſervation:

'In the method of teaching geography I have described, it is difficult to avoid the elements of hiſtory. I was led into the obſervation, however, by an incident. A gentleman who had gone through a courſe of polite education in England, and had been many years ſecretary to an embaſſy, applied to me for aſſiſtance in the execution of particular views, in which geographical knowlege was neceſſary. Though he had traverſed a great part of Europe, and was an excellent linguiſt, he was unacquainted with the uſe of the globes. When prepared for conſidering the diviſions of the earth, as the habitations of men, having relations to each other, he ſuggeſted the propriety of connecting the deſcription with general hiſtory; which ſhould commence with the fabulous origin or ſettlement of men, and trace them on its ſurface, in their emigrations, policies, or contentions. I knew no ſuch hiſtory: he therefore obliged me to invent a ſubſtitute; and we traced traditions or hiſtories, according to my information, from the banks of the Ganges and Euphrates, in every direction over the globe. I have ſuggeſted the method to parents and teachers in geography; and they have furniſhed themſelves with hints in writing, which have rendered their converſation with pupils the beſt introduction to univerſal hiſtory.

'In aſcertaining climates, an attention to the effects of heat or cold on bodies, is unavoidable. This leads to the conſtruction and uſe of barometers or thermometers. The *Collection Academique*, and the French *Encyclopedie*, left us hardly any thing to wiſh for, on that or any other ſubject, in the period under conſideration. It would be impertinent to refer to the articles, as the indexes of the one, and the alphabetical arrangement of the other, will direct the moſt indolent enquirer. It may be proper to obſerve, we never read an article, unleſs we wanted information in the accompliſhment of ſome purpoſe, or the conſtruction of ſome machine. The impreſſions of our ſtudies were therefore indelible; and no aſſiduity or pains were wanting, in fully comprehending our inſtructions. In theſe circumſtances, the firſt volume of the Collection Academique, containing the tranſactions of the firſt philoſophic ſociety inſtituted in Europe (the Academy Della Cruſca), was read with avidity by youth of thirteen or fourteen, who underſtood the principles on which heat or cold were meaſured, as well as any philoſophers in Europe; if men, in ſuch purſuits, muſt be denominated philoſophers. The doctrines of air, the conſtruction of air-pumps, the ſcience of hydroſtatics, even the purſuits of chemiſtry, are ſtudies ſuited to this age: conſiderable progreſs ſhould be made in them, previous to the time, when the powers of reflection wholly occupy the mind, and arrange its ſentiments, opinions, or principles.'

In order to inſtruct his pupils in the principles of juriſprudence, the preceptor formed them into a kind of civil community, the incidents of which led them into inquiries and diſcuſſions, that made them acquainted with the leading heads of Grecian, Roman, and Britiſh law.

'The members of my little community, in the waſteful uſe of their territory, were ſome time before they aſſumed the appearances

or

or claims of citizens. The firſt proof we had of the certainty or excellence of our principles, was the eaſe with which the inequality of their portions of property and talents admitted of a ſocial or conventional equality of perſons, in the poſſeſſion of thoſe portions, and in the adminiſtration of civil juſtice. Diſproportionate poſſeſſions, in that mode of arrangement, never implied the ſubjection of one citizen to another: all were equally free—if they exerted ſufficient induſtry to ſupply their wants.—For inſtance—certain articles at the table were the produce of their ſkill or induſtry; and their enjoyments were in proportion to their talents. But the ſuperiority conſiſted merely in the enjoyments; never in ſubjecting thoſe of inferior talents to their will or caprice. Sentiments of civil juſtice were thus furniſhed, which rendered the regulation or adjuſtment of their little differences the eaſieſt buſineſs imaginable. The difficulties of juriſprudence are not in the ſcience, but in the falſe or defective maxims adopted inſtead of it.

'An advantage obviouſly ariſing from this method of arranging, even a literary family, is the probability of gradually leading the mind from one great principle of political truth to the other.—It was not difficult, in theſe circumſtances, to render intelligible to youth, the liquidation of induſtry or ſervices: all exchanges were firſt in kind, to avoid premature diſcuſſions on money. The children were ſo intenſely employed, that they ſoon produced a ſurplus; and a ſurplus on the employment of cultivators or huſbandmen, is the ſpring of alienation and ſocial induſtry. They were aſſiſted to underſtand the effects of circulating that ſurplus in giving birth to the uſeful arts; and that it muſt be important to public proſperity, no man ſhould eat of it for nothing.

'The utility of the employment was ſo obvious and ſatisfactory, that our ſmall premiſes were ſoon cultivated.—The pupils ſeemed to have conceived and eſtabliſhed a principle of political œconomy prevailing only in China, and there not fully underſtood, "that a wiſe government will not think of foreign commerce while an acre of its territories is uncultivated."

'They were at leiſure to reflect, not only on their claims reſpecting the little property they had acquired, but on thoſe by which I had rendered the premiſes common, for their acquiſition of rights.

'I was overwhelmed with queſtions concerning the tenures on which I held my houſe, garden, and grounds. They were aſtoniſhed I was not their proprietor, and ſeemed to apprehend they had been building caſtles in the air, by eſtabliſhing claims, on a tenure unintelligible or precarious.—I told them the principles on which houſes, lands, even the liberty of our perſons and actions, were held, might be found in a book, written with perſpicuity, and not unintelligible to them. The harſh viſage of Mr. Juſtice Blackſtone ſeems preſent to my fancy, clouded with indignant frowns. "What, offer to the attention of boys, my celebrated and immortal works—they aſtoniſhed a learned univerſity and an enlightened nation on their appearance; and they comprize the political and legal ſcience of a great majority of Engliſh ſenators."

'I have no apology for ſuch preſumption but the facts—that I have rendered the Commentaries perfectly intelligible in very early youth, by the method here deſcribed; that I have generally failed in mature age, when thoſe who applied, could not or would not ſubmit to ſome ſpecies of diſcipline analogous to that under conſideration; and that a knowlege of the laws, more extenſive, more accurate than is uſually obtained by the prevailing habit of reading, —is neceſſary to an Engliſh gentleman.'

Farther particulars are given, in the courſe of theſe lectures, of the manner in which Mr. W. carried his plan of education into effect.

After all, however, we are not able to form ſo perfect an idea as we could wiſh, of the practical part of the ſcheme; and we apprehend, that moſt of his readers will regret, with us, that he has not more clearly explained the daily courſe of buſineſs and diſcipline which his plan would require. We regret, too, that Mr. W. ſhould think it expedient in a work, which, in other reſpects, promiſes general utility, to introduce opinions that will be, generally, thought wholly irreconcileable with religious principles: but, notwithſtanding this circumſtance, the work muſt be acknowleged to poſſeſs diſtinguiſhed merit, both as a practical treatiſe on education, and as containing a variety of juſt and original obſervations on important topics.

ART. VIII. *A new Tranſlation of the Pentateuch*, &c. &c. by Iſaac Delgado, Teacher of the Hebrew Language. 4to. pp. 236. 15s. Boards. Richardſon. 1789.

A SENSIBLE and well-informed Jew, who could riſe above vulgar prejudices and ſuperſtition, might, we imagine, be eminently ſerviceable for an elucidation of the writings of the Old Teſtament. The author, whoſe work is now before us, and who is, we ſuppoſe, a Jew, appears by no means unqualified for the undertaking in which he has engaged. He profeſſes, to *correct the preſent tranſlation wherever it deviates from the genuine ſenſe of the Hebrew expreſſions, or where it renders obſcure the meaning of the text, or, laſtly, when it occaſions a ſeeming contradiction: proving the validity of ſuch emendations by critical remarks and illuſtrations, grounded on other inſtances in ſcripture where the like words or phraſes occur:* to all which, is ſaid to be added, *a comment on ſuch paſſages as cannot be ſufficiently underſtood by a mere tranſlation.* Such a detail appears, to us, too pompous, and too much in the ſtyle of ſelf-commendation, for a title-page; it ſeems to forbid the reader's judgment, eſpecially when we are farther told that this is a *thorough* correction, being *a work highly uſeful, and never before attempted.*

We

We muſt acknowlege that theſe great pretenſions gave us ſome kind of diſguſt: yet, when we looked more into the work, we found it introduced by a ſhort and modeſt dedication to the Biſhop of Saliſbury, followed by a ſenſible preface, in which the author informs us that, 'his views, when he entered on this work, were confined to the uſe of his own family, knowing that the uncouthneſs of his language rendered it unfit to make its appearance in public:' ſome friends, however, expreſſed their wiſh that it might be given to the world; Dr. Owen, rector of St. Olave, &c. is ſaid, in particular, to have adviſed it; and now, adds Mr. Delgado, 'I truſt to the indulgence of the reader, that he will overlook the inferiority of the ſtyle and the homelineſs of the language.' Of the difficulty of his enterprize, he is certainly ſenſible, when he tells us that the requiſite qualifications to its proper execution, can ſcarcely be met with in a ſingle perſon: but, at the ſame time, he conſiders it as the duty of a man, who is a proficient in the Hebrew language, to begin ſuch a work, and proceed as far as his abilities will admit; leaving it to others to improve and perfect his undertaking. The remarks which he offers, relative to the *Hebrew* and its tranſlation, indicate knowlege and application ſuitable to his attempt; of which the reader may judge by the following extract:

'The difficulties attending ſuch an enterprize conſiſt chiefly in the nature of the original language, and alſo in the particular method of the inſpired writers; the perſon who undertakes it muſt be very attentive to the following peculiarities: viz. 1ſt, The Hebrew having no more than two tenſes, the preterit and the future, the diſtinction of the imperfect, perfect, and pluperfect, tenſe, or of the indicative, ſubjunctive, potential, and optative, mood, muſt be ſupplied by nice criticiſm and judgment from the context. 2d, A letter in the beginning of a word, often ſerving as a prepoſition, may on ſome occaſions be a radical letter: therefore, when a ſentence makes not good ſenſe by taking it for a ſervile letter, it muſt be tried, if by making it a radical, it makes a better. 3d, As we have ſo few claſſical writings in Hebrew, we often meet with a word that occurs but once in ſcripture; and then, we are at liberty to render it as we may think it beſt ſuited to the context. 4th, Some verbs, or nouns, beſide their common acceptation, are ſometimes uſed to expreſs quite a different meaning: therefore, when a ſentence is not ſatisfactorily underſtood where any ſuch words occur, we muſt examine other paſſages where the like word is uſed, to ſee if another ſignification of ſuch a word can be found more conſonant to the context. 5th, Tranſpoſitions of ſentences are very common in ſcripture, and are puzzling to a tranſlator, who cannot be allowed the liberty of intermixing or of tranſpoſing verſes. It is common in ſcripture to relate the execution of a command directly after it is given, although ſome circumſtances belonging to it are

not yet described, but are found expressed after the execution is narrated.—6th, Scripture often useth the future and the past indiscriminately the one for the other; yet this should not be deemed an incorrectness in the writers, for were we to know the ancient pronunciation of the Hebrew, we might perhaps be able to discover the beauty that such seeming irregularities produce in the sound of such sentences. And what induces me to think that this may have been their intention is, that they are mostly found in hymns, poetical pieces, and prophetic visions. 7th, The particle אֵת, which is commonly the sign of the accusative case, after a verb, is often used for the nominative, meaning to express thereby the identity of the person, as when we say, in English, *the very man.*—8th, The transposition of the letters of a radix is another difficulty attending the task of making a proper correction of the present English translation; and it often occurs in the sacred writings, as we find בֶּשׂ and כֶּשֶׂב indifferently used for *a lamb*, &c.'

Under the fifth and seventh of these remarks, the author adds an instance or two in support of what he asserts; though we think he might have selected some yet more evidently fitted to his purpose. The reader will make the allowance that is asked for any defect in expression. That the rules are good, though not wholly new, will be admitted; and the want of duly regarding them, Mr. Delgado considers as having occasioned absurdities and obscurities in the present English version. He hopes to remove *every* difficulty by giving a proper translation to the Hebrew expression: where there is an ambiguity in the text itself, he means to leave it as it stands, unless he should be fully authorized to determine the sense by other passages, and he adds notes and observations relative to the literal meaning of the text, and to justify his own method of rendering: but he seems to be a declared enemy to the correction of the original by the collation of manuscripts and versions; concerning which he thus expresses himself:

'I will never avail myself of that pernicious method of supposing an error in scripture, committed by transcribers after the compilation of the bible by Ezra and his synod, who faithfully handed it down to us as they found it, without venturing to alter a single letter, and was since preserved by the Massorites as pure as they received it, which will be proved by my observations on *Joshua*, xxi. 36. And it is worthy of notice, that all over the world, wherever there is a congregation of Jews, there is not any material difference in their Hebrew bibles. But, to pretend to correct the original Hebrew by the different readings found in manuscripts lodged in private hands, which may have received many alterations by being copied from other manuscripts, (in which some annotations, having been interlined, may have been introduced into the text) I think it prophane, as it would give us a spurious copy, instead of a divine narrative.'

It

It appears to us, that there is ſome *prejudice*, pardonable prejudice, and ſome *truth* in this account, which may ſerve to ſhew that we ſhould proceed with great caution in pointing out errors, and in attempting to correct them.

The author does not, however, deny that there are ſome apparent errors in *ſcripture*, (by which word, he means the Hebrew text:) but he is perſuaded that they have been ſo *ab origine*, or before the time of Ezra; and, in this allowance, he refers only to the reſt of the Bible, excluſively of the Pentateuch, and farther ſays,

'I am not clear, that they *(the ſuppoſed errors)* were committed by inadvertency or miſtake, thinking rather that they are purpoſely introduced to give us ſome farther information than what the letter expreſſes, though we may not be able, at this diſtance of time, to penetrate what it may be.'

Here, again, we will concede ſomething to the pious prejudice which the writer entertains in favour of the *ſcripture:* at the ſame time, we muſt obſerve, that ſuch an opinion, if purſued, will make room for all the cabaliſtical and allegorical fancies in which Jewiſh, and, after them, Chriſtian, writers have indulged; and will ſupport that occult and myſterious ſcience, (if ſcience it may be called,) which, founded in ignorance, is deſtructive to truth, virtue, and liberty, while it has too frequently proved convenient to thoſe who wiſhed that they might live in eaſe and ſplendour, and tyrannize over the reſt of mankind.

In the progreſs of the work, the Engliſh verſion in common uſe, is placed in one column, and the author's corrections, under the title of New Tranſlation, in the other, with ſuitable remarks at the foot of each page. As it generally happens, in critical works, there may be many alterations which ſeem unimportant, and of little uſe; and yet, as to theſe, we ſometimes find, by a cloſer inſpection, that they afford more aſſiſtance than was at firſt apprehended; in other inſtances, no doubt, conſiderable benefit may be derived from this author's corrections, particularly from his notes.

Whether the word *bara*, in the firſt verſe of the book of Geneſis, is rendered to *create*, or to *produce*, is, perhaps, almoſt totally immaterial: Mr. Delgado prefers the latter—'*produced* the heavens and the earth,' meaning, he ſays, 'the matter whence ſpiritual and corporeal beings were created; it being very frequent in ſcripture to give the name of the thing produced to the matter whence it is made, as in Iſaiah, xlvii. 2.' to which it is added,

'I muſt alſo obſerve that this verb בָּרָא means likewiſe to cut, or circumſcribe a limit or border; ſo that this may ſignify that the Supreme Being ſeparated from the eternal ſpace—a large limited one,

one, capable to contain all created beings,—the reſult of ſuch contraction—was, that a tract was left behind which contained the firſt matter, out of which every thing was created, ſo that this was rather an infallible reſult, or emanation, than a creation.'

In the third and fourth verſes of the firſt chapter of Geneſis, the particle *vau* is rendered by the different terms, *now*, *but*, *for*, *ſo*, which, though we readily allow that it admits great variation, is, in ſo ſhort a ſpace, rather remarkable: the latter part of the ſecond verſe, with the third, are expreſſed in this manner; '*but* the Spirit of God moved on the face of the waters: *For* God had ſaid, let there be light, *ſo* there was light.'—The note on verſe 3, is, 'This probably means a ray of light from the Eternal Being, and I take it to be an explanation of the *Spirit of God* mentioned in the preceding verſe.' The latter part of verſe 4, is thus tranſlated,—'*then* God made a diſtinction between the light and the darkneſs:' on which there is the following note:

'The verb הִבְדִּיל has two meanings; one is to make an actual ſeparation, by placing a curtain or wall between two things, or placing them in ſeparate places; and the other is only a nominal diſtinction, either by giving them different names, or by keeping them for different purpoſes: now, the different meanings of this verb is diſcovered by the prepoſitions placed before theſe two things ſo divided or diſtinguiſhed; for, in the ſecond caſe, which is only a nominal diſtinction, they both have the ſame prepoſition בֵּין before them, as it is in this verſe, as alſo in Levit. x. 10. xi. 47.; but when it means an actual ſeparation, the prepoſition בֵּין is put to the firſt, and לְ or אֶל to the ſecond, as in verſe 6.'

The latter part of the 16th verſe is here tranſlated—'and the leſs light and the ſtars to rule the night.' On which, it is very juſtly remarked, 'the addition made by the Engliſh tranſlator, *he made alſo* the ſtars, is injudicious; for the verb *to rule the night*, refers to the ſtars as well as to the moon, though placed at the end of the ſentence. Pſ. cxxxvi. 9.'—On verſe 27. we find this note,—'Here he (Moſes) repeats that God created man in his own image, which I ſuppoſe refers to the ſpiritual part; and the next ſentence, in the image of *God*, ſhould be rendered in the image of *Elohim*, for this word in Hebrew means *angels* as well as *God*.' In the ſecond chapter, verſe 8, we particularly obſerve, that, inſtead of the reading—'The Lord God planted a garden eaſtward, &c.' this tranſlator writes—'the Lord God *had formerly* planted a garden, &c.' He thinks this makes a better ſenſe:—there is no doubt of the Hebrew word having this ſignification, *of old*, or *formerly:* but we ſuppoſe he will allow that it is ſometimes uſed to ſignify the *eaſt*, whatever may be its direct intention here,

When in verſe 21, inſtead of—'he took one of his ribs,'—he inſerts—'he took one of his ſides;' he may give a more literal and exact expreſſion of the Hebrew, but whether he improves the ſenſe, we will not inquire: 'every where in ſcripture (he adds) the word means *a ſide*; we never find it uſed for *a rib*.'

The ſeventh verſe of the fourth chapter of Geneſis has occaſioned much criticiſm: Mr. Delgado lets the firſt part remain, and he gives the latter with no great alteration. 'If thou doeſt not well, ſin lieth at *thy* door, and unto thee *is his* deſire, *yet* thou mayeſt rule over him.' In the note, he ſays,

'This means that ſin, which I underſtand to be put for his evil inclination that occaſions ſin, is his conſtant companion, and will ever be tormenting him. This pronoun *his* may refer either to his evil inclination, or to his brother, and ſo may the pronoun *him*, at the end of this verſe, be referred to either: and this verſe might be thus paraphraſed:—Firſt, ſuppoſing theſe pronouns to refer to his evil inclinations, then the meaning would be this—And if thou doeſt not well, mind, that thy evil inclination is thy conſtant companion, and will always ſtrive to make thee ſin; however, thou mayeſt have the power to prevail againſt him if thou chooſeſt to do well. Secondly, ſuppoſing they refer to his brother, then the meaning would be this—is thy conſtant companion, and will forward thy wicked intentions; and as to thy brother, he is very kind to thee, and wiſhes thee well: and as to the pre-eminence of being the firſt-born, which thou haſt forfeited, thou mayeſt regain it by doing well, and then thou ſhalt rule according to the right of elder brotherhood.'

We cannot enter into any inquiry concerning the juſtice of theſe remarks: but muſt leave it to others, who are critically diſpoſed, to compare them more exactly with the original, and with other verſions; and, among the reſt, particularly with that which was offered to the public, ſome years ago, by Mr. Abraham Dawſon *. Concerning the twenty-third verſe of this chapter, Mr. Delgado ſays, 'This ſpeech of *Lamech* to his wives is quite unintelligible.' However, he renders this and the twenty-fourth verſe—'*ſurely, had I killed a man that wounded me, or* a young man *who hurt me*; *ſurely*, if Cain is to be *taken vengeance of at the ſeventh generation*, Lamech *muſt be at the ſeventy ſeventh*.' To this he adds a note,

'Lamech's argument muſt have been this; if Cain, who killed his brother deſignedly, ſhould have his judgment ſuſpended for ſeven generations, ſurely Lamech, who had done it in his own defence, muſt have had his judgment ſuſpended for a much longer time. The number of ſeventy-ſeven is not preciſe, but means a multiplicity, ſcripture expreſſing a certain number for an uncertain one.'

* See Review for July 1772, vol. xlvii. p. 1.

Geneſis,

manner. On a more close perusal, he will find several matters well worthy of attention, others of little importance, and others unnoticed which he might wish to have seen considered, and others still which he may think mistaken: yet, on the whole, it certainly merits attention, and is likely to contribute to the instruction and improvement of those who desire more thoroughly to understand the Old Testament.

In closing this article, we shall insert the modest lines with which Mr. Delgado concludes his dedication—'We both, my Lord, worship THE ONE TRUE GOD; to his glory my poor endeavours are directed; damp not then my zeal, but permit me to subscribe myself, &c.'

We shall only add, that the book is published by subscription, and that a *correction* of all the remaining part of the Old Testament is now ready for the press, and waits only the encouragement of the public, to be signified by their subscriptions.

ART. IX. *A short Review of the British Government in India*; and of the State of the Country before the Company acquired the Grant of the Dewanny. 8vo. pp. 124. 3s. 6d. Boards. Stockdale. 1789.

AFTER the many publications which have appeared for the information of those who have not been present in the British East Indies, we cannot but reckon these few pages as containing matter most instructive, and details that are necessary to be explained to the English reader; and without which, indeed, he will be at a loss to form a true judgement of the nature of our government in that quarter of the globe. The particulars appear to be written by a person who is more concerned for the honour and justice due to his country, than attached by interests, prejudices, or partiality, to any men, or any measures. It cannot fail to give pleasure to every Englishman, to see his countrymen vindicated from the basest misrepresentation, and from the degrading comparison with the most savage of all tyrants, the Mohammedans: but as we are sensible how incompetent are those who have never been on the spot, to give *decided opinions* on what relates to distant countries, we shall let this writer speak for himself, by extracting some passages which may afford information concerning facts not commonly known, in regard to the government, the revenue, or the natural history, of India.

Under the last head, he has given a correct account of the culture of the *poppy* and *rice*, with a view to the refutation of a passage in a celebrated work on the *Wealth of Nations*; the respectable author of which, from a want of local knowlege, seems

ſeems to have given credit to a malevolent ſtory of a ſuppoſed monopoliſt.

" I am well aſſured," ſays Dr. Smith, " that it has not been uncommon for the chief, that is the firſt clerk of a factory, to order a peaſant to plow up a rich field of poppies, and ſow it with rice or ſome other grain. The pretence was to prevent ſcarcity of proviſion; but the real reaſon was to give the chief an opportunity of ſelling at a better price a large quantity of opium which he had upon hand.—Upon other occaſions the order has been reverſed, and a rich field of rice or other grain has been plowed up to make room for a plantation of poppies, where the chief ſaw that extraordinary profit was likely to be made by opium."

' This is, undoubtedly, a piece of miſinformation, to which, (ſays our author) this moſt reſpectable Gentleman would not have liſtened if he had either underſtood the manner of cultivating theſe plants, or had been poſſeſſed of any local knowlege on the ſubject. I have made very diligent inquiries both on the ſpot, and in England, amongſt thoſe who muſt have known the facts Dr. Smith relates, if they had been, as he aſſerts he was aſſured, no *uncommon practice*; and I have been uniformly anſwered, that they never heard of ſuch inſtances. But what puts the matter out of all doubt, are the following incontrovertible facts:

' The poppy is a plant which requires a peculiar ſoil and particular care in the culture of it. The medium price of the land in which it is cultivated, is about eleven or twelve rupees a *begah*, or one third of an Engliſh acre. It is ſowed at the beginning of October. When the ſeaſon of the periodical rain expires, the plant begins to be fit for inciſion, in order to extract its juice, of which opium is made, about the end of December, and continues ſo till March. It requires a dry ſoil, and can be brought to maturity only in the dry ſeaſon, when the periodical rains have ceaſed. Paddy or rice lands let, on a medium, at three rupees a begah. Rice is ſowed about the end of May, juſt before the periodical rains commence: one crop is reaped about the end of September, and another, which is the beſt, and by far the greateſt, about the end of December. It requires a ſoil ſaturated with water, and lies ſoaked in it a conſiderable time: on this account, it is ſowed juſt before the periodical rains commence, and nine-tenths of the quantity of rice produced in the company's provinces, grow in the kingdom of Bengal, which is ſo low and flat, that the grounds are either overflowed by the rivers Ganges and Burrumpooter, with their tributary ſtreams, or ſoaked with the rain which falls and ſtagnates in them. It is therefore evident, that the ſoil and the ſeaſon, which alone can fructify the paddy or rice, would rot and deſtroy the poppy; and it is therefore as evident, that it is utterly impoſſible, from the nature of the two plants, that one ſhould be plowed up to ſow the other.'

It is to be obſerved, that the author, having rectified this miſtake of one of whom he ſpeaks in the higheſt terms, alludes to an obſervation of the ſame writer, that our merchants are become

become ſovereigns. This gives him an opportunity of making a moſt judicious diſtinction; ſhewing, that while the ſervants of the company are acting as ſovereigns, the proprietors and directors are continually controuling them with a mere mercantile ſpirit; ſo that, when the former, for the laudable ambition and fame of good government, are applying the revenues of the ſoil to the improvement and defence of their poſſeſſions, the latter are ſending orders for draining the country for the purpoſe of inveſtments, or increaſe of dividend. Thus an honeſt and able government is deprived of the juſt praiſe which they might have acquired, from their better knowlege and activity; and is often calumniated and loaded with the blame due to their unexperienced employers.

In comparing the preſent government of this ſubjected country to the paſt, he undertakes not only to aſſert, but to prove,

'That the Britiſh government has diſcouraged, as much as poſſible, all oppreſſive meaſures; that it has aboliſhed the horrid modes of puniſhment inflicted by the Mahommedans; that it has afforded much eaſier means of redreſs than the Aſiatic government; that it has inſtituted a more regular plan of juſtice; that it has enſured to the natives more eaſe and ſerenity; and that it has preſerved them in a much ſuperior degree of peace and tranquillity.

'I do not,' ſays he, 'advance theſe general poſitions from a preſumptuous confidence, that a bold aſſertion, unſupported by facts, either deſerves attention, or will procure conviction; and I claim no credit for what I do advance, but as I may be able to eſtabliſh the truth by ſubſtantial proofs—to which I now proceed.'

After the ſtatement of the cruelties of the Mohammedan government, he proceeds:

'No ſooner had the council of Bengal aſſumed openly the office of Dewan in the year 1772, and took the immediate controul of the collections into their own hands, than they ſuppreſſed all thoſe ſevere puniſhments which had been inflicted by the Mogul government; and that dreadful inſtrument, called a korah, by which Zemindars had been flogged to death, was from this period utterly baniſhed from their chutchemis or courts of exchequer. Since this time, no Zemindar hath ſuffered corporal puniſhment, and the regulations which were then framed for collecting the revenues, forbid every ſpecies of cruel treatment; ſo that, by the mild meaſures which the Britiſh government hath adopted, it has eradicated the rigid ſyſtem eſtabliſhed by the Mahommedans; nor does it allow any other compulſory methods of enforcing the collections than thoſe of perſonal reſtraint and the ſale of lands. If ſome inſtances of tranſgreſſion are to be found, they are exceptions to the general rule of conduct preſcribed to, and practiſed by, the collectors; and ſuch inſtances can never be quoted by any one who pretends to candour, as proofs of a corrupt or careleſs government; for, in the beſt governed ſtates, ſome irregularities will be committed; but it muſt be a moſt malignant and diſingenuous mind that could think of attributing

tributing the particular offences of ſome individuals to the general depravity of a whole community.'

In another place, he obſerves:

'The excellency of the Mogul government, and its ſuperiority over the Britiſh, have been the theme of all our orators. But it is matter of no leſs regret than aſtoniſhment to obſerve with what facility the moſt abſurd propoſitions, and the moſt incongruous arguments, are received when they tend to depreciate the Britiſh character.'

The author concludes with a recapitulation as follows:

'Notwithſtanding theſe facts, and that the hiſtory of the Mogul government is a diſguſting repetition of oppreſſion, of maſſacres, and rebellion; yet the faſhion of the times has been to praiſe it, and to repreſent the ſituation of the Hindoos eaſy and happy under it, till they were diſturbed in this peaceful ſtate of repoſe and ſecurity by the Engliſh, who have been deſcribed [with unparalleled injuſtice] as a ſet of rapacious taſk-maſters. It ſurely requires a very ſmall degree of reflection to perceive, that ſuch repreſentations of the two governments muſt, from the very nature of things, be falſe.

'The Mahommedan conquerors came into Hindoſtan from a barbarous region, with minds and manners as uncultivated as the wilds from which they iſſued. The only notion they had of government was, abſolute power in the ſovereign, and abject ſubmiſſion in the ſubject. The tenets of this religion, ſo far from ſoftening the ferocity of their nature, ſerved only to whet the edge of their perſecution toward the ſuffering Hindoos, whom they haraſſed without mercy, and deſtroyed without remorſe. The Britiſh conquerors came from a country famed for arts and ſciences, and the generous principles of public liberty had been inſtilled into their minds from earlieſt infancy; the mild tenets of Chriſtianity cheriſhed and commanded every charitable duty; and they had been taught by precept and example to rule with equity, and to obey with freedom. Can it be ſuppoſed that, under theſe circumſtances, the two nations ſhould have totally changed characters on their coming to India. That the barbarous and ferocious Tartar ſhould become mild and enlightened; that the cultivated and generous Briton ſhould have degenerated into a cruel tyrant; and that the Britiſh government ſhould have rendered the ſituation of their Hindoo ſubjects worſe than it was under the Mogul emperors; reaſon revolts at the idea, and nothing, but the rankeſt prejudice, could either ſuggeſt or adopt it.'

To thoſe who wiſh to ſee the national character and the conduct of their countrymen in India vindicated, and to thoſe who wiſh for ſome authentic information by which they may be enabled to form a judgment of the ſtate of that diſtant country, a peruſal of this little volume is impartially recommended.

ART. X. *Philoſophical Tranſactions of the Royal Society of London, for the Year 1789. Vol. LXXIX. Part II. 4to. 8s. Davis. 1789.*

PHILOSOPHICAL *and* CHEMICAL PAPERS.

Experiments on the Phlogiſtication of Spirit of Nitre. *By the Rev.* Joſeph Prieſtley, *LL.D. F.R.S.*

THE Doctor had found, in former experiments, that the colourleſs nitrous acid becomes orange-coloured and ſmoking, or what has been uſually called phlogiſticated, on being expoſed to heat in long glaſs tubes hermetically ſealed; and he then concluded, that this effect was produced by the action of *heat*, evolving, as it were, the phlogiſton previouſly contained in the acid. Having afterward found, that the acid became coloured, in like manner, by expoſure, for ſeveral days, to *light* only, (in bottles with ground-glaſs ſtoppers,) and that the colour was produced by the action of the light on the vapour of the acid, and communicated from the vapour to the liquor under it; he was led to ſuſpect, that as his glaſs tubes had been expoſed to light as well as heat, it might have been the *light* which, in part at leaſt, contributed to produce the effect. He now, therefore, put the colourleſs acid into long glaſs tubes; and, having ſealed them hermetically as before, ſhut them up in gun-barrels, cloſed with metal ſcrews, ſo that no particle of *light* could have acceſs to them: the barrels being then placed with one end ſo near to a fire as to make the liquor in the tubes boil, (which he could eaſily diſtinguiſh by the ſound,) the acid became, in a ſhort time, as highly coloured, as ever it had done when expoſed to heat without the gun-barrel. It is evidently, therefore, *heat*, and not *light*, which produces this change in the acid.

It was natural to ſuſpect that this *phlogiſtication* of the acid might proceed from the decompoſition or abſorption of the *phlogiſticated* portion of the atmoſpheric air, neceſſarily contained in the upper part of the tubes. The experiments and calculations, here ſtated, ſhew, pretty clearly, that this was, in ſome meaſure, the caſe; for the quantity of phlogiſticated air in the tubes was always diminiſhed by the proceſs; and when phlogiſticated and inflammable airs only were incloſed with the acid, in ſeparate tubes, a part of thoſe airs appears in like manner to have been abſorbed: but, on the other hand, the colour was equally produced when only *dephlogiſticated* air was incloſed with the acid; and even in the moſt perfect *vacuum* that could be obtained, by boiling the acid in the tube, and ſealing it hermetically when the vapour had expelled all the air, (in the manner in which water-hammers are made,) the acid acquired

as

as high a colour, and in as ſhort a time, as when any of the airs were confined with it; ſo that the preſence of air is evidently not neceſſary to the effect.

In examining the air in the tubes, after the liquor had become coloured, it was conſtantly found that, while the acid acquired the *phlogiſtication*, it emitted a quantity of *dephlogiſticated air*; and to the mere expulſion of this air, the Doctor now attributes the *ſenſible* phlogiſtication of the remainder; for 'it is evident (as he obſerves) that the nitrous acid contains two principles in cloſe affinity with each other, and that nothing is neceſſary to render either of them conſpicuous, beſides the abſence of the other.'

Experiments on the Tranſmiſſion of the Vapour of Acids, through an hot earthen Tube, *and further Obſervations relative to* Phlogiſton. *By the ſame.*

Theſe experiments abundantly confirm the foregoing; and ſhew that oil of vitriol, as well as ſpirit of nitre, in their moſt deplogiſticated ſtate, conſiſt of a proper ſaturation of the acids with phlogiſton; ſo that what we have called the *phlogiſtication* of them, ought rather to be called their *ſuper-phlogiſtication*.

Oil of vitriol, heated as the ſpirit of nitre had been, in a glaſs tube, produced a quantity of air, which ruſhed out on opening the tube under water, though the acid had been made to boil violently while the tube was cloſing: ſo that there could not have been much air then left in it. This air was rather worſe than common air, in conſequence, probably, of ſome vitriolic acid produced at the ſame time. The phlogiſtication of the remaining acid could not be judged from the colour: but another experiment ſhewed it clearly. A quantity of oil of vitriol being made to boil in a glaſs retort, and its vapour tranſmitted through a glazed earthen tube filled with fragments of tubes, and kept red-hot, the liquor which diſtilled was exceedingly pungent in ſmell, and was found to be the ſame thing as water ſaturated with vitriolic acid air: expending little more than an ounce and an half of oil of vitriol (of the ſpecific gravity of 1,856), the Doctor collected nearly an ounce of this volatile acid (of the ſpecific gravity of 1,349), and 130 ounce meaſures of dephlogiſticated air of the pureſt kind.

On ſubmitting ſpirit of nitre to the ſame proceſs, the reſult was, in all reſpects, ſimilar, but much more ſtriking; the production both of *dephlogiſticated air*, and *phlogiſticated acid vapour*, being prodigiouſly quicker and more abundant. Expending nearly $5\frac{1}{2}$ ounces of the ſpirit of nitre, he collected 600 ounce-meaſures of very pure dephlogiſticated air, and near $1\frac{1}{2}$ ounce of greeniſh ſmoking acid: all the apparatus beyond the hot

tube was filled with the denſeſt red vapour; and the water of the trough, in which the air was received, was ſo ſtrongly impregnated with it, as to yield nitrous air ſpontaneouſly for ſeveral days.

Spirit of ſalt, (we ſuppoſe it was the acid in its common or *phlogiſticated* ſtate,) ſubmitted to both theſe proceſſes, (heating in a glaſs tube, and the tranſmiſſion of its vapour through an ignited earthen one,) neither yielded any air, nor appeared to have undergone any change; and the caſe was the ſame with *phlogiſticated* vitriolic acid. The vapour of *dephlogiſticated* marine acid, 'being made to paſs through the hot earthen tube, *became* (the Doctor ſays) dephlogiſticated air:' but the experiment, from ſome imperfections in the apparatus, &c. not being ſo ſatisfactory as could be wiſhed, we hope he will take ſome opportunity of repeating it with more attention. We would ſuggeſt alſo, that it may be proper to try the acid *previouſly* dephlogiſticated, or water impregnated with it, as the addition of manganeſe, in the ſame proceſs in which air is to be obtained from the acid itſelf, may occaſion ſome deception.

In the diſtillation of the ſpirit of ſalt, it was obſerved that the water in the worm-tub became much hotter than in that of the other two acids, eſpecially of the nitrous. As air was produced from the two laſt mentioned acids, great part of the heat which their vapour had acquired, entered into the compoſition of that air, and, of courſe, became *latent*; whereas the marine vapour, yielding no air, parted with all its heat to the contiguous bodies.

In both theſe papers, we meet with ſome further obſervations on the doctrine of phlogiſton, tending to ſtrengthen ſome of the arguments that have been already adduced in its favour. One of theſe appears to be of great weight. When iron is calcined in pure air, all that happens, according to the antiphlogiſtians, is, the abſorption of the pure air by the iron, and the expulſion of a little fixed air from the plumbago contained in the iron. Dr. Prieſtley has now examined, more accurately than had been done before, the *quantity* of fixed air produced in this proceſs, and which always contains ſome *phlogiſticated* air alſo; and he finds it to be ſuch, that it could not poſſibly proceed from any quantity of plumbago that can be contained in iron, even though the plumbago ſhould be ſuppoſed to afford only the *baſis* of the air. There is, therefore, nothing to which the production of this air can be attributed, but the union of a part of the pure air in the veſſel with the phlogiſton of the iron.

On the Production of Nitrous Acid and Nitrous Air. *By the Rev.* Iſaac Milner, *B. D. F. R. S. Preſident of Queen's College, Cambridge.*

It has been known, for ſome time, that volatile alcali is producible by the decompoſition of nitrous acid. The experiments ſtated in this paper, ſhew that the converſe alſo takes place; that nitrous acid, or nitrous air, is producible by the decompoſition of volatile alcali.

In ſome of Dr. Prieſtley's experiments, nitrous air, by long expoſure to iron in the cold, became *phlogiſticated air*. Mr. Milner produces this change inſtantaneouſly; and ſhews the *ſucceſſion* of changes from the acid to phlogiſticated air, by boiling ſpirit of nitre in a retort, and tranſmitting the vapour through a red-hot-iron gun-barrel; which, that no part of the vapour may eſcape without ſufficient contact with the iron, ſhould be crammed with filings or fragments of the metal. If the acid boil very ſlowly, and a ſufficient length of the tube be heated, nearly all that is received at the further end is phlogiſticated air: in the oppoſite circumſtances, the products will be in the intermediate ſtages of decompoſition, the progreſs of which appears to be this: Firſt, *nitrous air* is formed, which, applied to freſh ſurfaces of the hot iron, is changed into *dephlogiſticated nitrous air*, and this, by a repetition of the like application, into *phlogiſticated air*.

As the iron, after this proceſs, was in a ſtate of calcination, it muſt have abſorbed the deplogiſticated or *pure air*, which is one of the component parts of the nitrous acid. When the decompoſition of the acid was complete, Mr. Milner frequently obſerved a *white fume* iſſuing with the phlogiſticated air, which fume was found to contain *volatile alcali*. He, therefore, conceived that volatile alcali, by being paſſed through red-hot metallic calces, or other ſubſtances capable of ſupplying it with pure air, might be converted into nitrous air or nitrous acid.

This conjecture was confirmed by experiment. The vapour of ſtrong cauſtic volatile alcali being made to paſs through a red-hot gun-barrel crammed full of manganeſe in coarſe powder, ſymptoms of *nitrous* air ſoon diſcovered themſelves; and, by patient continuance of the proceſs, conſiderable quantities of air were collected, which, on trial, proved highly nitrous; though the manganeſe, without the volatile alcali, gave no ſymptom of any thing nitrous. Green vitriol, calcined to whiteneſs, ſucceeded equally with manganeſe: but with red lead, and with calcined alum, (though the alum was giving out plenty of pure air at the time when the vapour of the alcali was paſſed through it,) nothing nitrous could be obtained.

Further experiments will, probably, elucidate this ſeeming irregularity; and the author has given a very probable conjecture with reſpect to that with alum: he thinks, it may be neceſſary that the ſubſtance employed ſhould not only yield pure air, but have a ſtrong affinity to phlogiſton, ſo as to abſorb the inflammable principle of the volatile alcali; which affinity exiſts in the calces of iron and manganeſe, but not in the earth of alum.

Experiments on the Congelation of Quickſilver in England. *By* Mr. Richard Walker.

In our account of Mr. Walker's two former papers on this ſubject, we noticed the principal means which he employed for producing extraordinary degrees of cold. He there ſhewed that, even in ſummer, and in the hotteſt climates, a cold might be produced, by the mixture of ſalts and acids, *ſufficient* to congeal quickſilver; and he has now actually effected that congelation, repeatedly, in the preſence of very reſpectable and intelligent gentlemen, who examined the *ſolid* mercury during the ſhort time of its continuance in that ſtate.

One of theſe congealed maſſes was a globe, about an inch in diameter. By a moderate ſtroke of a hammer, it was ſeparated into ſeveral ſharp and brilliant fragments, ſome of which bore handling for a ſhort time, before they returned to a fluid form. The largeſt of the pieces exhibited the beautiful appearance of flat plates, converging to the centre, and lying in different planes, as is common in the fracture of cryſtallized balls, whether of brittle metals, or of earthy bodies: it bore a very exact reſemblance, both in colour and in plated ſtructure, to ſulphurated antimony, eſpecially the radiated ſpecimens from Auvergne, before they have been at all tarniſhed. Another congealed globe, about an inch alſo in diameter, bore ſeveral ſmart blows of the hammer, and then began to liquify. Another maſs was rather flattened and cruſhed, than broken by the hammer, and ſhewed evident marks of flexibility. One was divided by a ſharp chiſel, and ſhewed a metallic ſplendour on its cut ſurface, but not equalling the poliſh of a globule of fluid mercury, which, however, the external ſurfaces of all of them appear to have done. We would juſt obſerve, that theſe diverſities, in reſpect to brittleneſs or flexibility, are no other than we find to prevail in the reſt of the metals; and which may be preſumed to depend on the arrangement which their parts aſſume in the tranſition from a fluid to a ſolid ſtate.

All the ſolid maſſes of mercury had their upper ſurfaces very concave, or greatly depreſſed; ſo that this metallic body, like moſt of the others, ſhrinks, during its congelation, into leſs

bulk. Several fragments of the ſolid mercury, thrown into fluid quickſilver, were found to ſink with conſiderable celerity; a more deciſive proof of the ſame property.

Mr. Walker has alſo here given ſome additional obſervations on the manner of conducting the frigorific proceſs, and on the frigorific powers of different ſaline bodies; and having 'proſecuted his ſubject from a *poſſible* method, propoſed by Dr. Watſon, for freezing *water* in ſummer in this climate (without the uſe of ice), and carried it on to a *certain* method of freezing, not only water, but even *mercury*, in the hotteſt climate, he now intends to take his leave of it.'

Experiments and Obſervations on Electricity. *By Mr.* William Nicholſon.

This paper contains a large ſeries of experiments, and obſervations deduced from them, detailed with great conciſeneſs, and, at the ſame time, with ſufficient perſpicuity. They are highly intereſting to the electrician; and we regret that we cannot preſent our readers with any intelligible account of them, within the limits to which we are neceſſarily confined. The ſubjects of enquiry are, 1. On the *excitation* of electricity. 2. On the *luminous appearances* of electricity, and the *action of points*; which are illuſtrated by an elegant mezzotinto print. And, 3. On *compenſated* electricity; or the *equilibrium* of a charge, by which the electricity is rendered latent; and the *uncompenſated* part, which is as eſſential to the charge as the other.

[*To be continued.*]

Art. XI. *The Mine:* a Dramatic Poem. The Second Edition. To which are added, Two Hiſtoric Odes. By John Sargent, Eſq. 12mo. pp. 120. 5s. ſewed. Cadell.

We have already noticed the firſt edition of *The Mine*, in our 72d vol. p. 346. in which place, we teſtified our conviction of the author's abilities. We ſhall here add a ſpecimen of his powers in embelliſhing a ſubject, which appears almoſt barren of poetical imagery.

The Queen of the Gnomes thus addreſſes her attendant ſpirits:

'Come, my triumphant Gnomes, who like the ſun
Thro' the vaſt concave your fleet courſe have run;
Whoſe cars, ſelf-rolling, ſcorn the bounding ſteed,
While nymphs and fiery ſalamanders lead;
No more your glittering myriads now employ,
But give my ſubterraneous realm to joy.
What tho' for us no circling ſeaſons glide,
No ſprings luxuriant laviſh all their pride;

In earth's brute caverns we can wake delight,
And gild with rapture the dark brow of night.
Thro' ſcenes as fair as thoſe above we'll go,
And meet a brighter univerſe below.
See where our vallies wind, our Alps ariſe,
What meteors thwart, what ſuns emblaze the ſkies!
Here foaming cataracts the wild champaign ſhake,
There in diffuſive radiance ſleeps the lake;
Huge caves expand, thro' whoſe wide-yawning arch
Embattled hoſts of mightieſt kings can march;
The ſhadowy void deep-brooding darkneſs fills,
And ſmooths her plumage in the dripping rills;
In frowning ſtate ſelf-center'd columns glare,
Abortive echoes flutter in the air;
Their duſky foliage rocks fantaſtic wreath,
And quake, like foreſts, to the blaſts beneath:
Theſe ſcenes each fierce, preſumptuous thought controul,
And rouſe to ecſtaſy the ſlumbering ſoul.
Let Elfin Faies expect the dewy hours,
And their quaint morrice weave in moon-light bow'rs;
Let ſportive Nymphs purſue each dancing ſpring,
And ſhouting Dryads make the foreſt ring;
In fields of ether Sylphs exulting trip,
Or in the galaxy their pinions dip:
Our taſks perform'd, ſublimer joys abound;
In mute and reverend awe we watch around,
Woo contemplation from the thrones of bliſs,
And ſhew rapt wiſdom all the vaſt abyſs.
Nor thrills not dreadful harmony our ear,
When the great deep's careering flood we hear;
Or ſtruggling vapours vollied thunder urge,
And Nature trembles on her utmoſt verge.
Such joys ſevere, with heavenly muſing fraught,
Wake the ſtill energies of virtuous thought,
Teach us the wealth of reaſon to adore
Beyond each dazzling gem, or barren ore;
And, as we miniſter at Nature's ſhrine,
To be in goodneſs, as in pow'r, divine.'

To the *Mine*, two odes are added, which cannot fail of ſtrongly recalling to the reader's mind the *two ſiſter odes* of Gray. Together with his manner and expreſſions, they poſſeſs much of his merit, and all his obſcurity. Without notes, which indeed are plentifully added, they would often be unintelligible: but, certainly, to be perpetually called from the peruſal of a poem, in order to turn to explanatory notes, muſt weaken the intereſt which would be raiſed by an uninterrupted progreſs.

The firſt ode is intitled, 'The Viſion of Stonehenge;' and is occaſioned by a tradition, that Charles II. paſſed the night there, in his flight from the battle of Worceſter. The Britiſh kings,

kings, whose 'portentous visions scared his closing eyes,' are thus characterized:

'With crown that hangs like vapour pale
Round a dim autumnal star,
Stern Harold * bids the monarch hail,
And shews his Norman scar.—
A victim of the sylvan fight †,
Lifts his purple-streaming crest,
And with more than mortal might
Tears the arrow from his breast.
With holy palms from Syria won,
Behold, sad Eleanor, thy bleeding son ‡;
With proud Carnarvon's heir §, whose sorrows sharp
From echoing Severn sound and Cambria's midnight harp.

'Behind a form, whose haggard eyes
From their fiery sockets burst,
Up starts, and speaks with endless sighs
Unconquerable thirst ‖:
With trembling step, but fainted mien,
Martyr'd Lancaster appears ¶;
By his side a Prince is seen **
Smiling through his youthful tears:
In wildest storm of passion tost,
And circled with a dark and shadowy host,
Stalks murderous Richard ††, and new horror flings
O'er the enfanguin'd crowd of agonizing kings.

'In the long rear of royal dead
Gleams his sire's grief-harrow'd face;
O'er his fix'd lineaments is shed
A pale and pensive grace:
Before him, tho' mad factions bray,
With fond heart and steadfast eye,
Dauntless Strafford leads the way
Of thundering destiny:
To a meek saint ‡‡, who smiles above,
One tear he gives of ineffectual love,
And while her pure superior faith he owns,
Spurns the false heart of man and monarchs crumbling thrones.

---

* 'Harold, killed at the battle of Hastings.'

† 'William Rufus, slain by Sir W. Tyrrel in the New Forest.'

‡ 'Richard the First, killed by Gourdon before the castle of Chalees, near Limoges.'

§ 'Edward the Second, born in the castle of Carnarvon, dethroned by Isabella, and killed by order of Mortimer in Berkely Castle.'

‖ 'Richard the Second, deposed and starved to death.'

¶ 'Henry the Sixth, killed after the battle of Tewkesbury.'

** 'Edward the Fifth, put to death by the Duke of Glo'ster his uncle.'

†† 'Richard the Third, killed at the battle of Bosworth.'

‡‡ 'See Lord Strafford's speech in the State Trials.'

" We too," they cry, " a realm could ſway;
Lo! the ſceptre, lo! the rod:
We too in perilous diſmay
The edge of battle trod.
But not to all doth Heaven allow
Fate's impetuous tide to ſtem;
From the haughty monarch's brow
Falls the beaming diadem:
Proud potentates are taught to know
The ſtrong dominion of tranſcendent woe,
When Juſtice in her deſolating hour
Subverts the high-built mound and glittering arch of pow'r."

The ſecond ode has for its ſubject (a copious ſubject, indeed), the misfortunes of Mary Queen of Scots. Two of the moſt intereſting incidents in this ode, the Queen's leaving France on the death of her huſband, Francis II. and her reception in her own country—are taken from *Brantôme*. The author has managed them with great ingenuity: but the art of the poet could not poſſibly equal the affecting ſimplicity of the hiſtorian. The poem thus opens:

" Farewell, dear land! thou gallant ſeat
Of courteſy and ſoft delight;
Thy pleaſure-breathing plains retreat,
And ſink for ever from my ſight:
Ah! happy realms, where late I ſhone
In ſcepter'd ſtate, in beauty's higheſt noon;
When Hymen deck'd his youthful bow'rs,
And fancy, ever-new, awak'd the laughing hours."
Thus mourn'd the Queen, what time to Gallia's coaſt
She heav'd reluctant many a parting ſigh;
And ſaw, 'midſt fears and anxious bodings toſt,
The white cliffs leſſen from her lingering eye:
Through the long night ſhe watch'd the glimmering ſhore,
And heard, in doleful trance, the ſullen billows roar.'

Mary's ſubſequent connections, and the crimes and misfortunes which attended them, are pointed out in the following ſtanzas:

' He comes, in beauteous pride array'd,
The flow'r of Lennox' ancient race;
On his beaming front diſplay'd
High valour and majeſtic grace:
He comes, as when the god of day
Hears on the eaſtern hills his proud ſteeds neigh,
And chides the lagging hours—thine eye
Avert, nor truſt, fond Queen, the treacherous ſympathy:
Thy heart, that ſwells with love's voluptuous tide,
Shall mourn the coldneſs of thine alter'd mate;
The ſtorm of boiſterous paſſion ſhall ſubſide,
And ardent throbs expire in jealous hate:
Scar'd pleaſure flies from thy unhallow'd bed,
While vengeance ſtalks around, and beckons to the dead.

' What

'What ſadly-ſoothing ſtrain,
What mournful melody hath caught mine ear?
Ah! no more the notes I hear—
The leſſening cadence dies along the plain:
Sweet minſtrel, whoſe enchanting art
In ecſtaſy can lap the heart;
Why hath thy muſe advent'rous ſtray'd
From Doria's ſtream and Suſa's warbling ſhade?
In clattering hawberk clad, thro' night's ſtill gloom,
Stern Ruthven fiercely ſtalks with haggard mien;
With thundering tone proclaims the victim's doom,
And tears her minion from a doating Queen;
Thro' the arch'd courts, and ſtoried chambers high,
Loud ſhrieks of terror ring, and death's expiring cry.

'Bid the deep tempeſt roar,
And whelm a baleful crew;
Proud lord of Inis-tore!
Be thine, thy guilt to rue—
Pent in the dungeon's dark and ſtony womb,
O'er thee be rais'd a living tomb;
Grim fiends and ſpectres dire
Hover round thy coward head,
And ſwart melancholy ſhed
Her chilling dews that quench th' ethereal fire;
For lo! yon form, that rides the ſtorm,
Traitor, 'tis thy murder'd king!
He joins the hoſts of monarch ghoſts;
Of the days of old they ſing—
With ſounds of loud lament they hail
His ſanguine ſhade, that fires the miſty air;
Sublime they float, and o'er the mountains bare
In majeſty of midnight ſail:
Down heav'n's broad ſteep deſcend in dread array,
And in the ſhadowy moon's pale confine melt away.

Ill-fated Queen! thy ſtar, that ſtood
On the pure zenith's blazing height,
Now reddening meets the troubled flood,
And ſtreams with melancholy light:
In yonder cloud, the book of Fate,
Read the long ſufferings of thy captive ſtate;
There count the groans, whoſe nightly ſound
Thrills the wide-water'd moat, and caſtle's loneſome round;
Tho' in thy veins rich ſtreams of honour flow,
Tho' thy proud hand a double ſceptre preſt;
No genial ties ſuſpend the ruthleſs blow,
Nor love, nor pity melt a rival's breaſt:
"Periſh the traitor! periſh!" Shrewſbury cries,
While gentle Melvil veils his ſorrow-ſtreaming eyes.'

In point of paper, printing, and decoration, this little volume poſſeſſes much elegance.

ART.

Art. XII. *Proceedings of the Aſſociation for promoting the Diſcovery of the interior Parts of Africa.* Quarto. pp. 236 *.

EVERY effort to enlarge the boundaries of ſcience is ſure, in the preſent age, of meeting with commendation. So highly has the curioſity and thirſt for knowlege of literary men been cheriſhed by the philoſophic diſcoveries of ſome, and by the bold enterprizes of others, that they begin to think, with the poet, "*nil mortalibus arduum eſt*;" and to conceive the hope of ſeeing every branch of ſcience carried to a ſtate of perfection. As to aim at perfection is the only way of approaching to it, ſo far from attempting to damp the ardour of reſearch ſo viſible in our countrymen, we feel ourſelves always diſpoſed to ſtimulate their zeal in the ſervice of letters, and in that of mankind, by adding our mite of approbation to that fund which they are receiving from the public. Without ſupport, individuals, however enthuſiaſtic, inquiſitive, and enterprizing, are not competent to proſecute great diſcoveries, eſpecially in geography. Thoſe who are moſt willing to undertake dangerous voyages and travels, to explore unfrequented coaſts, to traverſe ſandy deſerts, and to penetrate the *terra incognita* of the globe, are, generally, poor; and it can only be by lending to theſe the aſſiſtance of riches, that we can expect to perfect our geographical knowlege. We cannot, therefore, but applaud the *Aſſociation*, whoſe proceedings we are now to review. Europeans know very little, if any thing, of the *interior diſtricts of Africa*; and we are happy to find that a number of learned and opulent individuals have formed themſelves into a ſociety for the purpoſe of exploring them.

This Aſſociation took place on the 9th of June 1788, and conſiſts, according to the liſt prefixed to this work, of 95 members; out of which number, the following perſons were elected a committee; *Lord Rawdon*, *the Biſhop of Landaff*, *Sir Joſeph Banks*, *Mr. Beaufoy*, *Mr. Stuart*. To theſe five gentlemen, were conſigned the direction of its funds, the management of its correſpondence, and the choice of the perſons to whom the geographic miſſion was to be aſſigned. Perſuaded of the importance of the object which the Aſſociation had in view, their committee loſt no time in executing the plan which it had formed. Two gentlemen were recommended to them; and, appearing to be eminently qualified for making the projected reſearches, they were choſen. One was a *Mr. Ledyard*; the other a *Mr. Lucas*. Mr. Ledyard's hiſtory, which pointed

* This work is not ſold, but printed for the uſe of the Members of the Aſſociation.

him

him out to the Society as a proper perſon for undertaking the African adventure, is too curious and amuſing to be omitted.

'He was an American by birth, and ſeemed from his youth to have felt an invincible deſire to make himſelf acquainted with unknown or imperfectly diſcovered regions of the globe. For ſeveral years he had lived with the Indians of America, had ſtudied their manners, and had practiſed in their ſchool the means of obtaining their protection, and of recommending himſelf to the favour of ſavages. In the humble ſituation of a corporal of marines, to which he ſubmitted rather than relinquiſh his purſuit, he had made with Captain Cook, the voyage of the world; and, feeling, on his return, an anxious deſire of penetrating from the north weſtern coaſt, which Cook had partly explored, to the eaſtern coaſt, with which he himſelf was perfectly familiar, he determined to traverſe the vaſt continent, from the Pacific to the Atlantic Ocean.

'His firſt plan for the purpoſe, was that of embarking in a veſſel which was preparing to ſail, on a voyage of commercial adventure, to *Nootka Sound*, on the weſtern coaſt of America; and with this view, he expended in ſea ſtores, the greateſt part of the money which his chief benefactor, Sir Joſeph Banks, (whoſe generous conduct the writer of this narrative has often heard him acknowlege,) had liberally ſupplied. But the ſcheme being fruſtrated by the rapacity of a cuſtom-houſe officer, who had ſeized and detained the veſſel for reaſons which, on legal inquiry, proved to be frivolous, he determined to travel over land to Kamſchatka, from whence, to the weſtern coaſt of America, the paſſage is extremely ſhort. With no more than ten guineas in his purſe, which was all that he had left, he croſſed the Britiſh channel to Oſtend, and, by the way of Denmark and the Sound, proceeded to the capital of Sweden; from whence, as it was winter, he attempted to traverſe the gulph of Bothnia on the ice, in order to reach Kamſchatka by the ſhorteſt way; but finding, when he came to the middle of the ſea, that the water was not frozen, he returned to Stockholm, and, taking his courſe northward, walked into the arctic circle, and, paſſing round the head of the gulph, deſcended, on its eaſtern ſide, to Peterſburgh.

'There he was ſoon noticed as an extraordinary man.——Without ſtockings or ſhoes, and in too much poverty to provide himſelf with either, he received and accepted an invitation to dine with the Portugueſe ambaſſador. To this invitation it was probably owing that he was able to obtain the ſum of twenty guineas for a bill on Sir Joſeph Banks, which he confeſſed he had no authority to draw, but which, in conſideration of the buſineſs that he had undertaken, and of the progreſs that he had made, Sir Joſeph, he believed, would not be unwilling to pay. To the ambaſſador's intereſt it might alſo be owing that he obtained permiſſion to accompany a detachment of ſtores which the empreſs had ordered to be ſent to Yakutz, for the uſe of Mr. Billings, an Engliſhman, at that time in her ſervice.

'Thus accommodated, he travelled eaſtward through Siberia, ſix thouſand miles to Yakutz, where he was kindly received by Mr. Billings,

Billings, whom he remembered on board Captain Cook's ship in the situation of the astronomer's servant, but to whom the empress had now entrusted her schemes of northern discovery.

'From Yakutz, he proceeded to Oczakow, on the coast of the Kamschatka sea; from whence he meant to have passed over to that peninsula, and to have embarked on the eastern side in one of the Russian vessels that trade to the western shores of America; but finding that the navigation was completely obstructed by the ice, he returned again to Yakutz, in order to wait for the conclusion of the winter.

'Such was his situation when, in consequence of suspicions not hitherto explained, or resentments for which no reason is assigned, he was seized, in the empress's name, by two Russian soldiers, who placed him in a sledge, and, conveying him, in the depth of winter, through the deserts of the northern Tartary, left him at last on the frontiers of the Polish dominions. As they parted they told him, that, if he returned to Russia, he would certainly be hanged; but that, if he chose to go back to England, they wished him a pleasant journey.

'In the midst of poverty, covered with rags, infested with the usual accompaniment of such clothing, worn with continued hardship, exhausted by disease, without friends, without credit, unknown, and full of misery, he found his way to Koningsberg.—— There, in the hour of his utmost distress, he resolves once more to have recourse to his old benefactor; and he luckily found a person who was willing to take his draft for 5 guineas on the President of the Royal Society.

'With this assistance, he arrived in England, and immediately waited on Sir Joseph Banks, who told him, knowing his temper, that he believed he could recommend him to an adventure almost as perilous as the one from which he had returned; and then communicated to him the wishes of the Association for discovering the inland countries of Africa.

'Mr. Ledyard replied, that he had always determined to traverse the continent of Africa as soon as he had explored the interior of North America; and, as Sir Joseph had offered him a letter of introduction, he came directly to the writer of these memoirs. Before I had learnt from the note the name and business of my visitor, I was struck with the manliness of his person, the breadth of his chest, the openness of his countenance, and the inquietude of his eye. I opened the map of Africa before him, and tracing a line from Cairo to Sennar, and from thence westward in the latitude and supposed direction of the Niger, I told him, that was his route, by which I was anxious that Africa might, if possible, be explored. He said, he should think himself singularly fortunate to be entrusted with the adventure. I asked him, when he would set out? "To-morrow morning," was his answer.'

Such a person as Mr. Ledyard, was formed by nature for the object in contemplation; and, were we unacquainted with the sequel, we should congratulate the Society in being so fortunate as to find such a man for one of their missionaries:—

but

but——the reader will ſoon be acquainted with the melancholy circumſtance to which we allude.

Mr. Lucas's hiſtory, being leſs ſingular than that of Mr. Ledyard, is told with more brevity: but enough is ſaid to ſatisfy every reader reſpecting his qualifications.

'He had been ſent, when a boy, to Cadiz, in Spain, for education as a merchant, and having the misfortune on his return to be captured by a Sallee rover, was brought as a ſlave to the imperial court of Morocco.

'Three years of captivity preceded his reſtoration to freedom and his conſequent departure from Gibraltar, where, at the requeſt of General Cornwallis, he accepted the offices of Vice-Conſul and Chargé d'Affaires in the empire of Morocco, and had the ſatisfaction to return, as the delegate of his ſovereign, to the very kingdom in which, for a long period, he had lived as a ſlave. At the end of ſixteen years, he once more reviſited England, and was ſoon appointed Oriental Interpreter to the Britiſh court, in which ſituation he was when he became known to the committee, and expreſſed his willingneſs, with his Majeſty's permiſſion, to undertake, in the ſervice of the Aſſociation, *whatever journey his knowlge of the manners, cuſtoms, and language, of the Arabs, might enable him to perform.*'

From two ſuch geographical miſſionaries, much information was no doubt expected; and, though the views of the Society are not yet fully anſwered, the communications which it has received, are of a nature which will excite, though not fully gratify, the curioſity of geographers.

Mr. Ledyard undertook, at his own deſire, the difficult and perilous taſk of traverſing from eaſt to weſt in the latitude attributed to the Niger, the wideſt part of the continent of Africa. On this bold adventure, he left London, June 30, 1788, and arrived at Cairo on the 19th of Auguſt.

Hence, he tranſmitted ſuch accounts to his employers, as manifeſt him to have been a traveller who obſerved, reflected, and compared; and ſuch was the information which he collected here from the travelling ſlave-merchants, and from others, reſpecting the interior diſtricts of Africa, that he was impatient to explore them. He wrote to the committee, that his next communication would be from Sennar, (600 miles to the ſouth of Gairo:) but death, attributed to various cauſes, arreſted him at the commencement of his reſearches, and diſappointed the hopes which were entertained of his projected journey.

Endowed with a ſoul for diſcovery, and formed, by nature, for atchievements of hardihood and peril, the death of Ledyard muſt be conſidered as a public misfortune. Ladies, as well as philoſophers,

philoſophers, will lament him; eſpecially, when they read his character of the ſex, which, conceiving it to be juſt, we ſhall here inſert:

"I have always remarked that women, in all countries, are civil, obliging, tender, and humane; that they are ever inclined to be gay and chearful, timorous and modeſt; and that they do not heſitate like men to perform a generous action.—Not haughty, not arrogant, not ſupercilious, they are full of courteſy, and fond of ſociety; more liable, in general, to err than man, but, in general, alſo, more virtuous, and performing more good actions than he. To a woman, whether civilized or ſavage, I never addreſſed myſelf in the language of decency and friendſhip, without receiving a decent and friendly anſwer. With men' it has been otherwiſe.

"In wandering over the *barren* plains of *inhoſpitable Denmark*, through *boneſt Sweden*, and *frozen Lapland, rude and churliſh Finland, unprincipled Ruſſia*, and the *wide-ſpread regions* of the *wandering Tartar*; if hungry, dry, cold, wet, or ſick, the women have ever been friendly to me, and uniformly ſo; and to add to this virtue, (ſo worthy the appellation of benevolence,) theſe actions have been performed in ſo free and ſo kind a manner, that if I was dry, I drank the ſweeteſt draught, and if hungry, I eat the coarſe morſel with a double reliſh." p. 44.

With a mixture of regret and diſappointment, we turn from poor Ledyard, to notice Mr. Lucas's communications, which occupy the greateſt part of the volume before us. He embarked for Tripoli, October 18, 1788, with inſtructions to proceed over the deſert of Zahara to Fezzan, to collect, and to tranſmit by way of Tripoli, whatever intelligence the people of Fezzan, or the traders thither, might be able to afford reſpecting the interior of the continent; and to return by the way of Gambia or the coaſt of Guinea.

Inſtructions to undertake great enterprizes, are more eaſily given than executed. So Mr. Lucas found, and ſo the reader, to his diſappointment, will find likewiſe. Only a part of the plan was this geographic miſſionary able to carry into execution. He ſets out, indeed, mounted on a handſome mule, preſented to him by the Bey, the Baſhaw's eldeſt ſon, in company with Shereefs, for the kingdom of Fezzan; reſolved, we will ſuppoſe, to penetrate from Tripoli even into Gambia: but his peregrinations, which began Feb. 1, 1789, terminated at Meſurata, on Feb. 7.

Deprived of viſiting Fezzan, and the other inland diſtricts of Africa, Mr. Lucas ſolicits the information of his fellow-travellers, and tranſmits to the ſociety the reſult of his conferences. A memoir, compiled in this way, from the reports of a Shereef Imhommed, will not be deemed very ſatisfactory;

and yet it certainly merits conſideration, as it is, in part, corroborated by other teſtimonies *.

The Shereef might not mean to deceive; and yet, in conſequence of his education, and particular prejudices, on account of the language which he uſed, and of not properly diſtinguiſhing between vague report and atteſted facts, we may be allowed to queſtion whether things exactly accord with this relation before us. The Aga Mohammed told Mr. Ledyard, 'That he would ſee, in his travels, a people who had the power of tranſmuting themſelves into the forms of different animals,' p. 28; and hence it is fair to infer, that no abſolute dependence is be placed on the accuracy of the Mohammedan narrative of the interior diſtricts of this quarter of the globe †.

Having no other ſources of information, however, we muſt, for the preſent, content ourſelves with theſe communications.

From the various conferences of Mr. Lucas with the Shereef Imhammed, the following narrative is compoſed:

It deſcribes the kingdom of Fezzan to be a ſmall circular domain, placed in a vaſt wilderneſs, as an iſland in the midſt of the ocean, containing near an hundred towns and villages, of which Mourzouk is the capital; diſtant, ſouth, from Meſurata, about 390 miles. In this kingdom, are to be ſeen ſome venerable remains of ancient magnificence, ſome diſtricts of remarkable fertility, and numerous ſmoaking lakes, producing a ſpecies of foſſil alkali called *trona*. Agriculture and paſturage are the principal occupations of the Fezanners: they do not appear to have any coin: their medium of commerce is gold-duſt: their houſes, or rather huts, are built of clay, and are covered with branches of trees, on which, earth is laid. As rain never falls at Fezzan, this covering is a ſufficient protection. Their dreſs reſembles that of the Moors of Barbary: but, during the heats of ſummer, which are intenſe, they only wear drawers, and a cap to protect their heads from the immediate action of the ſun. To theſe, many particulars are added, of their perſons, diſeaſes, and mode of cure; of their religion, government, taxes, animal and vegetable productions. Their

* The Governor of Meſurata, and Ben Alli, a native of Morocco. This, however, is the ſame ſort of evidence. No European has yet confirmed it; and, as for the Governor of Meſurata, he was not ſeparately interrogated, but only had the memorandums, which were taken from the Shereef, read to him; the truth of which, however, he confirms. As for Ben Alli's teſtimony, it is given from recollection, impaired by the lapſe of 20 years.

† When the perſon in whom Mr. Lucas confides, p. 138, confounds the ſkin of the hippopotamus with that of the camelopardalis, may we not ſuſpect that he confounds many other things?

ſovereign, who is a tributary of the Baſhaw of Tripoli, adminiſters impartial juſtice; and, as a proof of the aſcendency which he poſſeſſes in this reſpect over his ſubjects, the Fezanners, who travelled with Mr. Lucas, deſcribed to him the following cuſtom:

'If a man has injured another, and refuſes to go with him to the judge, the complainant draws a circle round the oppreſſor; ſolemnly charges him, in the King's name, not to leave the place till the officers of juſtice, in ſearch of whom he is going, ſhall arrive; and ſuch (*if they are to be credited*) is, on the one hand, his fear of the puniſhment which is inflicted on thoſe who diſobey the injunction, and ſo great, on the other, is his dread of the perpetual baniſhment which, if he ſeeks his ſafety by withdrawing from the kingdom, muſt be his inevitable lot, that this imaginary priſon operates as a real confinement, and the offender ſubmiſſively waits the arrival of the officers of juſtice.'

The compiler's parentheſis *(if they are to be credited)* precludes the neceſſity of any remark. We cannot, however, refrain from expreſſing a wiſh, that our London ladies could, in this way, confine "*the monſter*," till the officers of juſtice could lay their paws on him.

The narrative proceeds to ſtate, that, ſouth-eaſt of Mourzouk, at the diſtance of 150 miles, is a ſandy deſart, 200 miles wide; beyond which, are the mountains of Tibeſti, inhabited by ferocious ſavages, tributary to Fezzan. The vallies between the mountains are ſaid to be fertilized by innumerable ſprings, to abound with corn, and to be celebrated for their breed of camels. The tribute of the Tibeſtins to the king of Fezzan, is twenty camel loads of ſenna.

This kingdom is inconſiderable, when compared with the two great empires of Bornou and Caſhna, which lie ſouth of Fezzan, occupying that vaſt region which ſpreads itſelf from the river of the Antelopes, for 1200 miles weſtward, and includes a great part of the Niger's courſe. Caſhna, we are informed, contains a thouſand towns and villages; and in Bornou, which is ſtill more conſiderable, thirty languages are ſaid to be ſpoken. The latter is repreſented as a fertile and beautiful country, its capital being ſituated within a day's journey of the river *Wod-el-Gazel*, which is loſt in the ſandy waſtes of the vaſt deſert of Bilma, and is inhabited by herdſmen, dwelling, like the old patriarchs, in tents, and whoſe wealth conſiſts in their cattle*. (Bornou, or Bernoa, is a word ſignifying the land of Noah; for the Arabs conceive, that, on the retiring of the deluge, its mountains received the ark.) Though they

* Horſes and horned cattle, goats, ſheep, and camels, are the common animals of the country.

cultivate various ſorts of grain, the uſe of the plough is unknown; and the hoe is the only inſtrument of huſbandry. Here, grapes, apricots, and pomegranates, together with limes and lemons, and two ſpecies of melons, the water and the muſk, are produced in large abundance: but one of the moſt valuable of its vegetables is a tree called kedéyna, which, in form and height, reſembles the olive, is like the lemon in its leaf, and bears a nut, of which the kernel and the ſhell are both in great eſtimation, the firſt as a fruit, the laſt on account of the oil which it furniſhes when bruiſed, and which ſupplies the lamps of the people of Bornou with a ſubſtitute for the oil of olives. P. 139. Bees, it is added, are ſo numerous, that the wax is often thrown away as an article of no value in the market. Many other particulars are added, for which we muſt refer to the work. The population is deſcribed by the expreſſion, *a countleſs multitude.* We ſhall paſs over the nature of their religion, which is Mohammedan; of their government, which is an elective monarchy; and the ſingular mode of their electing a new king from among the children of the deceaſed ſovereign: but the account of the preſent ſultan, his wives, and his children (p. 151.), is too curious not to be exhibited.

'The preſent Sultan, whoſe name is Alli, is a man of an unoſtentatious, plain appearance; for he ſeldom wears any other dreſs than the common blue ſhirt of cotton or ſilk, and the ſilk or muſlin turban, which form the uſual dreſs of the country. Such, however, is the magnificence of his ſeraglio, that the ladies who inhabit it are ſaid to be 500 in number, and he himſelf is deſcribed as the reputed father of 350 children, of whom 300 are males; a diſproportion which naturally ſuggeſts the idea that the mother, preferring to the gratification of natural affection, the joy of ſeeing herſelf the ſuppoſed parent of a future candidate for the empire, ſometimes exchanges her female child for the male offspring of a ſtranger.'

We are told that fire-arms, though not unknown to the people of Bornou, are not poſſeſſed by them.

South-eaſt from Bornou, lies the extenſive kingdom of Begarmee; and, beyond this kingdom, are ſaid to be ſeveral tribes of Negroes, idolaters, and feeders on human fleſh. Theſe, we are told, are annually invaded by the Begarmeeſe; and, when they have taken as many priſoners as their purpoſe may require, they drive the captives, like cattle, to Begarmee. It is further ſaid, that if any of them, exhauſted by fatigue, happen to linger in their pace, one of the horſemen ſeizes on the oldeſt, and, cutting off his arm, uſes it as a club to drive on the reſt.

We are not much diſpoſed to give credit to this relation. That the Negroes, who are ſold for ſlaves, are a different race from the other Africans, is not probable; and that they ſhould

be driven along with the mangled limbs of their aſſociates, utterly exceeds belief.

The empire of Caſhna bears a great reſemblance to that of Bornou.

After peruſing what is here related of the extent, population, fertility, manufactures, and commerce, of theſe regions, we may be permitted to wonder at their having remained altogether unknown to Europeans. We cannot but ſuſpect conſiderable exaggeration. That the interior parts of Africa are peopled, the caravans which go from Cairo and Tripoli, and which are often abſent three years, ſufficiently evince: but that they are divided into regular and civilized ſtates, may be a queſtion. *A thouſand towns and villages* in one empire, and *thirty different languages* ſpoken in the other, manifeſt a diſpoſition in the Shereef Imhammed to enlargement, or, at leaſt, to retail looſe reports. That they ſhould be acquainted with, yet not poſſeſs fire-arms, nor make any attempts to navigate the Niger, nor even to take the fiſh that abound in its waters, but little accords with the hiſtory of their commerce, and of their progreſs in manufactures.

Let us, however, make all poſſible deductions, and be ever ſo incredulous as to ſome particulars, the proſpect which this narrative opens to us, of the interior of Africa, (the greater part of which we have been accuſtomed to conſider as conſigned, by nature, to perpetual ſterility and deſolation,) muſt afford great pleaſure; and though, as we have already remarked, it is far from being ſatisfactory, or from having anſwered the object of the miſſion, it may be regarded by the ſociety as that ſort of evidence which ſhould encourage them to perſevere, and ought to induce Europeans, without delay, actually to explore the central provinces of the African continent.

The narrative is drawn up in a pleaſing ſtyle, by Mr. Beaufoy; and the obſervations which he has ſubjoined, diſcover an improved and reflecting mind.

The volume is enriched with a map of the Northern part of Africa, exhibiting the geographical information collected by the ſociety; and with a well-written memoir, on its conſtruction, by that eminent geographer, Major Rennell.

In copying the title, we mentioned that this work was not yet publiſhed, but merely printed for the uſe of the members; and we have now only to expreſs our thanks to a kind friend for the uſe of it, and our hopes that the knowlege which it contains, may *ſoon* be as widely diſſeminated as the *publication* of it can effect.

ART.

ART. XIII. *An Account of the Shipwreck and Captivity of M. De Briſſon*; containing a Deſcription of the Deſerts of Africa, from Senegal to Morocco. Tranſlated from the French. 8vo. pp. 173. 2s. 6d. ſewed. Johnſon. 1789.

M. DE BRISSON informs his readers that, in June 1785, he received orders from Marſhall De Caſtries, ſecretary of ſtate for the marine department, to embark for the iſland of St. Lewis, at the mouth of the Senegal, on board the St. Catharine, commanded by Le Turc, who, during the late war, acquired reputation as captain of the Fluſhing. After paſſing the Canary iſlands, by ſailing too near the coaſt, the ſhip ſtruck on a rock at midnight; when, ſtrange as it may ſound to Britiſh navigators, every perſon on board was in profound ſleep! The crew all eſcaped on ſhore, but only to fall into the hands of a tribe of wandering Arabs; whoſe brutal and ſavage treatment of them, forms the principal, and moſt affecting parts of the narrative.

The whole account, as it appears in the tranſlation, for we have not ſeen the original, is extremely unſatisfactory. We are left ignorant of the nature of the commiſſion which was the object of the author's voyage; he does not inform us of the ſize of the veſſel in which he ſailed; no circumſtance acquaints us with the particular part of the coaſt of Africa where he was wrecked; we do not know the number of his companions in captivity; nor have we any thing like an itinerary, to give us any idea of the courſe of his travels to Morocco. It is hardly probable that the author deſcribes, in ſo vague and light a manner, thoſe ſufferings which he ſo pathetically deplores: but geographical preciſion, dates, or any circumſtance that introduces computation or figures, are ſometimes conſidered by thoſe, who tranſlate to furniſh amuſement rather than information, as dry obſtructions to the entertainment of a detail, which they debaſe into the looſe ſtyle of a novel.

M. De Briſſon relates almoſt incredible diſtreſſes to which he and his companions were ſubjected, and under which moſt of them ſunk, among a tribe of miſcreants, wretched themſelves, and deſtitute of every idea of humanity. He was at length preſented to the Emperor of Morocco, who gave him up, with ſome others, to the French conſul. He deſcribes the audience with which he was honoured by this Emperor; and adds ſome very natural reflections on the deference paid to an inſolent barbarian by the European powers, the policy of which is not indeed eaſy to comprehend: while the abject diſgrace of it muſt be deeply felt.

'How extraordinary it is (he obſerves), that a prince ſo little to be feared as the emperor of Morocco ſhould exact embaſſadors from

the European powers, and trouble them with his own! No king dares to ſend a ſubſtitute without conſiderable preſents; for what would become of him empty-handed? When M. de Chénier delivered his diſpatches to the emperor, that tyrant, diſpleaſed with their contents, ordered them to be wrapped in a dirty handkerchief, and hung to the neck of the conſul, who was publicly expoſed to the ridicule and inſult of the moſt lawleſs people. Why do not the conſuls join, with becoming courage and zeal, in ſtating to their reſpective maſters, that the king of Morocco, Mequinez, or Fez, owes his growing importance to the ſupplies of theſe monarchs? A few years ſince he was without mould or metal to caſt cannon; he had neither timber for building, nor ſail-cloth, nor rope, nor nails, nor ſhip-bolts, nor workmen. France and the other maritime powers have furniſhed him with theſe articles, or he would be ſtill deſtitute. His ſuperb batteries of 24, 36, and 48 pounders, all braſs pieces, have been ſent him by Holland, Spain, England, and France. England has gone farther than the reſt, by ſelling to him thoſe beautiful cannon that were taken in the floating batteries.

'That part of Mogador next Morocco is commodiouſly built; the batteries are well diſpoſed; a cannon is planted at each embraſure, which ſerves for a carriage, as the mouth bears on it. Indeed the emperor has not a workman capable of mounting his ordnance in a proper manner; ſo that it is diſplayed rather for ornament than uſe. Only let the ſally of his ſmall frigates be watched, which are almoſt unfit for ſervice, (except two, the repairing of which vice-conſul Mure has taken into his head to ſolicit,) nothing could be eaſier than to prevent their return, and to block up the ports of Mogador, Rabat, and Salep. What would become of his trade, and eſpecially of his navy, if the Chriſtian princes refuſed to aſſiſt him againſt the rights of humanity? Were England and Spain unanimous, Tangier, his fineſt port, would be ruined in an inſtant, ſo as never again to harbour his corſairs, who, being ſoon deſtitute of ſhips, would be forced to relinguiſh their piracies.

'If the conſuls of different kingdoms had never made theſe remarks, if they have not pointed out the means of humbling the emperor of Morocco, it is becauſe they preſide over the commerce carried on by various powers in that part of the world. The Spaniſh conſul engroſſes almoſt all the wheat in the country; the ſhips are bound to his conſignment. The French is the only one who does not trade. Upon the whole, I may affirm that theſe delegates of royalty, far from helping their courts to diminiſh the emperor's power, are continually increaſing his ſtrength, and exciting him to advance new pretenſions. How many opportunities do we give thoſe pirates of injuring the profitable trade we might carry on! Their ſituation to be ſure renders them dangerous, but they would never avail themſelves of that alone. Let impartial travellers viſit the country, and imitate my ſincerity, Europe will be convinced that the emperor of Morocco, of all princes in the world, is the leaſt capable of hoſtilities, without our own aſſiſtance.'

After

After having cloſed the narration of his own perſonal affairs, M. De Briſſon adds ſome miſcellaneous remarks on the character and cuſtoms of the Arabs; of whom a general idea may be formed from the following extracts:

'The Arabs of the deſert follow the religion of Mahomet, but diſfigure it by the groſſeſt ſuperſtitions. They lead a wandering uncivilized life in the parched ſands of Africa; ſome colonies ramble over the ſea-coaſt, never making any fixed habitation. They are claſſed in tribes more or leſs conſiderable. Every tribe is again divided into hordes, and each horde encamps where there is the beſt paſture for the cattle; ſo that a whole tribe is never found together. Almoſt all are intermixed with ſome hordes of the Wadelims, of thoſe from Labdeſſeba, Rouſſye, Lathidierim, Chelus, Tucanois, Wadelis, &c. The two firſt are the moſt formidable; as they extend their pillaging to the gates of Morocco. The emperor has reaſon to fear them; for they conſiſt of tall, well-made, ſtrong, and dauntleſs warriors. In general they have briſtly hair, long beards, a fierce aſpect, large pendulous ears, and nails like talons. They make uſe of them in their almoſt continual wars with their neighbours. But the Wadelims, more arrogant, more cruel, more diſpoſed to plunder, ſpread terror and deſolation wherever they paſs. Yet, like the reſt of the Arabs, their courage fails unleſs animated by the ſuperiority of numbers.

'All theſe colonies lodge by families under tents covered with a thick texture of camel's hair. The women weave it in ſmall frames, ſitting on the ground. The furniture of their dwellings conſiſts of two great leathern ſacks, which ſerve to hold a few tattars and ſome pieces of old iron; three or four goat-ſkins (if they can procure them) in which they keep their milk and water; ſeveral wooden porringers; pack-ſaddles for their camels; two large ſtones to grind their barley; another, leſs, to faſten the ſtakes of their tents; an oſier mat, uſed for a bed; a thick carpet for a coverlid; and a ſmall copper. Theſe are the moveables that diſtinguiſh the rich from the poor.

'Their cattle, which are their only wealth, conſiſt of two or three horſes, ſeveral camels, ſome ſheep and goats. The poorer ſort have only ſheep and goats.'

Even in ſo rude a way of life, we are not to expect their ladies to be without vanity:

'The extravagance of their coquetry is almoſt incredible. Their hair is plaited in the moſt artful manner; ſome treſſes are left to flow on their boſoms; to which they attach every trinket they meet with. I have ſeen ſome adorned with ſhells, keys, and padlocks of trunks, rings of umbrellas, and buttons of breeches taken from ſailors. Their head-dreſs, thus prepared, they cover with a greaſy diſhclout, which wraps the head, veils half the noſe, and is faſtened under the chin. To give luſtre to their eyes, they paint them round with a large copper needle, rubbed on a blue ſtone. At laſt comes the adjuſtment of the drapery, all the art conſiſts in folding it with dexterity, and to make the plaits hold, though neither pins, ſtrings,

nor needles, are employed. To complete their dreſs, they redden the nails of the hands and feet. A Mooriſh lady, to be thought handſome, ought to have long teeth, projecting from the mouth; the fleſh, from the ſhoulder to the elbow, looſe and flabby; the legs, thighs, and body, uncommonly large; the walk ſtiff and heavy; bracelets, like the collars of Daniſh dogs, on their arms and legs. In ſhort, from their childhood, they uſe every endeavour to disfigure the traces of nature by ſubſtituting ridiculous and odious alterations. Their whole wardrobe conſiſts in the apparel deſcribed. After the inconveniences which you muſt think the women ſuffer, when it is known that they are brought to-bed on this drapery, that it ſerves to cleanſe their infants, and to wipe their own noſes; you cannot form a very favourable idea of the decency and ſweetneſs of their ſwarthy ladyſhips.

'Who would ſuppoſe that ſuch frightful creatures were the ſlaves of jealouſy and ſcandal? Yet that is the fact. If one apply to her neighbour to borrow any thing, and the huſband be in the way, ſhe veils her face, and preſents herſelf trembling at the entrance of the tent. But if her female friend happen to be alone, they begin with ſlandering all their acquaintance who have a toilet ſuperior to their own. The converſation grows intereſting, when a third neighbour arrives, who plays her part in it; ſo that half the day is ſpent in calumny: and they often depart without recollecting that they came with a deſire to borrow. Idleneſs and gluttony are likewiſe their darling vices. They will ſuffer any affront to get a little camel or goat's fleſh, when they know of a tent where one is dreſſed: their favourite diſh is the liver.'

The author thus eſtimates Arabian genius:

'I could never diſcover the leaſt ingenuity among the Arabians with whom I lived; and they are as void of induſtry as any deſire of inſtruction. There were only two workmen among them, whom they treated with a ſort of veneration, aſtoniſhed, no doubt, that they could imitate in any degree the manufacture of other nations; for they have not the leaſt invention. A cart-wright and a ſmith had engroſſed all the ingenuity of the country. The ſkill of the firſt conſiſted in making wooden porringers, mortars and ploughs; but he was unable to give this implement its moſt convenient form. The other ſtruck with his brawny arm a metal to whoſe good and bad qualities he was equally a ſtranger. Frequently after having tortured in the fire and diveſted it of its properties, he was obliged to give it up, as unfit for uſe; and his beſt ſucceſs terminated in a clumſy imitation of his pattern.'

Of all the great diviſions of the globe, Africa appears, from the concurrent obſervations of all travellers, to be that where the human mind is moſt ſterile, incorrigible, or leaſt ſuſceptible of cultivation: a poſition, which, if eſtabliſhed, opens a field for very curious philoſophical inveſtigation.

ART.

ART. XIV. *Gallery of Portraits of the National Aſſembly.* Suppoſed to be written by Count de Mirabeau. Tranſlated from the French. Small 8vo. 2 Vols. pp. 500. 6s. Boards. Robinſons. 1790.

THE revolution in France has, perhaps, already produced more publications, than any other political event ever did in the ſame ſpace of time; and it is daily producing new materials for future hiſtorians. Could we believe that the volumes before us are really the performance of the Count de Mirabeau, one of the moſt diſtinguiſhed members of the National Aſſembly, who had ſat down, with calmneſs and impartiality, to delineate the characters of his colleagues, they would certainly form a preſent not more ſingular than valuable for ſucceeding ages. MIRABEAU would juſtly be regarded as the CICERO of his age; with this important advantage in his favour, that, whereas Cicero, in his letters, ſpeaks but incidentally of *ſome* of the great men who ſwayed the politics of Rome in his own times, his modern rival would have given us direct, complete, and ſpecific, information concerning the talents, merits, and views, of *all* his illuſtrious contemporaries. That the Gallery of Portraits is drawn by M. de Mirabeau, we have the external evidence of univerſal report and general opinion: but that the likeneſſes are not impartial nor faithful, there is the ſtrongeſt internal evidence, deducible from the work itſelf; in which, one maxim is perpetually controverted by another; and that circumſtance, which, in deſcribing the character of a friend, is *ſublimed* into a topic of panegyric, is, in ſpeaking of a rival or an enemy, *precipitated* into the blackeſt ſatire. By this kind of rhetorical chemiſtry, the moſt extraordinary tranſmutations may be effected; and, in paſſing through the logical crucible of M. de Mirabeau, the droſs of every vice may be converted into the gold of every virtue. The oppoſite proceſs is not leſs eaſy and expeditious; and, as the author deals chiefly in this laſt, we ſhall inſert, as a ſpecimen, two portraits which ſeem to us the moſt highly finiſhed; of which, the originals are well known in this country, and who, if they are not the greateſt characters, have certainly the greateſt names of any members in the National Aſſembly.

' PHILARETAS.

' *(The Marquis de la Fayette, Commandant of the Militia of the City of Paris.)*

' Philaretas, finding that he had all on a ſudden become an hero at a very cheap rate, conceived, that it would be equally eaſy to paſs himſelf for a ſtateſman. There is no war at preſent, and in the interim he has turned politician. Nature has organiſed him no better for an orator, than ſhe had formed him for the ſchool of Mars; but, in ſpite of nature, he has declaimed juſt as he conquered.

' The

'The misfortune of Philaretas is, to have great pretenſions and trite ideas. He has undertaken to protect the cauſe of liberty; not that he feels any vocation in her favour, not that he wiſhes to foſter and aſſiſt her; but, he hopes, by taking the ſide of the leaſt numerous party, to be better obſerved; and, if he be condemned to be ſilent at Paris, at leaſt he is determined to be known in the country, where he raves like one poſſeſſed.

'Philaretas has had the ingenuity to perſuade himſelf, that he is the author of the American revolution; and accordingly he prepares to be one of the prime actors in the revolution of France. He miſtakes clamour for glory; the ſurpriſe of a cottage for a martial victory; the compliment of a ſword for an undecaying monument; the language of ceremony for the breath of immortal fame; the routine of promotion for the reward of virtue; and the diſplay of conſtitutional valour for the conſummation of heroiſm.

'He loves not the court, becauſe he feels himſelf a ſtranger to it; he loves not ſociety, becauſe every man is there confined to his niche; he loves not the ſex, becauſe, if they do not lead to fortune, they ſubtract from reputation. On the other hand, he loves clubs, becauſe there one gathers up the ideas of other men, to produce them upon a proper occaſion as our own; he loves foreigners, becauſe they are not very ſtrict and ſcrupulous in anatomiſing us; he loves fools, becauſe they are contented to liſten and admire.

'Philaretas is no author; becauſe to the character of an author there are required argumentation, diſquiſition, ſtyle. The world judges of authors with ſeverity. Are they frigid? they are deſpiſed; do they commit miſtakes? they are laughed at. But in converſation, fire is rather deſired than accuracy, and ornament than depth. The man of accurate diſtinctions is there treated as a pedant; and to reaſon ill, is eſſentially neceſſary to him that would converſe agreeably.

'Philaretas will remain faithful to the party he has choſen, without being very able to aſſign to himſelf the reaſons for that fidelity. He knows not the full meaning and force of the word conſtitution; he knows not the degree of power that muſt neceſſarily be reſerved to the executive authority. But the word "liberty" lights up in him the train of ambition; and he will endeavour to know what to do with it, when he thinks he has got it.

'He formerly attacked a miniſter in diſgrace*, with as little malice, as he now diſplays diſcernment. Perſons at firſt imagined, that ſome great project was about to diſcloſe itſelf, and that extraordinary diſcoveries would ſpeedily be made. No ſuch thing. Philaretas was in no ſort vindictive, and he poſſeſſed no information. He thought of nothing, but of filling with his name the mouths of the coffee-houſe orators, and reflexion came too late to remind him, that the character of the unfortunate is regarded as ſacred by the man of true delicacy.

* 'M. de la Fayette produced an impeachment againſt M. de Calonne in the aſſembly of Notables, in April 1787, a few days after his diſmiſſion from office.'

'What

'What can such a man as Philaretas do in a national assembly? Neither good nor harm. His opinion will exactly coincide with that of the majority of his party. There is a set of people totally incapacitated to think for themselves; they have just the ability to defend the opinion that another has dictated to them, and no more; and they secretly do themselves the justice to believe, that they should too frequently tarnish their reputation, if they adhered faithfully to their own dubious and uncertain reflections.

'Such is Philaretas. He deserves a sort of renown, because he has surpassed the majority of his rivals. Perhaps he is himself unacquainted with the reason of the indulgence he has obtained. It is, that he has done a great deal with the humble means with which nature furnished him. The world has applauded in him in what he defired to be, and not what he was. Beside, he has the exterior of modesty, and connoisseurs only know what opinion to form upon that article.

'The outlines of his military reputation are only sketched, and the first war that occurs must decide upon its value. His reputation as a statesman is finished and complete. He will never go beyond what we have already seen him. Scanty of invention, of art, of energy, and of lungs, and ever on the hunt after petty successes; the dimensions of his closet are the exact counterpart of the dimensions of his mind.'

'NARSES.

'*(M. Necker, Minister of the Finances.)*

'Narses is the victim of his own ambition, and the martyr of his own success. He is the jest of the courtiers, and the idol of the mob. He has neither country nor friends, neither a series of political principles nor a knowledge of mankind. He seeks applause, and does not think of securing esteem. He understands neither the present nor the future. With just so much intellectual force as goads him to aspire after the first offices of state, he is totally destitute of the talents that should give them utility and fame.

'His childhood was too rude and uncultivated to promise any brilliant success. His education was that of a book-keeper, and his earliest ambition was to be rich. Repulsed by the sex, favoured by circumstances, smiled on by fortune, he amassed an opulent estate. Uncouth in his person, awkward in his manners, obscure in his birth, esteemed by no man, liked by no woman, he trusted he should find in the ostentation of wealth an equivalent for every other enjoyment.

'There is an austerity of manners, that is easily grafted upon an ungracious character. Every man has his plan. He, who cannot gain your kindness, is willing to secure your respect; he aims at the esteem that is paid like a debt, and the good name that is *taken by force*. Narses fixed upon prudence as the engine of his success; and this virtue, ordinarily so sterile, became in his hands the means of promotion.

'Raised to an elevated situation*, he carefully exhibited the charm of disinterestedness. The success of this quality is infalli-

* 'Director-general of the finances, 1776.'

ble,

ble. He threw duſt in the eyes of the nation, and then perſuaded them to put themſelves under his guidance. Thoſe who brought their money to the treaſury he amply rewarded; and then taught the people to ſuppoſe, that the abundance, which flowed from the intereſted views of the lenders, was a tribute to the rectitude and energy of his character.

'In France the great are ſeldom or ever contradicted, the fair are ſecure of their empire, the dependents of office have their allotted ſhare of patronage, a polite addreſs is ſure of ſucceeding, importunity extorts what neither judgment nor favour are diſpoſed to beſtow. In ſuch a kingdom it was new to ſee a man, who reſiſted ſolicitation, and who loved ſomething elſe better than flattery.

'It was ſtill more extraordinary to ſee a man, that was deaf to inſinuation, ſhew a puerile ſenſibility to the lampoons of a nation, gay but not ſevere; to ſee him ſtoop from all his philoſophy, to pine under the anguiſh of the good-humoured jeſts of the frolic and the idle, who thus became, without knowing their importance, the miniſters of vengeance for all the hapleſs victims, that bled beneath the knife of Narſes's economy.

'At length he meditated the converſion of the infidels, that reſiſted his empire, and did not yield to the ſtream of general deluſion. He determined to exhibit his uncommon talents in the face of day, and to unveil to an admiring nation the cauſes of a felicity, which was for ever talked of, but never felt. But this legend of miracles * made ſome men laugh, offended others, impoſed upon a few, and was diſpleaſing to all. Mankind are not willing, that we ſhould raviſh their applauſes, and impoſe it upon them as a tax, that they ſhould give us their good word.

'This great dramatical ſtroke haſtened the tragedy to a painful concluſion. To go out of place was nothing; but to retire, ſtunned with applauſe, yet forbidden to remain ſpectator of the delicious ſcene; to find the people eaſy, to catch the flame, but ſtill more eaſy to conſole themſelves for its abſence, this was doubly cruel. He fled to his ſolitary retreat †, hoping to ſee the nation undertake a pilgrimage in crouds to the ſhrine of their ex-divinity.

'Here and there a ſolitary votary made his appearance. To rekindle their expiring zeal a voluminous performance was at length compoſed ‡, in which the ſecrets of the government of France were publiſhed to the world. An introduction, abounding in phraſes of ſelf-applauſe, and inſolently upbraiding a people, who had laid its author under the greateſt obligations, addreſſed itſelf to the imagination of the public, and gave them fortitude ſlowly to digeſt the tediouſneſs of three mortal volumes.

'The book was ſeverely criticiſed; the author flew to Paris to defend it; he flattered himſelf that he had obtained the honour to be perſecuted. The thread of a ſecret intrigue was attached to the

---

* 'Compte rendu au Roi, January 1781. † In May 1781.

‡ 'On the adminiſtration of the finances of France, publiſhed in January 1785.'

book,

book, and the vehement apologists of Narses conceived the bold design of conjuring once more into political life the departed statesman.

'In his crafty-hiding-place he was rehearsing the character of a martyr, when his political rival * was imprudent enough to engage him in a personal dispute. Immediately the numerous enemies of the former went over to the side of the latter, who gathered in greater abundance the fruits of his cynical austerity, without however reascending the eminence he had lost. Fortune placed in the chair of finance a minister, who, with the specious appearance of ability, was absolutely incapable of the rank he obtained †. The exchequer grew empty, public credit diminished; the people, irritated with the instability and the poverty of government, were heard to threaten; the storm grew blacker; imperious necessity produced an extraordinary combination of events. Authority, harrassed with the difficulties of the moment, recalled to the helm of affairs the minister, whom the voice of the public demanded ‡;—recalled him, less from any considerations personal to himself, than to rid itself at once of both its embarrassments, unpopularity, and the dread of becoming bankrupt.

'Prodigies were now expected. The financier expected to find a new order of things, the creditors of the state regularity and system, commerce a friend, the nation uniformity, fidelity, and vigour. Men of letters demanded profound views from a member of their own fraternity; the friends of liberty, a free constitution under the auspices of a republican; men of business, the revival of credit from the projects of a speculating banker; the clergy, a reinforcement to the support of morality from the author of the Influence of Religious Opinions §; the king, a short period of tranquility, a few days of peace, to which his royal honesty so well entitled him, from a minister, so greatly extolled, so assiduously recalled to his memory. How many hopes have been deceived at once! And how has this happened? It is, that, in the short space of three years, the nation has become acquainted with its rights. Scarcely had it exerted its first effort to give them existence, than the minister, astonished and embarrassed, shrunk into himself. Every event alarmed him. Men pointed out to him the interval he had to pass, in order to attain the object which the nature of things demanded; and he was conscious to one honest moment of diffidence and apprehension. But ambition roused him from his supineness. Urged by the incessant goadings of vanity and intrigue, he seized upon the occasion, as affording him an opportunity to shine. Persuading himself that he led in the van of public opinion, he yielded to the universal cry for a National Assembly.

'No sooner had he entered into this great engagement with the public, than, tormented on one side with an anxiety to lead, and on the other apprehensive that the machine of an assembled nation

* 'Mr. de Calonne, 1787. † Mr. de Brienne, archbishop of Toulouse, since translated to Sens.

‡ '25 August, 1788. § Published in the year 1787.'

would be too mighty for his graſp, he became terrified at the ſcene, of which he had lifted the curtain. From that moment every ſtep he took became a blunder.

'An aſſembly of Notables*, to which one order of proceeding is preſcribed by the miniſter, and another adopted by themſelves. Narſes inſpires neither confidence nor reſpect, neither the voluntary ſubjection of eſteem, nor the irreſiſtible one that we pay to beings of a ſuperior order.

'Regulation of elections, almoſt every where rejected. Syſtem and balance of privileges, obſcure, indeciſive, irreſolute, and hypocritical. Artificial procraſtination and delay. All theſe are the reſources of intrigue, not the emanations of genius.

'Diſcourſe at the opening of the ſtates-general†, diſcovering at every turn a mind intoxicated with vanity, diſplaying an incapacity or an unwillingneſs to explain and illuſtrate: a compoſition, indecent, unmanly, out of place, betraying a narrow underſtanding and a timorous heart.

'Conferences‡, in which they rather ſtammer than diſcuſs, in which they rather grope than proceed, in which that fearfulneſs appears in all its deformity, that ſprings from a conſciouſneſs, that the man is unequal to his ſituation, that he is arrived at the limit, when he muſt either ſuggeſt one of thoſe grand expedients that reconcile the fluctuating opinions of mankind, or confeſs at once his imbecility and nothingneſs.

'Behold then the great ſecret revealed, that for ten years was ſo ſucceſſively concealed from a miſguided nation! Narſes is now diſcovered to have no digeſted plan, to want the mind that ſhould conceive one, to have neither ſkill to borrow the ideas of others, nor friends to correct his errors, and prompt him how to diſcharge a taſk, that a vulgar mortal ſhould never have undertaken.

'Narſes would give all his fortune, and half the remaining years of his life, to ſave France from the misfortunes in which he has involved it. No indirect view has miſled him; his integrity is ſpotleſs; his intentions of the pureſt kind. But he has conſulted only his ambition, and never examined his capacity. He perſuaded himſelf, that the deſire of doing well, and a few ſcattered remnants of preparation, would make him equal to the neceſſities of the public. He has been willing not only to do every thing, but to do it unaſſiſted. When he entered upon adminiſtration, the other ſatraps of government were no longer thought of; alone he fixed the regards of men, alone he was the centre of their hopes.

'During the firſt months of his reign, a kind of juſtice to his character impoſed ſilence. "Give him time to exert himſelf," exclaimed his partiſans. The ſtates-general once announced, every thing was deferred to the era of regeneration. All that was neceſſary, was to gain that period without eclat, without a total ſuſpenſion of the faculties of government. The period arrives. We ſee nothing of

* '6 November, 1788. † 5 May, 1788.

‡ 'From 30 May to 16 June, intended to reconcile the jarring pretenſions of the nobility and the commons.'

the

the genius of a ſtateſman; we ſee the tricks of a juggler, who now appears and now hides himſelf. He has not courage to embrace the party of the people; he is afraid to have his overtures repulſed by that of the nobleſſe. He flatters himſelf, that he ſhall find in the mediating clergy, a party, that will moderate the effervescence of the other two, and counteract their dangerous exceſſes.

'It is then paſt a diſpute, that Narſes is not the man we took him for. But though he is not all we could deſire, may it not be better to maintain him in his ſituation, than to incur the riſk of a change? This is the queſtion we proceed to diſcuſs.

'Narſes has the people on his ſide. He is economical, the friend of order, and an excellent arithmetician. The pride which devours him, ſupplies the place of a public ſpirit that he can never poſſeſs. His perſonal credit may be ſerviceable to the empty exchequer in a moment of diſtreſs. Foreign nations imagine that he is a ſtateſman, and think France happy to have her finances in the direction of a man, ſo pure, ſo active. His inflexibility is happily formed to encounter the obſtinacy of money-lenders, the indiſcretions of government, the avidity of courtiers, the importunate ſolicitations of the fair ſex. If the nation be reſolved to fill up all the deficiencies that ignorance and diſſipation have made, may ſhe not derive conſiderable utility from a man, ſkilled in the mechaniſm of collection, and the ſcience of financial verſatility? This is without doubt all that the moſt enthuſiaſtic admirer could alledge in favour of Narſes.

'His antagoniſts will reply: If Narſes would confine himſelf to theſe employments, no doubt it would be right to keep him. But, if he have always the ambitious itch of going out of his ſphere, it then becomes us to conſider, not what he might do, but what he does. Can we conceal, that he foments diviſions among the different orders, not by irritating them one againſt the other, but by inducing them to hope that the royal authority will declare itſelf in favour of the party to which he ſhall promiſe it. If adminiſtration only were to be conſidered, perhaps his advice is as good as that of another; but we deſire a conſtitution. Now, if we examine his principles, if we conclude either from his ſilence, or from what he has ſaid, Narſes cannot be admitted to the formation of a conſtitution.

'His principles are borrowed from the ſchool of the moſt perfect deſpotiſm. We have ſeen them developed and brought before the public by himſelf.

'In his diſcourſe at the opening of the National Aſſembly, he does not ſay a word about the conſtitution. The affectation of calling the attention of the repreſentatives to the finances only, could not have been the reſult of mere aukwardneſs.

'His conduct in the ſingle buſineſs of the election for Paris, proves, that he never aimed at that union, which can be the only ſource of conſtitutional regulations.

'Is it not nearly the greateſt of all poſſible inconveniences, to fluctuate for ever in indeciſion and doubt? Has he a ſyſtem carefully concealed beneath the veil of his myſterious prudence, or does he

he hide nothing under these artificial appearances, but mere inanity? What does he intend? Will he furnish arms to the aristocracy? Will he favour the demagogues? Does he want to be king? Is he desirous to preserve the power of his master? Is he anxious that the laws should be omnipotent? Every thing is probable; nothing can be demonstrated. If it be necessary to resume once more the reins inconsiderately bestowed, foreign nations will exclaim: "Thoughtless Frenchmen! you have intrusted your happiness to a stranger, from whom you had no pledge either of fidelity or talents. You have tried a Mazarine and a Law, and in defiance of experience you have given once more into the same snare. Expect to feel the effects of it!" What could we answer to such an apostrophe?

'To complete a demonstration so long resisted, let us in the last place inquire, what is a minister? and let us impartially compare the picture and the reality.

'What ought to be the qualifications of a minister in one of the great courts of Europe? He should be a man, whose temper nothing can intimidate, and yet not too ready to adopt any of those vast projects, with the conception of which the imagination is delighted, but which ought not to be executed but after the maturest deliberation. He should be animated with the desire of gloriously filling his career, and yet not too hasty in fixing upon its characteristical features. He should be tenderly attached to his country, and yet not a slave to the silly prejudice, which represents it as the exclusive asylum of capacity and talents. What an assiduous cultivation ought to have improved this rich and genial soil? The knowledge of men that is to be derived from history, combined with what passes immediately under our eyes. That observation of things which depends upon personal inspection, and that comparison of interests to which genius only is adequate. An intimate acquaintance with that department of history, which exhibits treaties, concluded, altered, rejected; which includes projects, abandoned, resumed, well and ill executed, enforced with vigour, or proscribed with violence. How many talents are necessary to enable a man to appear with advantage, and to gain the confidence of the persons to whom he addresses himself? A clear and perspicuous style, accurate and distinct ideas, great command of language, great strength of character, seducing manners, the mastery of the passions, rapidity of execution, coolness in the midst of tumult, a solid judgment, a never-failing penetration, the art of concealing all these advantages, and the ability of discovering enough of them to overawe and subdue the understandings of mankind. All these gifts are nothing without the talent of employing them. To maintain the dignity of your master, without engaging in unnecessary wars; to guard against the weakness of temporising, that doubles our calamities, while it delays the application of a remedy; to guard with still more jealousy against that precipitation, which the vulgar, fond of a busy scene, mistake for the rapidity of genius; to watch over the movement of foreign courts, without having recourse

courſe to the baſe inſtrumentality of ſpies; to penetrate in a period of tranquillity into the arſenals of an enemy; to prepare at a diſtance the means of defence; to regard the beſt conſtructed treaty as only a ſuſpenſion of arms:——in the very *tempeſt and whirlwind* of affairs, to call to your aſſiſtance that firmneſs, which ſurmounts a thouſand obſtacles; that felicity of reſource, which defeats the moſt pertinacious oppoſition; ambition; a courage, that holds calamity in contempt; a ſkill, that improves victory, that foreſees ſurpriſes, that repairs misfortunes, that encounters ſucceſs with ſucceſs, that bears up againſt temporary miſcarriage; a ſkill, ſtill more uncommon, to ſecure the eſteem of Europe, to become the dread of your rivals and the dependence of your friends; an art, almoſt more than human, to make the luſtre of your own talents reflect back on your maſter, and to perſuade your neighbours that the advantages you poſſeſs reſult from the combination of talents that exiſts in your country. To this aſſemblage of qualifications, that is almoſt viſionary, it is neceſſary to add, decent and reſpectable manners; a diſintereſtedneſs, ſo pure, that it is acknowleged by your very enemies; an indifference for the eclat of the moment in compariſon of the ſuffrage of poſterity; a love of labour, of order, and of virtue; that ſimplicity, which is the characteriſtic trait of a great man; in fine, that philoſophical contempt for unjuſt cenſure, which can never exiſt till you have firſt attained a poſſeſſion very eaſy in appearance, incomparably difficult in reality, the *eſteem of yourſelf*.'

Among the portraits in this gallery, there are three of the author himſelf, two in the body of the work, and one in the notes. We think that the Count de Mirabeau, who commonly ſpeaks of himſelf and of his writings in a very lofty ſtyle of panegyric, has, in an effuſion of intended irony, accidentally hit off their real character. 'The writings of Cneis will be found voluminous, and he will not have produced a ſingle work. He is a laborious author, and he will not leave one monument behind him *.'

His ſtyle, likewiſe, ſeems to be very juſtly characterized in the following words: 'The taſte of the preſent day is for a mode of expreſſion one half ſingular, and the other obſcure; a boyiſh and mechanical antitheſis of words, and a laborioſneſs of ornament that produces ſtiffneſs, but not beauty †.'

The obſcurities of the preſent volumes are, in ſome few paſſages, augmented by the imperfections of the tranſlation; which, however, in general, does full juſtice to the original.

---

* Vol. ii. p. 213. † Ibid. 180.

ART. XV. *The Engliſh Peerage*; or, A View of the ancient and preſent State of the Engliſh Nobility: To which is ſubjoined, a Chronological Account of ſuch Titles as have become extinct, from the Norman Conqueſt to the Beginning of the Year M,DCC,XC. In Three Volumes. 4to. 5l. 5s. Boards. Robinſons.

WE have, in this publication, a work highly intereſting to every reader whoſe curioſity leads him to enquire into the diſtinctions and honours which have contributed to raiſe the ariſtocratic part of the Engliſh conſtitution; a branch of our civil policy which the laſt age ſaw overturned and trampled under foot, by the frantic rage of fierce republicans; and afterward ſaw revived, at the reſtoration of monarchy, with all its ancient honours. From that period, this nation has had reaſon to applaud the wiſdom that eſtabliſhed the true mixed form of government, on which the juſt balance of the ſeveral orders of the ſtate, and the true enjoyment of civil liberty, entirely depend. The preſent age has ſeen the ariſtocratic part of a foreign conſtitution levelled to the ground, perhaps with the ſame furious zeal for theoretical liberty that blinded the wild enthuſiaſts of this country, during the uſurpation of that extraordinary man, Oliver Cromwell. Whether France, like this country, will not have reaſon to repent of ſome proceedings of the National Aſſembly, during its fit of enthuſiaſm, can only be aſcertained by time. The true policy of forming an equipoize, or juſt balance between the Sovereign Power, the Nobles, and the Commons, might eſcape the judgment of men who ſeem, at preſent, novices in the ſcience of government; new to liberty, and, for that reaſon, liable to be hurried away by the firſt tranſports of their joy, in a conjuncture ſo rapid, and, indeed, aſtoniſhing. If the patriots of France are guilty of an error, events will teach them to review, with temper and moderation, their code of laws, and to eſtabliſh, at laſt, that which, at preſent, they do not ſeem to deſign—a plan of government formed on the model of the Britiſh conſtitution. Whatever may be the conſequences in France, the ſubjects of this country have every reaſon to venerate the wiſdom of their anceſtors, who tranſmitted to their poſterity that ſyſtem of laws and policy, which flouriſhes at this hour, the glorious fabric of monarchy, united with the freedom of the ſubject. Britain enjoys the three things, which Tacitus, the great political hiſtorian, never expected to ſee united; or if he did ſee them, thought they could not long ſubſiſt. It is almoſt unneceſſary to ſay, that the three objects which the Roman author had in contemplation, are, *Monarchy*, *Ariſtocracy*, and *Democracy*. They have ſubſiſted in this country for nearly ſeven centuries; and, when we conſider the

temper

temper and good ſenſe of the preſent race of Britons, there can be no room to doubt, that the ſame frame of government will continue the glory of this country, and the wonder of foreign nations.

The work before us preſents a compendious view of the diſtinguiſhed perſons, either in the military or the civil line, who acquired honours for themſelves, and made them hereditary in their families. As a part of the conſtitution, the Britiſh Peerage is a work, (as we have above obſerved,) highly intereſting: it preſents a ſhort account of each memorable character; and, of courſe, carries the reader back to the various periods of hiſtory in which they flouriſhed. To perform this taſk in a manner ſuited to the importance of the ſubject, required a ſplendid edition, ſuch as the preſent, in which it appears, that no expence has been ſpared, either in the printing, or in the engraving of the ſeveral plates.

The lovers of heraldry will find their taſte gratified by this work. To ſuch as are already critics in this branch of knowlege, it will be unneceſſary to offer any obſervations on the riſe and progreſs of the Gothic ornaments, called, in modern language, coats of arms. It will not, however, be improper to ſay in this place, that the word HERALD, according to antiquaries, is compoſed of HEER, in the German language, *an army*, and of ALD, *a ſervant*, becauſe the herald ſerved chiefly in the army. He was likewiſe called the *champion of the army*, being the proper officer to declare war, and to proclaim peace. The critics tell us, that Stentor, in Homer, was the *herald of the Greeks*; and, to ſuch officers, the Romans gave the name of *feciales*: but the uſe of *coats of arms*, as diſtinctive marks of honour, appropriated to the firſt acquirer, and made deſcendible to his heirs, we preſume, cannot be traced in the cuſtoms of the Greeks or Romans. The firſt origin of the practice may be found in the manners of our Saxon anceſtors. We learn from Tacitus, in his tract on the manners of the Germans, that *the leading chiefs delighted in decorating their ſhields with the moſt brilliant colours*. On this paſſage, Cluverius obſerves, that thoſe ornaments denoted at firſt the valour of the warrior, and afterward his nobility. The ſhields of the private ſoldiers were covered over with a ſingle colour, while thoſe of the heroic chiefs were adorned with the figures of animals. In proceſs of time, the warlike chieftains gave to their favourites in the field, permiſſion to adopt on their ſhields ſome part of the decorations belonging to the prince. Theſe decorations, however, were not hereditary; they were perſonal only, and continued ſo for a conſiderable length of time. In the ages of chivalry, armorial enſigns were given by the prince, and were made hereditary. They were marks of dignity and honour,

compoſed, according to the fancy of men, of certain colours and figures; and, being granted by the ſovereign, were borne on banners, ſhields, and coats. Hence they obtained the name of *coats of arms.* The ancient knights, during the ages of chivalry, were uſed to bear certain marks of diſtinction (moſt frequently, their miſtreſſes' favours,) on their armour, their helmets, or ſhields; and with theſe they entered the liſts in juſts and tournaments. Coats of arms, and blazoned ſhields, becoming the univerſal faſhion, it is no wonder that particular armories were granted by the ſovereign, with the titles which he conferred on his nobles, his warlike chiefs, and his favourites. Spelman ſays, that the Saxons, Danes, and Normans brought armories, or what are now called coats of arms, from the northern parts of Europe into England. The warriors, who iſſued from the northern hive, eſtabliſhed the ſame modes of diſtinction all over the continent of Europe; and though the devices, or emblematical figures, were at firſt arbitrary, they became, in a courſe of years, hereditary marks of nobility, and the diſtinguiſhing honour of families. In that caſe, it was deemed expedient, that what was granted by the ſovereign ſhould not be uſurped by ſtrangers to the reſpective proprietors. Hence the *heralds' office*, whoſe employment is to compoſe proper devices, or to make out coats of arms, genealogies, and titles of nobility. The heralds, with the kings at arms, and the four purſuivants, are a college or corporation, eſtabliſhed by charter, many centuries ago.

Such is, in a narrow compaſs, the hiſtory of arms and heraldry. The various titles of honour, and the coats of arms appropriated to the noble families of this country, from the earlieſt periods of our hiſtory, are now thrown before the eye of the curious, in what may be fairly called a ſuperb edition. The work is, we think, intitled to a minute and full examination: but as that would lead us, for the preſent, into a wider field than our limits will permit, we ſhall cloſe this article in the words of the editor, who ſays, with good reaſon, that 'there is ſcarcely a name that gives true dignity to hiſtory, that does not occupy its ſhare in the work now preſented to the public. Are we accuſtomed to regard with admiration a Burleigh and a Sackville, a Hampden and a Vane, a Sydney and a Ruſſel, a Shafteſbury and a Bolingbroke? In the volumes of Engliſh Peerage, we ſee at a glance, aſſociated as it were in one illuſtrious ſociety, what muſt otherwiſe be purſued through the miſcellaneous page of hiſtory. We are delighted to obſerve virtue becoming hereditary in certain families; and we recollect with pleaſure how much England is indebted to the Montagues, the Percies, and the Dorſets. In fact, an

Engliſh

English Peerage, though but a work of compilation, and a dictionary of names, is an index to the great part of history; an index that brings together, under one view, all that is heroic in character, and all that is illustrious in story.'

Such being the English Peerage now before us, we content ourselves for the present, with recommending it to the notice of the curious. In our next, we shall offer our remarks on the plan and execution of the whole work.

ART. XVI. *The Principles of Moral Philosophy investigated,* and briefly applied to the Constitution of Civil Society: together with Remarks on the Principle assumed by Mr. Paley, as the Basis of all moral Conclusions, and on other Positions of the same Author. By Thomas Gisborne, M. A. 8vo. pp. 182. 3s. 6d. Boards. White and Son. 1789.

DISSATISFIED with the principle of expediency on which Mr. Paley raises his moral system, Mr. Gisborne distinctly states his objections against it; and then proceeds to offer another principle, which he conceives to be more satisfactory.

Mr. G.'s objections to Mr. Paley's principle are, chiefly, That it is liable, in the hands of man, to continual misapplication; that it is incompatible with the precepts of scripture; and that it was never designed, nor can possibly be adopted, for the regulation of human conduct. On the first of these topics, the author reasons thus:

'When we are estimating the consequences which would accrue to human happiness from the general reception of Mr. Paley's principle, we must take into the account not only those conclusions which are fairly deducible from it, but those also which we may reasonably suppose will be inferred, or represented as inferred, from it, by a considerable part of mankind. We are further to pay particular attention to the use likely to be made of this doctrine by princes and men in power, as their influence over the happiness of others is so extensive and so great.

'Let us consider, then, whether the admission of this rule would not be extremely favourable to despotism. A monarch is told that there is no such thing as right in opposition to general expediency; and he is also told that *he* is to judge of that expediency. He can scarcely meet with a principle more likely to mislead himself; nor need he wish for one more convenient, when he is desirous of imposing upon others. If he be a good man, conscious of the purity of his views, and strongly impressed with a conviction of the blessings which would arise from the success of his plans, how easily will it vindicate to his own satisfaction any line of conduct which he may wish to pursue. If he be ambitious and designing, it will never fail to supply him with specious reasoning, with which he may

dazzle or blind his subjects, and prevent them from opposing him with firmness and vigour.

'Nor would this principle point more directly, or lead more rapidly, to civil than to religious slavery. When the matchless benefits of true faith, and the invaluable happiness of everlasting salvation, were pressed upon him, how often would an * upright monarch be persuaded that general expediency required him to abandon the heretic to the zeal of the misguided, but well-meaning, priest? And how much more frequently would the tyrant and the bigot defend upon this plea the preconcerted sacrifice of an obnoxious sect to their rapacity and pride?

'A moderate knowledge of history will teach us that this reasoning is confirmed by numerous facts. The principle of expediency has been alledged to justify successive invasions of the civil and religious rights of mankind, too palpably unjust to be vindicated on any other plea. Was it not alledged when the Albigenses were devoted to the sword, when the fires of the Inquisition were kindled? Unhappily for the world, its influence is not extinguished in modern times. Was it not the foundation of the abominable doctrines of the Jesuits, of their intriguing counsels as politicians, their unchristian compliance as missionaries? Have we not recently heard it maintained to vindicate the actions of a neighbouring despotic monarch; and those of a subject frequently more despotic, the West Indian planter?

'I have selected the foregoing examples of the probable effects of the reception of this rule, as being capable, from their magnitude, of description and illustration; but perhaps I should be justified in affirming that the numberless train of evils which would spring from the same source, and infest private life, though singly not sufficiently prominent to be characterised, would collectively produce an aggregate of misery greater than all that could arise from the instances which I have produced.

'Upon inquiry, I believe it will be found that few systems of oppression have not been justified or palliated on the principle laid down by Mr. Paley.

'I will conclude these remarks with submitting two considerations to the judgment of the reader;

'First, Does it appear probable, *a priori*, that the Almighty would leave his creatures to the guidance of so vague and so dangerous a rule?

---

* 'Mr. Paley allows (p. 328, vol. ii) that, if such conclusions as these would follow from his principle, it must be given up. In fact it must, according to his own statement, be given up, if it be probable that such conduct, as those conclusions profess to authorise, would frequently follow from its reception. He states, in perfect conformity to his principles (p. 329), that it is lawful for the magistrate to interfere in the affairs of religion, *whenever* his interference *appears to him* to conduce by its general tendency to the public happiness. Will not such an appearance continually present itself to the eye of ignorance, of policy, and of enthusiasm?'

'Secondly,

'Secondly, If an unprejudiced person were to argue from general expediency alone, would not his first conclusion be, that this rule of conduct should not be adopted by men?'

The principle of morals which Mr. G. proposes, instead of Mr. Paley's, is stated in the following propositions:

'I. Every man has originally a right, by the gift of God, to the unrestrained enjoyment of life and personal freedom; and to such a portion of the unappropriated productions of the earth as is necessary for his comfortable subsistence.

'II. He therefore, who deprives another of these gifts, or restrains him in the enjoyment of them, except such deprivation or restraint is sanctioned by divine authority, is guilty of an act of injustice to the individual, and of a sin against God.

'III. Every man originally has authority from God to deprive another of these gifts, or to restrain him in the enjoyment of them in the following cases, and in those only:

'1st, When in so doing he acts according to the express command of God.

'2dly, When he proceeds in such deprivation and restraint so far, and so far only, as is necessary for the defence of the gifts of God to himself, or, in case his assistance is desired, in defence of the gifts of God to another, against attacks unauthorised by God.

'3dly, When he proceeds to such deprivation or restraint in consequence of the consent of the individual suffering it.

'IV. Every man sins against God who either voluntarily consents to relinquish or abridge any of his natural rights; or who does not endeavour to resist, by all requisite force, every unauthorised invasion of them, except he is persuaded that, by imposing the restraints in question upon himself, or by submitting to the imposition of them by another, he shall not in any degree disqualify himself from answering, on the whole, the great purposes of his being. And in like manner every man sins against God who accepts from another a transfer of any of his rights, unless he is persuaded that by such acceptance he shall not in any degree disqualify the latter from answering, on the whole, the great purposes of his being.'

The theory is plausible, and is ingeniously supported in the subsequent chapters of the work: but it may be questioned, whether there would not be as much difficulty in applying this theory to general use. If it be said that it is difficult to ascertain what sort of actions are generally *expedient*, it may be urged, that it is not less difficult, in particular cases, for individuals to judge concerning their own *rights*, or those of others. In both cases, it may be equally apprehended, that ignorance, or passion, will frequently lead to a wrong decision. It may not be found more easy to determine, when we shall disqualify ourselves, or others, from answering, on the whole, the great purposes of existence, than to pronounce concerning general expediency. Perhaps, it may even be questioned, whether the point on which the determination of any particular case must turn,

be not preciſely the ſame, on either theory: for, according to Mr. G. the agent is to purſue the great purpoſe of his Being, namely, to promote and ſecure his own ſalvation, together with the ſalvation of others, and their preſent happineſs, as well as his own; and what is this, but purſuing that courſe, which he ſhall judge moſt expedient? The truth ſeems to be, that an enlightened as well as an upright mind is, on any theory, neceſſary, as the guide of moral conduct; and that where this is not wanting, a regard either to general expediency or to original rights founded on the gift of God, will be ſufficient to produce rectitude of conduct: nor has an appeal to the expreſs language of ſcripture any advantage on Mr. G.'s theory, greater than on that of Mr. Paley: for, on either ſuppoſition, the agent will put that ſenſe on the ſcriptural precept, which he judges to be moſt conſonant to his general principle.

Mr. Giſborne's objections to Mr. Paley's doctrine of civil government, may, perhaps, be obviated by the conſideration that expediency muſt require all power to originate with the people, and ultimately to revert to them.

For the author's application of his principle to particular caſes, we muſt refer the reader to the work itſelf; which, if not entirely ſatisfactory in its leading argument, is well written, and contains many judicious obſervations.

ART. XVII. *A Tribute to the Memory of Ulric of Hutten*, contemporary with Eraſmus and Luther; one of the moſt zealous Antagoniſts as well of the papal Power as of all deſpotic Government, and one of the moſt elegant Latin Authors of his Time. Tranſlated from the German of Goethe, the celebrated Author of the Sorrows of Werter: By Anthony Aufrere, Eſq. Illuſtrated with Remarks by the Tranſlator. With an Appendix, containing Extracts from ſome of Hutten's Performances, a Liſt of his Works, and other explanatory and intereſting Papers. 8vo. pp. 151. 3s. ſewed. Dodſley. 1789.

IT has been remarked, and, certainly, not without truth, that every man, however culpable, whoſe conduct has been publicly known and diſtinguiſhed, is ſure to find admirers, and, perhaps, imitators. To theſe, he becomes an hero. His follies and his vices, by a kind of magic influence, aſſume the ſhape and colour of virtues: or, if this change cannot be effected, a veil is ſpread over his actions, and that which, if ſeen, muſt diſguſt us, is ſedulouſly concealed from our ſight.

Such ſeems to be the intention of the author in the preſent work; and indeed, if M. Goethe wiſhed to exercize his ingenuity, he could not have found better employment than in compoſing

compoſing this unqualified panegyric on the celebrated, but turbulent and headſtrong, Ulric de Hutten.

With reſpect to the manner in which this performance is drawn up, we muſt obſerve, that M. Goethe poſſeſſes little of the calm and ſober judgment of the hiſtorian; nor do we here meet with any nice diſcrimination of character, or acute enquiry into the motives which led to particular actions; and we muſt think it ſufficient if thoſe actions are fairly related: but, in this point, we muſt either inveſtigate matters for ourſelves, or implicitly rely on this author's repreſentations; for he quotes no authorities. We will attend him, however, as well as we are able; and try to rein-in his almoſt ungovernable impetuoſity. The *fortius utere loris* never conveyed better advice than in the preſent caſe.

'When Ulric of Hutten, (ſays M. Goethe,) of noble birth in the circle of Franconia*, ſtudied at Fulda, the monks, as ſo became them, attempted to devote him to a monaſtic life. "*Tunc hoc ingenium perderes?*" ſaid the worthy Eitelwolf of Stain to the abbot, and ſaved the ingenious and able youth.'

This ſtory is related with a little variation of Crotus Rubianus. "*Interceperat Hutteno cum Croto Rubiano ſingularis uſus â primâ adoleſcentiâ, quo autore vel certe adjutore reliquit ille contubernium Fuldanum, in quod pene puer magis diſciplinæ quam religionis cauſa datus eſſet*†."

However this may be, Hutten had the misfortune to loſe his friend Eidelwolf: but 'ſuffice it,' obſerves our panegyriſt, 'that he had aſſiſted HUTTEN in the world!'

After leaving Fulda, Hutten went to Cologne, where, we are told, he collected the materials for his grand work, the *Epiſtolæ obſcurorum Virorum.*

'Diſguſted with Cologne, Hutten went to Frankfort upon the Maine, whoſe charming ſituation he deſcribed in verſe, probably for his friend Eitelwolf. Thus did friendſhip for the young poet, whoſe firſt fortunate mark of an "ingenium præcox," was after-

* 'He was born in 1488, at the caſtle of Steckelbergk in the circle of Franconia.' This is a note of the tranſlator, from whom, it is but juſtice to ſay, we learn by far the moſt important facts. The date of Hutten's birth is ſo uniformly placed in 1488, that Saxius (though we are not eaſily inclined to ſuſpect him of inaccuracy,) muſt be miſtaken, when in his *Onomaſticon Literarium*, par. 3. he makes it in 1483. The miſtake is, probably, in the printing. Hutten died in 1523. Bayle wonders that Melchior Adam, and Moreri, ſhould agree in theſe dates, and yet ſay that he lived thirty-ſix years. This, however, is eaſily reconciled. He might have entered into his thirty-ſixth year, though not have been actually thirty-ſix years old.

† *Camerarius, in Vit. Melanct.*—quoted by Bayle.

wards

pointed letters—all that could be very well done by the timid Eraſmus, who lived at the ſame time upon land and water:' but, 'to aſcribe theſe letters to Eraſmus, is as much as to call him a martyr and a fiſh-eater; for both of which, as he ſays, he had no call. The feeble critic could not ſmell fiſh without fainting; and the very thought of acknowledging himſelf firm and unchangeable, would have thrown him into a ſwoon—ſo far was he from writing the *Epiſt. Obſ. Virorum.*'

It was not only by words that Hutten was contented to ſhew his zeal for Reuchlin. His favourite argument was force; and he was always ready to prove the juſtice of his cauſe by the ſtrength of his arm *. His turbulent ſpirit and haughtineſs were fully experienced by Reuchlin's chief enemy, Hochſtraten; who is ſaid to have met Hutten in the Netherlands. The terrified inquiſitor thought all was over with him; and "falling at his feet, commended his poor ſoul to all the ſaints with the moſt fervent ejaculations of devotion." "I ſoil not my ſword with thy blood," ſaid Hutten, and ſuffered him to depart †.'

Hutten 'had not, as yet,' ſays the author, 'taken an active part in favour of Luther.' The reaſon was, the pope had not, as yet, commanded the Biſhop of Mentz to ſend him in chains to Rome. When this order was iſſued, in conſequence of a ridiculous bravado, addreſſed to Pope Leo the Tenth by our literary Quixote, he determined to revenge the inſult by writing and fighting in ſupport of Luther: but *non tali auxilio, nec defenſoribus iſtis*—Luther did not altogether approve his weapons ‡.

His aims failing here, he retired to the fortreſs of Ebernberg, commanded by Sickingen; where he remained till his friend's death. Thence he went, ſays M. Goethe, with a broken heart into Switzerland, there to ſeek for ſhelter. His

culouſly ſaved by the *Epiſt. Obſ. Virorum:* but this is one of thoſe nonſenſical ſtories, which are never worth relating, and yet are always told.

* '*Litigantes Monachos cum Capnione varie exagitavit, et illam factionem tum quidem vehementiſſimis ſcriptis; ſed aliquando poſt armis quoque expeditis adoctus eſt.*' CAMER. *in Vit.* MELANCTH.

† *Sta, hominum peſtilentiſſime, inimice bonorum, hoſtis veritatis! non polluam meum mucronem tuo nequiſſimo ſanguine,*" 'were the words (ſays the tranſlator) which Hutten made uſe of on this occaſion, ſo humiliating to his adverſary.'

‡ '*Hutten literas ad me dedit ſpiritu æſtuantes in Romanum pontificem, ſcribens ſe jam et literis et armis in tyrannidem ſacerdotalem ruere, motus quod pontifex ficas et venenum ei intentarit ac Epiſcopo Moguntino mandarit, captum ac vinctum Romam mittere.*' Luther, quoted by Bayle; and again, '*Quid Huttenus petat vides; nollem vi et cæde pro Evangelio certari: ita ſcripſi ad hominem.*' *Idem.*

reſtleſs pride, and his misfortunes, which were the conſequences of it, had now deprived him of all his friends.

He applied to Eraſmus, who was glad to excuſe himſelf from admitting his company. His coolneſs produced a paſſionate expoſtulation from Hutten: the laſt ebullition of a turbulent and diſappointed ſpirit. Eraſmus juſtified himſelf in what he quaintly termed 'A Sponge to wipe away the Splaſhes of Hutten *.' Probably, however, Hutten died without reading his anſwer. His death happened 'upon the ſmall iſle of Auffnaw in the lake of Zuric, at the houſe of a poor curate, where he found refuge, attention, nouriſhment, and repoſe.'—'Navigate thither, youthful traveller,' exclaims M. Goethe, 'ſeek his grave, and ſay, "Here lieth the orator for the German nation, for freedom, for truth, and one who would have done *more than ſpeak forthem!*"

Such was the reſtleſs life, and miſerable end, of Ulric of Hutten; of whom his panegyriſt has ventured to aſſert (p. 50), 'that he was envied by MELANCTHON:' who was a man learned without oſtentation, and too wiſe to think himſelf infallible: reſolute, but never raſh; mild, yet never timid: oppoſing what he thought wrong in one party, without joining in the paſſion of the other; and calm under oppreſſion, becauſe he knew himſelf to be honeſt. Subjecting himſelf to perſecution, becauſe he would not perſecute others; and labouring for the benefit of thoſe, by whom he was ill-treated †.

We will finiſh what we have to remark on Ulric of Hutten, with a quotation from Bayle, to whom we are already under many obligations:

---

* Eraſmus gives the true reaſons for avoiding Hutten, in a letter to Melanchthon: '*Quod Hutteni colloquium deprecabar non invidiæ metus tantum in cauſa fuit: erat aliud quiddam quod tamen in Spongia non attigi. Ille egens et omnibus rebus deſtitutus quærebat nidus aliquem ubi moraretur. Erat mihi glorioſus ille miles cum ſua ſcabie in ædes recipiendus, ſimulq. recipiendus ille chorus titulo Evangelicorum, ſed titulo duntaxat. Sletſtadii multavit omnes amicos ſuos aliqua pecunia. A Zuinglio improbe petiit, quod ipſe Zuinglius mihi ſuis literis perſcripſit. Jam amarulentiam et glorias hominis nemo quamvis patiens ferre poterat.*'

† Hear this reſpectable man, when his enemies threatened to drive him from Germany: '*Non frangor animo, propter crudeliſſimam vocem meorum hoſtium, qui dixerunt ſe mihi non relicturos eſſe veſtigium pedis in Germania. Comenendo autem me filio Dei. Si ſolus expellar: Decrevi Palæſtinam adire, et in illis Hieronymi latebris, in invocatione Filii Dei, et teſtimonia perſpicua de doctrina ſcribere, et in morte Deo animam commendare.*' MELANCTH. *apud* MELCHIOR ADAM.

"'Camerarius

" Camerarius adds, that Ulric Hutten was very paſſionate, and that by his look and diſcourſe one might diſcover the inclination he had to cruelty. He applies to him what was ſaid of Demoſthenes; for he ſays that Hutten would have overturned all Europe, if his ſtrength could have ſeconded his deſigns and enterprizes. Judge of his humour by this ſpecimen. Having heard that the Carthuſians had made uſe of his printed picture in the houſe of office, he fined them two thouſand piſtoles. This was to make them pay dear for the little conſideration they had for the laurel that crowned that image*."—' If he had lived thirty-five years longer, with what a deluge of books and libels, would he not have overflowed Europe?" Bayle—article, Hutten.

Before we cloſe this article, we cannot avoid expreſſing our diſlike of theſe injudicious and exaggerated panegyrics: which no man of letters ought to write, and which a wiſe man would be aſhamed to receive. The preſent ' Tribute' muſt diſguſt judicious readers, and miſlead thoſe who are uninformed. To the tranſlator's merit, we have, already, in ſome meaſure, borne teſtimony: he has not, however, been able to prevent our being ſhocked by the frequent union of puerile thoughts and bombaſt expreſſions.

Mr. Aufrere's *notes* to the work which has given riſe to this article, are uſeful, both for the chronology, and for illuſtrating the characters, merits, and conduct, of ſome of the perſons who were conſpicuous actors in the great buſineſs of the REFORMATION.

ART. XVIII. *The Art of Criticiſm*; as exemplified in Dr. Johnſon's Lives of the moſt eminent Engliſh Poets. 8vo. pp. 250. 5s. Boards. Hookham. 1789.

To exemplify the art of criticiſm, is an undertaking which requires ſome judgment, and conſiderable thought. The term *art* implies as much; ſince, to attain the knowlege of an art, demands both ſtudy and reflection: nor can that which is learned with labour, be taught without method. We, conſequently, in a treatiſe which profeſſes to explain an art, expect at leaſt to find arrangement of matter, and perſpicuity of ſtyle. In both of theſe qualifications, the volume before us is greatly deficient. It conſiſts of thoughts haſtily admitted, and inaccurately expreſſed: mere notes on detached parts of the *lives*

---

* The Emperor Maximilian had, by the recommendation of Conrad Peutinger, given Hutten the poetical crown. In conſequence of this, he cauſed his picture to be drawn, crowned with laurel.

of the poets, carelesly thrown together at the time of reading the book, and printed, apparently, without having been revised.—What shall we say of the powers of a critic, who publicly tells us, that he is unable to understand the following sentence? "Who that ever asked succour from Bacchus, was able to prevent himself from being enslaved by his auxiliary." Yet such seems to be the case with the author, for he observes, 'What is meant by *his auxiliary*, I know not.' We do not, however, *seriously* impute to the writer an inability to understand plain English: but we scarcely see how his words can be construed in any other sense.

Let our readers, however, judge for themselves of the talents of the man who criticizes the writings of Johnson!

'LANSDOWNE,

'It may be perceived from our author's mean opinion of him, was a lover as well as lord: as to his poetry, I have a better opinion of it than our author, whose mind was, in some respects, as narrow as a crane's neck.'

'HAMMOND's

'Love-complaints were precious food for the maw of Johnson, who, in mumbling them, did not, however, perceive that the alternate quatrain has a solemnity suited to elegy.'

'SOMERVILLE

'Was not likely to be followed far by him over six-bar gates; but has started a Savage in his hunt.'

'DUKE's

'Life is a precious morsel, in which there is however a piece of wittiness:—"an age when he, that would be thought a wit, was afraid to say his prayers."

'KING's

'Life shews his sense, in preferring ease and an apple-pye to the jargon and iniquity of law.'

'GARTH

'Was a good poet, a good physician, and an honest man; and more than merely and passively so.'

'MALLET

'Seems to have been a ministerial tool.'

Now, when we tell our readers that each of the above notable characters occupies a whole octavo page, we think that they will agree with us, that the author has shewn more skill in the *art of book-making*, than in the art of criticism.

We will extract a few more miscellaneous quotations.

'Our author, (Johnson,) cynical as he was, waved, in passing final sentence on Milton's epic, his sneering, and even a due reprehension of *Paradise Lost*, which is very faulty in the conversion of all things to the purpose of poetical embellishment, whereby he has constituted a huge chaotic romance,

'It

'It is true, that in the Old Teſtament, the chariots, arrows, ſhield, &c. of the Almighty, are figuratively ſpoken of; but it is caſually. The Meſſiah and the angels are not repreſented as battling with ſwords, ſpears, muſquets, and cannon, united with all the extravagance of Homer's fighting mythology, whilſt Satan is ſometimes deſcribed in ſuch a manner, his proweſs is ſo mighty, and his armour ſo brilliant, as to tend to excite admiration inſtead of horror. Again, as to theology; Milton is any thing or nothing; Trinitarian, Arian, Socinian, or neither, as ſuited his poetry; and I know not but he would have been Mahometan, or Diabolian, had Cromwell, the devil's ſecretary, Milton being under-ſecretary, commanded it: therefore, the inſtruction we look for in *Paradiſe Loſt*, can hardly be eminent reſpecting the faith of this great maſter.'—

'Savage, accurate and negligent, ſenſible and fooliſh, was in an extraordinary manner at once careleſs about the preſent and the future, with a quick ſenſe of both; it being difficult to determine which he valued moſt, a good dinner or fame; ſo ſays Horace, *Carpe diem*; and *Exegi monumentum*.

'He was kind to his perjured accuſer, and ungrateful to a generous patron. He was preciſe and extravagant; tragical and capricious; employed on jollity and comma's, freaks and ſemicolons. Wit and prudence are not often united; far indeed from being united in him; yet with wit he combined minuteneſs. What a happy thoughtleſsneſs did he poſſeſs; who could at eaſe entertain himſelf and his companions with pleaſantry and gibes, when an empty pocket would have been continually in the thoughts of another.

"So comes the reck'ning when the banquet's o'er:
The dreadful reck'ning, and men ſmile no more,"

was not anticipated by him.'

Speaking of a tranſlation, by Pope, from the Latin, the author makes a curious obſervation.—'I fear not to riſk my opinion, that our language is ſuſceptible of more tenderneſs and pathos than either the Latin or Greek, which have nothing to come up to our *ahs!* and *ohs!*'

Nor is the following criticiſm on Gray, though juſt, leſs remarkable for its oddity:

"Heard ye the din of battle bray?"

is rather an odd queſtion. A battle may be figuratively ſaid to bray; but *din of battles braying*, the *braying* of the *braying*, is a curious *aſſiſm*'

On the whole, we cannot help ſaying of this writer, in the words which he has applied to Mr. Harley, that he is 'a confounded queer dog!'

ART.

ART. XIX. *On the Elementary Principles of Nature*, and the ſimple Laws by which they are governed. Being an attempt to demonſtrate their Exiſtence, and to explain their Mode of Action; particularly in thoſe States in which they produce the Attractions of *Cohesion*, *Gravitation*, *Magnetiſm*, and *Electricity*; and alſo *Fire*, *Light*, and *Water*. By E. Peart, M. D. 8vo. pp. 304. 5s. Boards. Edwards. 1789.

IN our account of this gentleman's former publication, on the *Generation of Animal Heat* *, we found ourſelves much in the dark with reſpect to a great part of his philoſophy; and as he intimated his intention of publiſhing *a full explanation* of his elementary principles, and of the laws by which they are governed, we waited till that explanation ſhould appear. It is now before us; and it may be ſufficient, perhaps, for us to ſay of it, that, if we do not perceive in it the ſagacity of a Newton, we find, abundantly, the *ingenuity* of a Des Cartes: but, that our readers may be enabled to judge for themſelves, we ſhall extract a few of the leading principles of this new ſyſtem.

Every thing is compoſed of *matter*, actuated by *attraction*; by which alone, all the operations and phenomena of nature are produced.

Matter is of two kinds; one called *fixed*, whoſe particles have no property but *impenetrability* and *general attraction*;—the other called *active*, whoſe particles, when attracted by particles of fixed matter, attract *each other into arrangement*, ſo as to form lines extending like radii, or expanded *atmoſpheres*, round the central fixed particles.

The particles of *active* matter are of two kinds; one called *æther*, the other *phlogiſton*; each of which is equally attracted by fixed particles, and is thereby excited to attract particles of its *own kind* into *atmoſpheric arrangements*.

Fixed particles, ſurrounded by atmoſpheres of *æther*, form *compound particles* called the ſolid *earthy principle*; and fixed particles, ſurrounded by atmoſpheres of *phlogiſton*, form compound particles called the *acidifying principle*. Both theſe are *indeſtructible*, becauſe nothing can attract the active particles more ſtrongly than the fixed particles do, to which they are already united.

When the two kinds of active matter are in this atmoſpheric ſtate, they have an attraction to *each other*; and their particles move into union from their circumferences *progreſſively* to their fixed centers, till thoſe centers are drawn into contact: this attraction between the different atmoſpheres, drawing and holding the fixed centers together, is called the *attraction of cohesion*: thus particles of the earthy and acidifying principle will have their reſpective centers drawn together, ſo as to form a ſolid maſs.

Æther and phlogiſton, being univerſally diffuſed in their unexcited fluid ſtate, are capable of penetrating *between* the arranged

* See Review for October 1788, p. 376.

lines, and thereby receive a certain degree of *excitement*, which cauſes them to attract *ſimilar particles* into arrangement, and form lines, which would extend in all directions as far as creation itſelf, if they were not to meet with rays of the *oppoſite* kind in a ſimilar ſtate of excitement: but when the ætherial rays from one body, meet with the phlogiſtic rays from another, they draw thoſe bodies into contact, and thus is produced the *attraction of gravity*.

The attraction of the atmoſpheres to their fixed centers is greateſt when in contact, and leſſened by diſtance. At a certain extent from the centers, they begin to have a greater attraction of *union* to active particles of the *oppoſite* kind, than of *arrangement* to *ſimilar* particles; and therefore they will attract an external atmoſphere of the oppoſite kind, rather than extend themſelves by taking more particles of their own kind into arrangement. Thus the ætherial atmoſphere of a particle of earthy principle, when of a certain extent, will attract an atmoſphere of phlogiſton, by which it will acquire the property called *alcaline*. In like manner, the phlogiſtic atmoſphere of a particle of acidifying principle will envelope itſelf with an atmoſphere of æther, and thus will be produced a proportionate degree of the property called *acidity*.

The author explains the particular laws of theſe *attractions*, and of the conſequent *arrangements* and *extenſions* of the atmoſpheres, by which all the great phenomena of nature are produced: but thoſe who may be deſirous of further arquaintance with this doctrine, muſt conſult the work itſelf. Dr. Peart ſays, that he deſigned to extend it to the particular agents and operations of *chemiſtry*: but, being uncertain whether even what he has now publiſhed, will be read, he thought it beſt to ſuſpend his reſearches, at leaſt for the preſent; and in ſo doing, we think, he has acted very prudently.

MONTHLY CATALOGUE,

For MAY, 1790.

LAW.

Art. 20. *Impartial Thoughts on the beneficial Conſequences of inrolling all Deeds, Wills, and Codicils affecting Lands*, throughout England and Wales. By Francis Plowden, Eſq. Conveyancer. 8vo. pp. 184. 3s. ſewed. Brooke. 1790.

THE ſimplicity and notoriety with which lands were transferred in ancient times, were admirably calculated to prevent litigation. The modern ſyſtem of conveyancing opens a door to very fraudulent practices; and many honeſt men have been ruined by lending money on landed ſecurity, as it is often vainly called, but which they have found, too late, to have been anticipated by mortgages and ſecret incumbrances, beyond its real value. The experience of this evil has induced the legiſlature to eſtabliſh, in two of the

the moſt opulent counties, Yorkſhire and Middleſex, public offices for regiſtering memorials of all deeds and wills affecting lands. Mr. Plowden is anxious to extend the benefits of theſe proviſions to the whole kingdom, and on a more enlarged plan, that of enrolment; and has annexed the draught of a bill for this purpoſe, which appears to be highly deſerving the attention of members of parliament, and of thoſe gentlemen of the profeſſion who are more immediately converſant with the ſubject.

Art. 21. *Reports of Caſes, upon Appeals and Writs of Error, in the High Court of Parliament*; from the Year 1697, to the Year 1709: with Tables, Notes, and References; being a ſupplementary Volume to Brown's Caſes in Parliament. By Richard Colles, Eſq. Barriſter at Law. 8vo. pp. 500. 9s. 6d. Boards. Printed at Dublin. London, Brooke.

Mr. Brown's valuable Collection of Caſes does not contain any deciſions prior to the year 1702. The preſent publication is intended to ſupply that defect; and the authenticity of the caſes thus offered to the public, is vouched in the following manner:

'The late Rev. Mr. Stuart Lynch, about a year ago, handed to the editor two folio manuſcript volumes, of caſes adjudged in parliament, tranſcribed with great neatneſs and correctneſs, which he aſſured the editor were the collection of a Right Hon. and learned Baronet, ſome time retired from the bar in Ireland *. Theſe volumes the editor read with great attention, and found amongſt them many of the caſes already reported by *Shower* and *Brown*, which, upon peruſal, agreed with the printed reports of thoſe caſes: This left him no room to queſtion the fidelity of the other copies: ſome few others he ſelected from the printed collection of the late *William Harward*, Eſq. which were with great kindneſs lent him by a gentleman of great learning, who, though many years retired from the bar, expreſſed his deſire of being ſerviceable to the profeſſion †.'

It ought to be obſerved, that there are ſome caſes contained in this volume, of a date ſubſequent to that at which Mr. Brown commences; and we are informed by the editor, that he has collected nearly two hundred more: which, we hope, he will be induced to make public. That they will be favourably received by the profeſſion, there can be no doubt.

Art. 22. *Four Letters on the Subject of Mr. Stockdale's Trial*, for a ſuppoſed Libel on the Houſe of Commons. By "A Briton." 8vo. pp. 52. 1s. 6d. Stockdale. 1790.

Theſe letters, if we do not miſtake, firſt appeared in one of the daily papers; and have been thought worthy of being publiſhed in a leſs fleeting form. The writer congratulates the public on the event of Mr. Stockdale's trial, as highly favourable to the liberty of the preſs. He then proceeds to diſcuſs the merits of the pamphlet which was the ſubject of the proſecution; and arraigns, in very pointed terms, the conduct of the managers of the impeachment

* Sir Lucius O'Brien. † Robert Thorpe, Eſq.

againſt Mr. Haſtings, and alſo of the miniſter and ſome of his friends, in voting that meaſure. The concluſion which he draws, is, that the impeachment was founded in injuſtice, and carried on at an expence which is prejudicial to the public, and oppreſſive to the individual who is the object of it.

Art. 23. *The whole Proceedings on the Trial* of an Information exhibited *ex Officio*, by the King's Attorney General, againſt John Stockdale, for a Libel on the Houſe of Commons; tried in the Court of King's-Bench, Weſtminſter, on Wedneſday, the ninth of December, 1789, before the Right Hon. Lloyd Lord Kenyon, Chief Juſtice of England. Taken in Short Hand, by Joſeph Gurney. To which is ſubjoined, an Argument in ſupport of the Rights of Juries. 8vo. pp. 228. 5s. Boards. Stockdale. 1790.

This information was filed by the Attorney-General, in conſequence of an addreſs to the King from the Houſe of Commons. The publication which gave riſe to it, was the well-known pamphlet intitled, "*A Review of the principal Charges againſt Warren Haſtings, Eſq. late Governor-General of Bengal*;" which, as well from the ſpirit and elegance of the compoſition, as from the force of the arguments that it contains, has attracted a conſiderable ſhare of public attention. The author, as was generally reported, and as we are now more authentically told by Mr. Stockdale, was the Rev. Mr. Logan, late one of the miniſters at Leith near Edinburgh; a gentleman of unqueſtionable talents, who was cut off by the hand of death, while the proſecution againſt his publiſher was depending.

The offence charged in the information, is that of calumniating the Houſe of Commons, by imputing the proſecution of Mr. Haſtings to partial and vindictive motives, inſtead of aſcribing it to an upright and conſcientious diſcharge of their duty. Mr. Erſkine contends, that the merits and demerits of the pamphlet are not to be ſcanned by broken and detached ſcraps and paſſages, as they are artfully ſelected by the Attorney-General, but to be collected from the general ſcope and tenor of the whole; which, fairly conſtrued, he maintains to be no more than this:

'That, in the opinion of the author, Mr. Haſtings had been accuſed of malicious adminiſtration in India, from the heat and ſpleen of political diviſions in Parliament, and not from any zeal for national honour or juſtice; that the impeachment did not originate from government, but from a faction banded againſt it, which, by miſrepreſentation and violence, had faſtened it on an unwilling Houſe of Commons; that, prepoſſeſſed with this ſentiment, (which, however unfounded, makes no part of the preſent buſineſs, ſince the publiſher is not called before you for defaming individual members of the Commons, but for a contempt of the Commons as a body,) the author purſues the charges, article by article;—enters into a warm and animated vindication of Mr. Haſtings, by regular anſwers to each of them; and that, as far as the mind and ſoul of a man can be viſible, I might almoſt ſay, embodied in his writings, his intention throughout the whole volume appears to have been to charge with injuſtice the private accuſers of Mr. Haſtings, and not the

the House of Commons as a body; which undoubtedly rather reluctantly gave way to, than heartily adopted, the impeachment.'

We shall not attempt to do justice to the spirit and eloquence which this very able advocate displayed in the course of his speech. Suffice it to say, that it produced the desired effect—the acquittal of his client.

To this defence of Mr. Stockdale, a former argument of Mr. Erskine, on the law of libels, in the case of the Dean of St. Asaph, is subjoined: a performance of which we have had occasion * to speak with merited approbation.

HISTORY.

Art. 24. *Histoire de ce qui s'est passé pour l'Etablissement d'une Regence en Angleterre, en* 1788 *et* 1789. *Par* M. L. D. * *. H^e. D. R. D. L. G^e. B^e. 12mo. pp. 170. 3s. 6d. sewed. Walter, Piccadilly. 1789.

This is an abridged account of the transactions which took place on the late memorable occurrence relative to a regency; in the relation of which, the author has used the French language, as being most generally cultivated. Excepting some censures on the Prince's party, as it is termed, which might have been omitted, the writer has given a tolerable history of an event, which, certainly, has assisted in making the rights of the people of England better understood, and more firmly established.

BOTANY *and* HORTICULTURE.

Art. 25. *A Botanical Arrangement of British Plants*, Vol. III. Part I. By W. Withering, M. D. F. R. S. &c. containing, an easy Introduction to the Study of Botany, Directions for drying and preserving Specimens of Plants, Dictionary of English Botanical Terms, Latin Terms of Linnæus accented and explained, Explanation of the Plates, an Index to the two first Volumes, &c. 8vo. pp. 157. 3s. 6d. sewed. Robinsons. 1789.

We cannot but express our surprize at seeing this publication, after the two laboured volumes which have appeared, and considering what a material part remains, viz. the whole *cryptogamia*. We cannot conceive why this little herald is sent forth. We were eager in expecting some part of the *cryptogamia*, the ferns at least; how, then, were we disappointed at seeing only, what is in every book of the sort, plates exhibiting the Linnéan system, Linnéan terms explained, introduction to the study of Botany, &c. &c. Was not the work voluminous enough without any thing of this sort?—Might not this part, at least, have slept in peace till the remainder was ready to appear? and which, we understand, *will be published as soon as it can be got ready*. It was intimated in the first volume, that the latter was then ready, and would follow in about twelve months.

In this tract, a list of *errata* is brought forward; among which we are glad to see *veronica*; and yet still we must ask, why

* Vol. lxxii. p. 316.

is it *verónica*, and not *veron'ica*? An accented list of terms is also given.

Here we will beg to recommend a point of inquiry to Dr. W.'s consideration, viz. Why the following compound words have only one accent allowed them? *Acinaciformis*, *asperifolia*, *hypocrateriformis*, *infundibuliformis*, *oppositifolius*, *trapeziformis*, &c. We wish him also to revise the following, *acini*, *acotyledones*, *androgyna*, *anthera*, *bijugum*, *bilobam*, *concavus*, *cotyledones*, *filices*, *lacerus*, *posticus*, *radicans*, *semiteres*, *triqueter*, &c.; they may have been wrong accented through the error of the press.

We must not be understood as blaming this little work; perhaps the Doctor may think it was necessary to round his system: we only find fault with his detaching so inconsiderable a part.

Art. 26. *Hints for the Management of Hot-beds*, and Directions for the Culture of early Cucumbers and Melons. To which are added, brief Instructions for pruning Wall and Espalier Trees. 8vo. pp. 31. 1s. Dilly. 1790.

The author of this pamphlet informs us, that 'the following observations and directions are partly collected from *experienced* gardeners, and partly the result of *experience*.' As far as we can judge from (we confess) no great practical knowlege of the subject, the hints which he offers, are very judicious and well worthy of attention; though, in a few instances, perhaps, we might be inclined to differ from him: but, indeed, we scarcely believe that there are two skilful gardeners, whose opinions and practice, on any given *minute* point, would entirely accord.

MEDICAL.

Art. 27. *A Treatise on the Typhus Fever:* published for the Benefit of establishing a Lying-in Hospital in Baltimore. By George Buchanan, M. D. President of the Royal Physical Society of Edinburgh, and Member of the American Philosophical Society, &c. &c. 12mo. pp. 25. 1s. Printed at Baltimore, and sold by Dilly in London. 1789.

This American pamphlet is, in point of printing and paper, one of the most shabby that we have lately met with: nor can it plead its inward worth as a compensation for its outward defects. The author is an admirer of 'the learned Bruno.' 'Years have now elapsed,' he tells us, 'since *Hypocratis**, the father of physic, and *Paracelsus*, the famous chymical physician, whose system was overwhelmed by the works of *Sthall*, &c.'

In treating of the cure, Dr. B. asks, 'From the facts of mercury being found almost a specific in the lues, and gangrenous *soar* throat; would it not be of service in this disease?' This he thinks may be shewn from analogy. His reasoning is curious, and we

* This word is noticed in the list of errata; which corrects *five* errors, and leaves uncorrected, we might almost say, five hundred. The correction, however, is rather unfortunate. We are desired to read '*Hyppocrates*.'

copy

copy it, as it seems to prove that mercury is really, what Dr. Cheyne called it, "the only true panacea, pointed out and impressed by the signature of the god of nature for the cure of intelligent creatures, &c.—*" The proof is as follows:

'Our friend Dr. Forsyth, (of Scarborough,) credibly informed us, that he has cured the acute rheumatism. Dr. Rush, the hypochondriasis, and we have given it with success in the pluritis; which effects were evidently brought about by altering the diseased action, for mercury pervades the whole system, and from its stimulating property, excites an action superior to, and different from the morbid one, consequently destroys it, as two actions different in their nature, cannot exist at one and the same time, in the same vessels, according to the principles of the ingenious John Hunter, of London.'

One other quotation, and we have done.—After remarking the utility of washing patients in this disease with cold water, the Dr. adds, 'How it operates, we are at a loss to determine, unless by the subduction of the surplus heat, the natural temperature being left within its stimulant range of excitement, gives an explanation of it.' p 24.

"Our author has a meaning, and no doubt
You all have sense enough to find it out."

Art. 28. *An Essay on the Preservation of the Health of Persons employed in Agriculture*, and on the Cure of the Diseases incident to that Way of Life. By William Falconer, M. D. F. R. S. and Physician to the Bath Hospital. 8vo. pp. 88. 1s. 6d. Dilly. 1789.

We have cursorily noticed the contents of this pamphlet, in our account of the fourth volume of the *Letters and Papers published by the Society instituted at Bath for promoting Agriculture, Arts*, &c. See Rev. vol. lxxix. p. 484. Dr. Falconer justly thinking the subject of great importance, has reprinted his essay separately.

He first points out the advantages, in point of health, possessed by persons employed in agriculture; and remarks the superiority of their situation to that of men living in cities, or engaged in manufactories. He next takes a view of the disorders to which agricultural persons are subjected, 1st, from the nature of their employment; and, 2dly, from their own imprudence; and, lastly, he shews the mode of preventing, or of curing, those disorders.

In treating these several subjects, Dr. F. presents us with many useful observations, and with much plain good sense. To the experienced medical man, perhaps, little new information may be conveyed: but this is not the class of readers to which the author addresses himself. He writes to those, 'who employ the persons for whose immediate use the cautions are principally intended;' and he particularly requests the attention of the clergy. To the latter, he applies in the following terms:

'The reverend clergy will, I trust, excuse my offering a hint to them on this occasion. They are almost universally persons of libe-

* Cheyne's Natural Method, p. 119.

ral education, and more general knowledge, than falls to the lot of moſt of their neighbours. Would it not be an agreeable as well as an uſeful method of employing theſe advantages, to turn their thoughts towards the practical part of medicine? The natural hiſtory of the human body affords a more uſeful ſubject of inveſtigation, than is done by ſtones, ſpiders, or ſhells; and though medicine, taken at large, is an arduous and deep ſtudy, yet it is practicable enough to gain ſufficient knowledge of it to be of great ſervice in many caſes, eſpecially ſuch as occur moſt frequently among perſons of the deſcription here alluded to. The diſorders incident to ſuch, are in general ſimple in their nature, and ſeldom exhibit, at the ſame time, ſuch apparently contrary, and of courſe perplexing, indications, as thoſe which are the offspring of luxury and refinement.'

We hope to ſee attention paid to this advice.

Art. 29. *The Hiſtory and Chemical Analyſis of the Mineral Water lately diſcovered in the City of Glouceſter*; the various Diſeaſes to which it is applicable conſidered; and the neceſſary Regulations for drinking it with Succeſs aſcertained. By John Hemming, M. D. Phyſician to the Oſſulſton Diſpenſary, &c. 8vo. pp. 84. 1s. Hookham. 1789.

Dr. H. concludes, from his experiments, that each gallon of this water contains

' Of fixed air, or acidulated gaz, by meaſure, 72 ounces,
Calcareous earth combined with the ſame 30 grains,
Aerated magneſia, - - - 24 grains,
Aerated iron - - - - 8 grains,
Epſom ſalt - - - - 30 grains.'

As an anſwer to objections which might be urged againſt the efficacy of the waters, on account of the ſmall proportion of iron contained in it, the author quotes the opinion of Dr. Cullen:

" Mineral waters often produce cures which we in vain attempt to perform by the combinations in our ſhops, even although theſe waters contain nothing but iron. This is manifeſtly owing to the weakneſs of the doſe; in proof of which we find, that the ſtrongly impregnated waters ſeldom anſwer ſo well as thoſe weak ones we commonly reject."

The experiments made by Dr. H. ſeem to have been well adapted to his purpoſe; there appears, however, ſomething of *parade* in the manner of relating them. Indeed, throughout his pamphlet, he is by far too diffuſe, and enters into matters very little, if at all, connected with his ſubject.

Art. 30. *Obſervations on the general and improper Treatment of Inſanity*: with a Plan for the more ſpeedy and effectual Recovery of inſane Perſons. By B. Faulkner, of Little Chelſea. 8vo. pp. 26. 1s. Ridgway.

Mr. Faulkner, who keeps what he terms a *free-houſe* for the reception of lunatics, informs us of his own ſucceſs, and of the failure of others. He obſerves, that inſanity is increaſing in this country, and that its increaſe depends on the *mad doctors*, who are all

all concerned in ſome private madhouſe, to which it is their intereſt and their practice to ſend perſons who are not actually inſane; and to keep others in a ſtate of diſeaſe as long as they have money to pay for their ſupport.—Theſe are, indeed, heavy charges againſt a reſpectable body of men; and require, we ſhould truſt, ſome further proof than the mere aſſertion of Mr. Faulkner.

Reſpecting his own *houſe*, he goes on the old canon of quackery—*No cure, no pay.*

'I propoſe, then, to take under my care, any lady or gentleman, under the influence of this diſorder in its *firſt* ſtage, and before any of the claſs of *mad doctors* have been conſulted, to board, lodge, and attend for *ſix months certain, free of all expence whatever:* the friends of the patient ſending in what phyſician they think proper, or allowing me to conſult one; and for this I will demand *no recompenſe*, if a cure is not effected within the given time. But being effected, I ſhall expect to be recompenſed in ſuch manner as ſhall be previouſly agreed; and that recompenſe, I will again repeat, ſhall not exceed *one third* of what is uſually charged for neceſſaries and attendance in the houſes I have been deſcribing.'

POETRY *and* DRAMATIC.

Art. 31. *A Poſtſcript to the New Bath Guide.* A Poem. By Anthony Paſquin. 8vo. pp. 152. 2s. 6d. ſewed. Strahan. 1790.

This publication has involved us in ſome degree of dilemma. Should we deliver our opinion of its real value, it might be ſuſpected (by thoſe to whom we are little known), that our judgment had been influenced by the author's abſurd and *falſe* abuſe of the Reviewers: but, on the other hand, to praiſe ſo poor an imitation * of the celebrated Bath Guide, is impoſſible, without renouncing all pretenſions to taſte and to honeſty. Excuſe us, therefore, gentle reader; look into the book; read as much of it as PATIENCE will permit, and judge for thyſelf. Who, or what, the writer is, we neither know nor care. Our correſpondent J. T. who hinted to us (ſee Review for February laſt, p. 240), that the reputed maniac, who lately aimed a ſtone at the King, is "certainly the author of a conſiderable part of the volume, if not of the whole," muſt ſurely be miſtaken: we have heard a better account of Mr. Frith's abilities,—except at certain changes of the moon, when his paroxyſms are higheſt. Under ſuch circumſtances, indeed, it is not improbable that he might have penned the following paragraph, in what may be deemed the preface, but which has for its title, MY CONFESSIONS TO AND OF THE REVIEWERS:—'Should their ungenerous labours ever awaken anger in my boſom, I will aſſert the rights of truth, and *hurl* ſuch impoſtors from the ſeat of judgment.'

What, in the name of wonder, can this *hurler* intend to do, ſhould 'anger be awakened in his boſom?' and what does he mean by 'IMPOSTORS?' and, in the ſubſequent paragraph, by

* Yet he diſclaims the idea of attempting to *rival* Mr. Anſty; and this, perhaps, is the moſt rational paſſage in the book:—A lucid interval, poſſibly.

'CORRUP-

'CORRUPTIBLE BLOCKHEADS?' Are there any such FOOLS as to think that *blockheads* (except men in places of power and truſt) are worth corrupting?——But if, after all, it ſhould be proved that Mr. Frith is really the author,—to enquire into his meaning would be as fruitleſs as the late attempt to convince the poor man of his own inſanity.

DRAMATIC.

Art. 32. *The Adventurers*; a Farce. In Two Acts. As performed at the Theatre Royal, Drury Lane. 8vo. 1s. Dilly.

If this after-piece, (the modern name for a farce,) has given general ſatisfaction on the boards of Drury Lane theatre, the young author muſt ſurely have obtained all that he deſired: as it can ſcarcely be expected that ſuch unſubſtantial compoſitions ſhould make their way to the cloſet with any great *eclat*.—We have mentioned the juvenility of the writer of this little drama, on the authority of his prologue, which informs us, that

'Scarce has the bard his twentieth winter ſeen.'

When his judgment and taſte are matured by a more intimate acquaintance with the world, and particularly by a knowlege of thoſe characters which chiefly mark the reigning foibles of the age, (the proper objects of dramatic ridicule,) it is probable that his future attempts in the comic line will not paſs unrewarded by the diſcerning public.

POLITICAL.

Art. 33. *Conſiderations on the preſent State of the Nation.* Addreſſed to the Right Hon. Lord Rawdon, and the other Members of the two Houſes of Parliament, aſſociated for the preſervation of the Conſtitution, and promoting the proſperity of the Britiſh Empire. By a late Under Secretary of State. 8vo. pp. 68. 1s. 6d. Debrett. 1790.

Mr. Knox, the author of theſe Conſiderations, has had many opportunities, particularly while in office, (in the American Department,) of becoming acquainted with the politics, the politicians, and ſtateſmen of the times; and he has not neglected to avail himſelf of his advantages for the attainment of uſeful information. His good ſenſe, improved by reflection and experience, has enabled him to treat the ſubjects here inveſtigated, in a manner that will, at once, ſerve to inſtruct and entertain his readers: whoſe attention, too, will be eſpecially engaged by the anecdotes which are, occaſionally, introduced.

The Author's deſign is 'to conſider the State of the Nation under the ſeveral heads of its *finances*, *trade*, *colonies*, and *religious eſtabliſhments*:' but, in the preſent tract, he confines himſelf 'to the *State of the King's Government only*:' it being his opinion that if *that* be not duly poiſed, and properly regulated, 'all attempts to improve the national circumſtances muſt be vain and nugatory.'

This point, of regal power, is, indeed, the main object of diſcuſſion, in the preſent pamphlet; in which the author zealouſly combats the notion, ſtarted by the late Lord Aſhburton, in the Houſe of Commons, and ſtill maintained by many, that the influence of the Crown has *increaſed*, is *increaſing*, and *ought to be diminiſhed*. He under-

undertakes to ſhew that the *reverſe* is really the caſe; that the regal power has ſunk below its proper level in the ſtate; and that it ought to be reſtored to its former conſtitutional efficiency, in order to guard the commonwealth againſt the dangerous encroachments and pernicious conſequences of *Miniſterial Influence:* the evils of which he fully ſtates and explains.—From ſome appearances of a partial leaning toward the throne, the Watchful Revolutioniſt, ever zealous of whatever he thinks has the leaſt tendency toward the advancement of deſpotiſm, will be ready to cry TORY at Mr. KNOX: but the more moderate reader will be diſpoſed to give him credit for much honeſty of intention, much real good will toward our happy conſtitution, and for a laudable deſire to promote the political and commercial intereſts of the Britiſh Empire.

Art. 34. *Conſtitutional Connection between Great Britain and Ireland*; and the Miſchievous Effects of introducing Britiſh Party into Ireland. Stated in a Letter to the Right Hon. Thomas Conolly, Secretary to the Iriſh Whig Club. To which are added, the Declarations and Reſolutions of that Society. 8vo, pp. 62. 1s. 6d. Stockdale. 1790.

Mr. Conolly, as ſecretary of the Iriſh Whig Club, has ſigned reſolutions applauding the conduct of the Iriſh parliament, and condemning, in pointed terms, that of the Marquis of Buckingham, then Lord Lieutenant of that kingdom, in the late Regency buſineſs: alſo imputing to the preſent adminiſtration 'a ſettled and premeditated plan to ſap the liberties of Ireland, by overwhelming her with expences, and conſequent debt, in order to the increaſe of unconſtitutional * influence in her parliament.' On theſe points, the letter writer remonſtrates with Mr. Conolly, and we think he controverts all the poſitions, direct and implied, in reference to theſe matters, with ability and ſucceſs.

Art. 35. *The Addreſs of William Bull*, Gent. to William Poole, Eſq; Steward of the manor of Biſhop's-Whitelands, in the ſouth part of Great Britain. By the Rev. W. Keate. 8vo. pp. 41. 1s. Dilly, 1790.

This writer is an imitator *(ſoi diſant)* of Swift.—William Bull, Gent. addreſſes William Poole, Eſq; alias William Pitt, in behalf of his *Mother*, (the eſtabliſhed church,) who holds '*a good houſe and park under the Lord of the Manor*, well ſtocked and *well paled*, a reaſonable good eſtate *within a ring fence* †, and a *large pond, well ſtored with fiſh*:' but this happy kind of life is troubled by '*three families* ‡, who want *to throw down the fences*;' and ſo on, to the end of Mr. Bull's addreſs, which poſſeſſes about as much humour in its execution, as it has ingenuity in its deſign.

---

* We read *Conſtitutional* in our copy: but we have reſtored to the ſociety, a meaning, of which, we conceive, they were deprived, by an error of the preſs.

† That is, as explained by a note, 'Church and State ſecured by the Corporation and Teſt Acts.'

‡ 'Preſbyterians, Anabaptiſts, and Independents.'

Art.

Art. 36. *Philo-Theodoſius*; or, a New Edition of Theodoſius *. With a new Character of Mr. Burke. To which are added, for the Convenience of Gentlemen diſpoſed by Duty or Inclination to become perfect Maſters of the Subject, a Series of Propoſitions. On the Nature of Eſtabliſhments, Civil and Religious. Containing the Sum and Subſtance of all that has ever been advanced on the Subject of the Teſt and Corporation Acts, in a few clear, conciſe, and diſtinct Axioms of civil Policy, ſo methodically digeſted, that a complete View of the Queſtion may be obtained at firſt Sight. By an old M. P. 8vo. pp. 31. 1s. Bourne. 1790.

Surely we have, here, the pleaſure of meeting again with our old friend, Dr. Withers! It muſt be HIM, for what pen but HIS, can boaſt ſuch "noble wildneſs"—ſuch "fire and force," as the poet expreſſes it, eſpecially when characters are to be emblazoned, and when fame is to be diſtributed?

The great objects of the Doctor's left-handed panegyric, in the preſent publication, are Mr. Burke and Mr. Fox. The former he thus *celebrates* on account of his avowed ſentiments in regard to the French revolution:

'Ample credit is given Mr. Burke, that he is a friend to the *church*—a friend to the *king*—a friend to the *conſtitution* of—France. But the church of France is POPERY—the king a TYRANT—and the conſtitution a ſyſtem of CRUELTY and DESPOTISM.

'I am now alluding to that conſtitution which Mr. *Burke* admires—and the ſubverſion of which he ſo feelingly, ſo pathetically laments!!!

'Immortal God! that the earth ſhould ſupport a man, a man of ſuch comprehenſive powers of intellect—capable of weeping over the ruins of arbitrary power—of lamenting, that millions of his fellow-men, who lately lived on the ſmiles of a tyrant, and periſhed at his frown, are reſtored to the ſacred, eternal, and inviolable rights of nature!!!

'I am filled, I ſay, with an holy indignation, that the earth ſhould afford nouriſhment to a mind ſo mean, ſo abject, ſo depraved. I weep when I recollect that my old and once reſpectable friend, *Edmund Burke* is the man!

'Is this the ſum of his ſocial virtues—the reſult of his laborious reſearches—that KINGS are born to be TYRANTS, and SUBJECTS to be SLAVES?

'In the opinion of my friend—but I renounce his friendſhip—a king is a DEMI-GOD, and the wretch who dares affirm that his life, his property, his ſentiments are his own, ought, if this mortal deity pleaſe, to be either immured in a dungeon, or chained to the oar!

'The revolution in France—which patriots behold with admiration, and angels with applauſe—is vilified and traduced by Mr. Burke! "It is *bloody*, *ferocious*, and *tyrannical*." What falſehood! what mean and miſerable falſehood! It is a revolution unſtained with blood, and conducted on principles of unexampled dignity and moderation.

'And what ought to cover his face with confuſion, and embitter reflection to the laſt moment of his life, is, that on the very day in

* For *Theodoſius*, ſee Rev. for Feb. p. 230.

which

which the evil genius of Mr. Burke prompted him to unmask, and ſtand confeſt the advocate of DESPOTISM and IDOLATRY, news was received that the king of France—*unſolicited*—*unexpected*—went to the National Aſſembly, and recorded his FULL, FREE, and CORDIAL APPROBATION of their "WISE and PATRIOTIC efforts for "the public good *." There was no popular tumult to render the meaſure *expedient*; nothing in the aſpect of affairs to *terrify* his Majeſty; as it was a voluntary offering at the ſhrine of Freedom; and the inference is moſt obvious—either the king of France, actually and *bona fide* approves of the ſyſtem of civil policy, adopted by the National Aſſembly—and under that hypotheſis the lamentations of my *quondam* friend are ridiculous, as well as unconſtitutional—or he does not approve of their ſyſtem, and on that ſuppoſition he is an HYPOCRITE worthy the abhorrence of God and man.

'It is true, the *populace* have been riotous, for *mobs* are the ſame in all countries. But when I reflect on the ages in which the populace of France have been in bondage—on the millions of plebeians who have been plundered, impriſoned, and executed through the cruelty and caprice of the monarch, or ſome ſubordinate tyrants, I am aſtoniſhed at the moderation of the poor whip-galled ſlaves; and candidly own that I ſhould have pardoned—though not *approved*—much greater exceſſes, had they been committed in the moment of emancipation, when the *lex talionis*, the law of retribution, muſt operate very powerfully on vulgar minds.

'Eſtimate the blood and treaſure expended when James—a King after Mr. Burke's own heart—fought for his hereditary crown in *Ireland*—and again in *Scotland*†, and then tell me if it be not mockery—a ſolemn abuſe of words—to talk of a bloodleſs revolution in England. In fact the revolution in England commenced early in the ſeventeenth century—it coſt one monarch his life—a ſecond was exiled—and a third we abjure.

'It is wiſdom therefore in the "bloody, ferocious, and tyrannical" aſſembly of the people of France—who, by the way, have not ſhed a drop of blood, nor even drawn the ſword againſt their monarch—it is wiſdom in them to guard againſt the meaſures which PRIDE might dictate, and DESPAIR accompliſh. To ſecure their chief magiſtrate, who had been nurſed in the fond idea that the people are as much his property as his coach horſes, was the beſt policy that human intelligence could deviſe to protect the nation from the "*bloody*, *ferocious*, and *tyrannical*" ſcheme of a PRETENDER. And is there a patriot, is there a philoſopher in this iſland, whoſe heart is not filled with rapture at the glorious progreſs of freedom in France? Impoſſible! every enlightened mind—uncontaminated by a baſe, deſigning heart—muſt rejoice in the enterprize, and pant for its conſummation.'

In a ſimilar ſtrain, he addreſſes Mr. B. on his marked APPROBATION of the revolution in Brabant, in conſequence of which, *popery*, there, rides triumphant over *reformation*: for the intereſts of the holy Roman church are (according to our author) near and dear to the heart of Mr. B.

* 'See alſo the letter from the Duke of Orleans.'

† 'The young Pretender.'

From

From this author's rebuke of Mr. Fox, on his late acknowlegement in the H. of C. of his having been the pupil of Mr. Burke; and for the opinions here delivered, relative to the Teſt Act, (for which this author, not very conſiſtently, perhaps, is an advocate,) we muſt refer to his acute and ſpirited pamphlet.

Art. 37. *Obſervations on the Petition of the City of London, in favour of the Tobacconiſts.* By J. Ranby, Eſq. 8vo. pp. 25. 1s. Stockdale. 1790.

This is a very acute diſcuſſion of the ſeveral allegations ſet forth by the Citizens of London, in their petition to the Houſe of Commons. The writer ironically complains, that their anxiety for the tobacconiſts, is partial and ill-grounded; that they ought at leaſt to extend their concern to other trades already labouring under the operation of the exciſe-laws; and that when they aſſert that "they "cannot *ſilently* acquieſce in any *part* of their fellow-ſubjects being "deprived of the trial by jury," they are evidently tranſported by their feelings beyond the truth. With reſpect to the application of the trial by jury, to the revenue laws, he ſhews ſome inconveniences attending it, and queſtions whether, in conſequence of the additional delay and expence, the parties accuſed would not often be greater ſufferers than they are at preſent. The prayer of the petition, which is confined to the caſe of the manufacturers of tobacco and ſnuff, the author thinks, is objectionable on the ground already mentioned; namely, that the redreſs which is ſought by it, is only in favour of one claſs of traders: but here we cannot quite agree with him. The only bill then depending before the Houſe, related to the tobacconiſts; and to that, the petition is properly applied. If it had prayed a general repeal of the laws relating to ſoap, candles, &c. it would have been irrelevant, (as the parliamentary phraſe is,) to the bill before the Houſe; and we apprehend that this alone would have formed a ground for rejecting the petition.

Art. 38. *The Speech and Propoſition of the Right Hon. Henry Flood,* in the Houſe of Commons of Great Britain March 4th, 1790, on a Reform of the Repreſentation in Parliament. 8vo. pp. 32. 1s. Debrett.

No free government can laſt, (ſays Machiavel,) that is not often brought back to its firſt principles.—Why? enquires Mr. Flood.—Becauſe, he adds, the excellence of a free government is, to controul the evil paſſions and practices of rulers.—Without entering farther into the queſtion, we can moſt heartily agree to the neceſſity of recurring very frequently to the original rudiments of ſafety and liberty; of reviewing and reviſing laws very often; if men would preſerve the freedom and the rights to which they have ſo ſure a claim; and the better ſecurity of which is the only juſt ground on which government can be defended. Mr. Flood's propoſition is pretty generally known; it is, 'that one hundred members ſhould be added to the Houſe of Commons; and that they ſhould be elected by a numerous and a new body of reſponſible electors, namely, the reſident houſeholders in every county.' The honourable

honourable gentleman gives us reason to think, that his scheme is not liable to the objections which appeared against the plans proposed by the late Lord Chatham, and the present Chancellor of the Exchequer; and he supports his proposal by easy and equitable reasoning. —Why then, it may be asked, was it not allowed a little farther discussion?—To this question, different answers may be given; and we leave them to others.—Several judicious and pertinent remarks are offered in this speech. If, as we are here told, it is undeniable that a great majority of the House of Commons are under another influence than that of the people, *then* we must allow, what is here added, 'It is nonsense to call this a representation of the people.'—On this and on other accounts, it is clearly and certainly evident that a reform is necessary; while it is also as clear and as certain that no such reform will ever take place, at least in any *effectual* manner. This gentleman's proposition appears to us well worthy of attention.—In favour of *householders*, it is urged, There is no country in the world in which they are considered as the *rabble:* no country can be said to be free where they are not allowed to be efficient citizens: they are the natural guards of popular liberty; without them, it cannot be retained: as long as they have this constitutional influence, and till they become generally corrupt, popular liberty cannot be taken away. The householders of this country have a better right to consideration and franchise, than those of any other country, because they pay more for it. They maintain the affluence of the rich, the dignity of the noble, the majesty of the crown: they support your fleets and armies; and who shall say that they shall not have this right to protect their liberty?'

MISCELLANEOUS.

Art. 39. *A Caution to Gentlemen who use Sheridan's Dictionary.* To which are added, for the Assistance of Foreigners and Natives, Select Rules for pronouncing English with Precision and Elegance. 8vo. 32 Pages. 1s. Turner. 1789.

It is a matter of no small difficulty to distinguish accurately between verbal sounds, of near resemblance, and to ascertain, with precision, the power of letters, either taken separately, or in conjunction with others; and this difficulty is increased to *him* who is desirous of laying before his readers his system of pronunciation.—The author of the little pamphlet under consideration has the merit of having conveyed many just remarks on this difficult subject, in simple and intelligible language. He first points out some general errors in Mr. Sheridan's dictionary, and then concludes with a few miscellaneous remarks.

Of general errors, the first which is noticed, is in the pronunciation of the syllable *tu*, as directed by Mr. Sheridan, *tshu* or *tsho*. Thus the word *nature* is by him written *na-tshure*; and *saturate*, *sat-tsho-rate*. This is certainly improper and inelegant: it is truly observed, that the syllable *tu* should always be pronounced as in the words *opportune*, *opportunity*.

A similar error consists in marking *su*, by *shu:* thus, *censure* is, by Mr. Sheridan, spelt *sen shur*.

The

The mode, also, of marking the pronunciation of G, and J, is censurable. What foreigner, it is asked, (or what *native*, we may add,) will not be deterred from all attempts to pronounce such clusters of consonants as the following: *langgwidzhd, dzhudzh*, &c.?

'Had Mr. Sheridan given foreigners directions for the pronunciation of our—G—*soft*, and then made the rule general that—J—is always pronounced like it, he had not disfigured his dictionary with so many thousand absurdities. If a foreigner or native be at a loss to pronounce—LEGION—he needs only the subsequent modification of the sound—Lējin; or this—Lējŏon. And I appeal to the common sense of mankind, whether this mode be not infinitely superior to Mr. Sheridan's—Le—DZHUN, which no mortal can utter.'

Many other faults are pointed out in Mr. Sheridan's system; such as, unnecessarily repeating consonants; for instance, *opinion*, he spells *opin-nyun*; *royally, roy-yél-ly*, &c. but, for further particulars, we refer to the pamphlet, which certainly deserves the attention of those whose tongues have been disciplined in Mr. Sheridan's school.

Art. 40. *A Letter on the Practice of Boxing*; addressed to the King, Lords, and Commons. By the Rev. Edward Barry, A. M. and M. D. Chaplain to the Lord Bishop of Kildare. 8vo. pp. 34. 1s. Bew, &c. 1789.

It is not very probable that any of the personages thus addressed, will take the trouble to peruse this Letter on Boxing; for they already know all that can be objected to such barbarous sports; and, from the writer's professional character, are sufficiently apprized that he remonstrates against them; and public men are seldom fond of remonstrances. As to the heroes in question, it is not more probable, that the few who can read, are either able or willing to understand arguments pointed against a profession that raises them from honest obscurity to a sort of *eminence*: beside, they may fairly plead that this letter is not addressed to them. What then will be the operation of these objections to a ruffianly species of gambling? Only to obtain the concurring assent of the sober few, who previously entertained the same sentiments with the humane and beneficent author; while the mob of all ranks will still follow their savage propensities.

Thus much being premised, it is incumbent on us to add, that neither King, Lords, nor Commons, in their *legislative* capacities, are accountable for the irregularities of the common people in such instances, whatever disgraceful imputations may lie against the conduct of those *individuals* who patronize them. Where the means of redress are already provided, we delude ourselves by overlooking them, and calling out for the odious expedient of more penal laws. The proper address of this letter would have been *to justices of the peace*; who, as they possess ample powers to suppress all popular enormities, are justly chargeable with them wherever they are found. To the distinguished honour of some gentlemen in the commission, these infamous exhibitions have been kept out of particular districts, by their laudable activity.

We

We forbear to make any particular remarks on a letter, the motives of which we approve; for, at the cloſe, we are unexpectedly apprized of the writer's preparations for hoſtilities againſt certain undeſcribed Reviewers. In awful ſuſpence, therefore, we wait the burſting of the ſtorm; conſcious that *ſufficient for the day is the evil thereof.*

Art. 41. *A ſhort Syſtem of polite Learning:* being a conciſe Introduction to the Arts and Sciences, and other Branches of uſeful Knowledge. 12mo. pp. 138. 2s. bound. Bent. 1789.

This is a ſlight glance over the whole circle of knowlege; and is properly ſtyled a conciſe introduction *to* the arts and ſciences; being, as may well be ſuppoſed, nothing more than a book of definitions in each. Short, however, as it is, it might be much improved by making it ſtill ſhorter, by ſtriking out all thoſe uſeleſs interrogations, *What is this?* and *Why is that?* which introduce every article of information: this brief compendium being written in the unmeaning form of queſtion and anſwer.

Art. 42. *A Letter from Pope Pius VI.* to the French Nation. Tranſlated from the Original by Vr. Goynard Du Bournay. 4to. pp. 10. 1s. Richardſon. 1789.

We regard this letter as a harmleſs *jeu d'eſprit*; for it is difficult to ſuppoſe, that the ſacrifices lately made by the Pope, the Church, and the King, have much that is voluntary in them: it is well if they have ſenſe ſufficient to yield a prudent compliance with the times; and ſtill better, if they manifeſt any diſpoſition to attend to the voice of reaſon and equity; a language, indeed, to which deſpotic rulers generally pay little regard, unleſs under the compulſion of reſtraint and neceſſity.

The Pope, in this pamphlet, reſigns all the profits ariſing from indulgences, &c. and only begs the permiſſion of retaining the ſhadow of ſpiritual power. He freely cenſures the ambition and oppreſſion of prieſts, eſpecially in a nation of ſlaves; and acknowleges the artifices, the meanneſs, the adulation, &c. which they will employ to maintain their power and their luxury: but, it is added, when a nation recovers its liberty, the clergyman, by degrees, becomes a citizen, and, at laſt, ſets an example of patriotic virtues.

Art. 43. *Fragments of Original Letters of Madame Charlotte Elizabeth of Bavaria,* Ducheſs of Orleans; written from the Year 1715 to 1720, to his Serene Highneſs Antony Ulric Duke of B—W—; and to her Royal Highneſs Caroline Princeſs of Wales. Tranſlated from the French. 12mo. 2 Vols. 6s. ſewed. Hookham. 1790.

As we have given ſo very full an account of this work from the original, (as a foreign article,) in the Monthly Review for February 1789, it is unneceſſary for us to enlarge on the preſent tranſlation. It may ſuffice, that ſuch of our readers as are not converſant with the French language, are hereby informed, that they have now an opportunity of peruſing the whole of theſe notable fragments, if they have been tempted by the ſpecimens which we extracted for their

entertainment. We shall, therefore, only add, that this publication, (concerning which we had some doubts at its first appearance,) is now generally allowed to be authentic.

Art. 44. *A Journal of the Proceedings on board the Guardian,* Lieutenant Riou, Commander. With a Narrative of the Sufferings of the Boat's Crew, after they left the Ship; Particulars of the Proceedings in the Guardian till they arrived at the CAPE, and some Remarks on the Character of the Commander. 8vo. 1 s. Stalker. 1790.

Compiled from the various accounts given in *the papers,* on the arrival of the first intelligence of the misfortune that attended the above-mentioned store-ship, on her voyage to the new settlement at Botany Bay.——The sending out single ships, on such expeditions, seems to be a wrong measure.

THEOLOGY.

Art. 45. *A Letter to the Right Reverend Samuel, Lord Bishop of St. David's;* occasioned by his Sermon on the Principle of Vitality in Man, &c., preached March 22, 1789, for the Benefit of the Humane Society. 8vo. pp. 44. 1s. 6d. Johnson. 1789.

Bishop Horsley, in the sermon here mentioned, endeavoured to shew that both the doctrines of revelation, and the theory of philosophy, confirm, and even authorize us to extend, that conclusion, respecting the nature of vitality in man, which the Humane Society had already formed, in consequence of their own experiments: viz. that a considerable interval of time takes place between the disappearance of every external sign of life, and the complete, irrevocable extinction of it. Hence he took occasion to exhort the members of the Society to redouble their efforts to restore suspended animation; and called on the public to support them in their attempts. As the end which the discourse had in view was so laudable, we were not disposed, in our account of it, (see Rev. vol. lxxx. p. 567.) to scrutinize very narrowly into the means used to produce the effect: but the learned Bishop has here fallen into the hands of a less indulgent critic; who is eager, (more eager, we think, than successful,) to convict his Lordship's interpretations of scripture, and his philosophical arguments, of being contradictory, and inconsistent with themselves. It would have been an easier task, in our opinion, to convict them of being visionary and chimerical: but if the author of this letter has failed in one attempt, we think he has completely succeeded in another; which is to prove that the Bishop's system, both sacred and profane, is in direct opposition to that of some eminent divines and physiologists. For this purpose, he produces passages from the works of Pearson, Le Clerc, Bishop Law, Dawson, Priestley, and Blackburne, among the former class of writers; states the doctrines of Hippocrates, Aretæus, Galen, Nicholls, Haller, and Dr. G. Fordyce, among the latter; and concludes, with saying, 'on which side simplicity and clearness appear to be, I willingly leave to the decision of competent judges;' and so say we.

The letter appears to be the compoſition of a juvenile writer, as it contains much of that ardour and impetuoſity which accompany the early part of life. The author, nevertheleſs, has given proofs of acuteneſs, ability, and reading, which leave ſufficient room to hope for ſomething more ſubſtantial and ſatisfactory, when the haſtineſs of youth ſhall be checked by the coolneſs of maturer years.

Art. 46. *Tracts in Controverſy with Dr. Prieſtley*, upon the Hiſtorical Queſtion of *the Relief of the firſt Ages* in our Lord's Divinity: originally publiſhed in the Years 1783, 1784, and 1786. Now reviſed and augmented with a large Addition of Notes, and ſupplemental Diſquiſitions, by the Author, Samuel, Lord Biſhop of St. David's. 8vo. pp. 500. 6s. 6d. Boards. Robſon. 1789.

To this republication of Biſhop Horſley's Tracts, in controverſy with Dr. Prieſtley, the following ſupplemental diſquiſitions are added:

I. Of the phraſe *coming in the fleſh*, as uſed by St. Polycarp in his Epiſtle to the Philippians; in which the Right Rev. Diſputant maintains, againſt Dr. Prieſtley, that it expreſſes the incarnation; or that a being, originally divine, aſſumed the human nature.

II. Of Tertullian's Teſtimony againſt the Unitarians, and his uſe of the word *idiota:* in which, different ſignifications of the term are given, and, in reply to a challenge of Dr. Prieſtley, ſeveral lexicons are referred to, in which the word *idiota* is explained to mean a perſon of dull natural faculties.

III. On what is found relating to the Ebionites in the writings of Irenæus; in confutation of an argument advanced by Dr. Prieſtley in favour of the Ebionites, from the writings of Irenæus in particular: wherein a general view is taken of the treatiſe of Irenæus againſt hereſies; and it is ſhewn that the Ebionites are often diſtinctly mentioned by Irenæus, and never but as heretics.

IV. Of the ſentiments of the Fathers, and others, concerning the eternal generation of the Son in the neceſſary energies of the paternal intellect: in which, the explanation of the eternal generation of the ſecond perſon in the Trinity as denoting 'that the exiſtence of the Son flows neceſſarily from the divine Intellect exerted on itſelf,' is defended.

V. On Origen's want of veracity: in which Dr. Prieſtley's defence of Origen is examined.

VI. Of St. Jerome's Orthodox Hebrew Chriſtians: in which it is maintained, that a church of orthodox Jewiſh chriſtians exiſted at Jeruſalem after the time of Adrian.

Theſe points are diſcuſſed with the ability and learning which diſtinguiſh the Right Reverend Author's publications, but not without acrimonious expreſſions of contempt and indignation againſt his opponent. The declared purpoſe of this republication is, 'to deſtroy Dr. Prieſtley's credit, and the authority of his name; which the fame of *certain lucky diſcoveries in the proſecution of phyſical experiments* had ſet high in public eſteem, by proof of his incompetency in every branch of literature connected with his preſent ſubject;' and ſo fully is Dr. Prieſtley's antagoniſt convinced that he has accompliſhed his purpoſe, that he thinks it wholly unneceſſary

to read *The Hiſtory of Early Opinions*; of the contents of which, he declares himſelf as ignorant as he could have been had it never been publiſhed. How far the public will think the controverſy ſo entirely decided, as to juſtify ſuch a termination on the part of the Biſhop, we, who have withdrawn from the combat, preſume not to determine.

Art. 47. *A Vindication of the Doctrines and Liturgy of the Church of England*; in Anſwer to a Pamphlet intitled "Hints to the New Aſſociation," and other late Publications of a ſimilar Tendency. In a Letter from a Gentleman in the Country to a Friend in Town. 8vo. pp. 59. 1s. 6d. Debrett. 1790.

Much as we admire the liturgy of the church of England, we cannot avoid expreſſing our ſurprize at finding, among the learned of the preſent age, an advocate for its perfection. Such is the preſent writer. He thinks 'there are *no* parts of it to which a candid perſon can reaſonably object;' and leſt the Athanaſian creed ſhould be ſelected as affording ground for reaſonable objections to a candid mind, he undertakes to prove this creed orthodox, by producing authorities from ſcripture in ſupport of every diſtinct clauſe: but the ſcripture and the creed, though placed in oppoſite columns, do not always appear to ſpeak the ſame language: *e. g.*

Creed.	Scripture.
But the godhead of the Father, of the Son, and of the Holy Ghoſt, is all one: the glory equal, the majeſty co-eternal.	Whither ſhall I go from thy Spirit? or whither ſhall I go from the preſence? If I aſcend up in heaven THOU art there. Pſ. cxxxix. 7.
But the whole three Perſons are co-eternal together, and co-equal.	The HOLY GHOST ſhall come upon thee, therefore, alſo, that holy thing, which ſhall be born of thee, ſhall be called the Son of God. Luke, i. 35.
This is the catholic faith: which except a man believe faithfully, he cannot be ſaved.	And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal. Matt. xxv. 46.

The doctrine of the Trinity, as explained by Athanaſius, may be very true: but a man of a plain underſtanding might be permitted to ſay, that its truth does not appear from theſe texts of ſcripture adduced to ſupport it: notwithſtanding the author terms them *unequivocal, poſitive*, and *direct, to the purpoſe*, p. 36. A candid man might likewiſe be allowed to heſitate in pronouncing eternal damnation on all who do not *thus* think of the Trinity, till a better authority can be found for ſuch ſeeming uncharitableneſs, than Chriſt's account of the final deſtination of the righteous and the wicked.

This author is of opinion, that the liturgy has been ſo often reviſed, that it would be temerity to attempt a farther improvement. We have repeatedly thrown out a very different ſentiment. The nation was not ſo enlightened, ſcience had not made ſuch a progreſs, nor were the clergy in poſſeſſion of ſo large a body of ſcripture criticiſm, at any of the periods to which the author refers, as at preſent.

"Candid

"Candid churchmen (as is remarked by the author of one of the Teſt pamphlets noticed in our late Reviews) do not contend that their ſyſtem is abſolutely free from *blemiſhes!*" If this be a fact, the beſt way of vindicating the liturgy is to remove theſe blemiſhes.

The writer before us is certainly a gentleman; for, in replying to one objection, he has uſed a machine which is not to be found in every common ſcribbler's pocket—*a ſtop-watch*. The Lord's prayer (ſays the objector) is repeated *ſix times* in the ſame morning ſervice: but what then? (ſays the vindicator) it requires no more* than *twenty ſeconds* to repeat it diſtinctly; the ſervice is therefore lengthened not quite *two minutes*.

Thus it ſeems that the Diſſenters, with their long ſermons and prayers, quarrel with the church for *two minutes*. How unreaſonable!

Art. 48. *A new, ſuccinct, and candid Examination of Mr. David Levi's Objections againſt Jeſus Chriſt*, and the Goſpel Hiſtory, in his Letters to Dr. Prieſtley, by Philip David Krauter, D. D. 8vo. pp. 72. 1s. 6d. Dilly, &c.

Art. 49. *Supplement to the Examination of Mr. Levi's Objections*, by Philip David Krauter, D. D. 8vo. pp. 36. 6d.

Mr. Levi's objections have little plauſibility and leſs novelty to recommend them. The moſt material of them have been urged a hundred times, and as often refuted. Jeſus, he ſays, can neither be the ſecond perſon of the Trinity, as ſome ſuppoſe; nor a mere prophet, as others believe. The firſt ſuppoſition is abſolutely impoſſible, as it expreſsly contradicts the firſt commandment, Exod. xx. 3, and alſo Deut. vi. 4. The ſecond is improbable, as the character and conduct of Jeſus are totally different from thoſe of the ancient prophets: he always acting and ſpeaking from his own authority; whereas they conſtantly refer all that they do and ſay to God, declaring that God ſpake unto them, and commanded them to do and ſay ſo and ſo. Jeſus alſo, ſays Mr. Levi, contradicts the law of Moſes, particularly in the affair of the woman taken in adultery, John, viii. 3, &c. in what he ſays on divorces, Mark, x. 11, and in the aſſertion which he makes, John, v. 37. By his violation of the ſabbath, he directly oppoſes the commandment of God: compare John, v. 8, with Jerem. xvii. 21, 22; and, by his doctrine, he entirely abrogates the whole law of Moſes. He cannot, therefore, be a prophet of God. Such are the objections which may be conſidered as more peculiarly influencing a Jewiſh unbeliever. The reſt of what Mr. Levi ſays, is a repetition of the ſtale and hackneyed cavils againſt the miracles of ſending the demons into the herd of ſwine, Matt. viii. 28, and of curſing, or, as it ought to be rendered, *devoting to deſtruction*, the fig-tree, Mark, xi. 13, and againſt the different genealogies recorded by Matthew and Luke.

Dr. Krauter has examined each of theſe objections ſeparately; has ſhewn much ingenuity; has proved himſelf well verſed in ſcrip-

* It is printed *leſs*, but this muſt be a miſtake, p. 41.

ture

ture criticism; and has fully confuted his adversary. In his vindication of our Lord's conduct respecting the fig tree, he does not understand Mark's words, ὁ γὰρ ἦν καιρὸς σύκων, according to the well-known acceptation of them, *it was not the season for* gathering *figs,—it was not the fig-harvest:* but he would read συκῶν with a circumflex accent; deriving it from συκῆ *a fig-tree*, and not from σῦκος *a fig*; and by *the time of fig-trees—the fig tree season*, he supposes the evangelist to mean the time, "*when* (as he says, chap. xiii. 28) *her branch . . . . . putteth forth leaves.*" This, therefore, was an *extraordinary* instance of a single tree (συκῆ μία, as Matthew has it, xxi. 19,) which, by putting forth leaves at such an uncommon time, gave strong and specious indications of unusual fertility; Jesus, therefore, hoping it was really as fertile as it appeared to be, went up to it with a view of relieving the hunger with which he was then pressed: but, finding himself disappointed in his expectations, by fallacious appearances, he, by his miraculous power, caused the tree to wither away, as an emblematical representation of the worthlessness, and as a prophetic warning of the fate, of all hypocritical pretenders to superior virtue; who, by external professions, gain a false and unjust reputation, while they aggravate the evils, instead of promoting the happiness, of those who depend on them.

Though it is evidently the author's intention to preserve the serious air of a grave and sober divine throughout his work, yet it now and then puts on rather a burlesque appearance, from his being unacquainted with the precise importance of some of the terms of our language. He speaks, page 16, of 'Solomon deciding the *quarrel* between the two *whores*;' an expression more likely to suggest the ludicrous idea of an examination before *his worship* at the *rotation office*, than to convey a proper notion of the solemn judgment of the king of Israel. In page 38, we read of 'the country of the Jews being now above 1700 years *under the bane*;' and in page 45 or 47, of 'the formidable *hellish* legion *shifting their quarters.*' In page 70, he says, 'to *see* does not only signify to have an object *incurring into the eyes of the body*, but also, &c.' These, however, are but trifles, easily to be excused in a foreigner, whose language, on the whole, is more correct than we should have expected.

The Supplement is a vindication of what was before advanced in the Examination, especially respecting the woman taken in adultery, and the genealogies.

Art. 50. *Letter from the Right Honourable Lord Petre*, to the Right Reverend Doctor Horsley, Bishop of St. David's. 8vo. pp. 44. 1s. Faulder. 1790.

The mitred Ecclesiastic has drawn himself, unexpectedly, it may be, into a dispute with a temporal Peer, by some remarks which he has made on the Papists; particularly, when he said, that their exclusion (from the houses of parliament,) for the last century, has not been the effect of any oaths or declarations: 'for, the Bishop adds, if it be supposed that Papists, during all this time, have been governed by their old principles, no oaths or declarations made to

government,

government, which their church hath deemed heretical, can have bound their conſcience.'—Concerning this paragraph, the noble Peer remarks, 'This, my Lord, is as highly inſulting as it is unjuſt. It points out us Catholics as fools and knaves.' Again, he obſerves, 'We thought that our commoners, and our peers, were precluded from their ſeats merely becauſe their tender conſciences would not allow them to qualify themſelves by the cuſtomary oaths: but ſince we are informed by your Lordſhip, that this is not the caſe, we truſt that you will ſtand up in your place, and move that thoſe reſtraints, which you ſay are no real reſtraints, and of courſe uſeleſs, may be taken away.' Lord Petre diſtinguiſhes between a *Papiſt* and a *Catholic*, or rather a *Proteſting Catholic*. This may lead our readers to recollect a proteſtation renouncing moſt of thoſe principles aſcribed to popery, which may be conſidered as dangerous to civil ſociety. This declaration, in the courſe of laſt year, was ſubſcribed by fifteen hundred of the chief Catholics in the kingdom, among whom was Lord Petre: indeed, this appears to us but a ſmall number compared with the body of Roman Catholics in this nation:—but we muſt infer from theſe accounts, either that they are departed from the principles of their anceſtors, or that they are divided into parties eſpouſing different opinions.

However miſtaken Lord Petre may be in ſome of his religious tenets, he certainly appears to be a man of integrity, candour, and real worth. As to the preſent diſpute, we ſhall leave it with the parties to be ſettled as well as they can: we have only to add, that the appendix contains the *Declaration* mentioned above, together with *abſtracts from the opinions of foreign univerſities*.

Art. 51. *An Illuſtration of various important Paſſages in the Epiſtles of the New Teſtament*; from our Lord's Declaration *that the Kingdom of Heaven was at hand*; from his Prophecies *of the Deſtruction of Jeruſalem*; and from *the Viſions to* Peter and Cornelius: with a new Interpretation of Paul's *Man of Sin*, in the leading Features of his Character. By N. Niſbett, M. A. Second Edition, with large Additions. 8vo. pp. 215. 3s. 6d. ſewed. Johnſon, &c. 1789.

We announce the ſecond edition of this work, becauſe we obſerve it very materially enlarged and improved; and we are of opinion, that, in its preſent ſtate, it is a publication which deſerves particular attention. The author maintains, that moſt of the paſſages in the Epiſtles, which are commonly ſuppoſed to relate to the final judgment of the world, are to be underſtood as referring to the deſtruction of Jeruſalem. His arguments, which are chiefly drawn from the ſimilarity of the language uſed by the apoſtles to that of the Jewiſh prophets, when ſpeaking of the deſtruction of kingdoms; from the controverſies which gave riſe to the Epiſtles; from the ſituation and circumſtances of men and things at the time when they were written; and from the immediate connection of the paſſages themſelves; are ably ſupported, and caſt much light on ſome of the more obſcure parts of the Epiſtles. St. Paul's Man of Sin, according to Mr. Niſbett, is not a prophetic character, but deſcriptive of the conduct of the Jews at the promulgation of Chriſtianity.

Art.

Art. 52. *Reflections on Faith:* in which it is ſhewn, that no Difference of religious Opinion is any reaſonable Ground of Diſreſpect among Men, and eſpecially among Chriſtians. 8vo. pp. 68. 1s. Dilly. 1789.

The ſentiment enlarged on in this pamphlet, 'that ſincerity of intention, and rectitude of character, are the only things which God requires as neceſſary to ſalvation,' is very properly urged as an argument againſt religious diſſenſions: yet ſtill, polemics will continue to diſpute, if it be only for the pleaſure of the combat.

Art. 53. *The Capacity of Negroes for religious and moral Improvement conſidered:* with curſory Hints, to Proprietors and to Government, for the immediate Melioration of the Condition of Slaves in the Sugar Colonies: to which are ſubjoined, ſhort and practical Diſcourſes to Negroes, on the plain and obvious Principles of Religion and Morality. By Richard Niſbet, of the Iſland of Nevis. 8vo. pp. 207. 3s. Boards. Phillips. 1789.

We have read this tract with pleaſure; and we think the author has fully proved *that the Negroes are capable of being actuated by religious and moral principles*; or, in other words, *that a Negroe is created with the power of conſcientiouſly diſcharging his duty towards God and man.* The ſhort practical diſcourſes annexed, are well calculated to give the Negroe a due ſenſe of religion and morality.

The ſubjects are treated in a plain, familiar, and pathetic manner; and the whole volume deſerves the attention of the public in general, and of the Weſt India planters in particular.

Art. 54. *Serious Advice to Young People.* With ſuitable Prayers. By Richard Taprell. 12mo. pp. 48. 1s. Richardſon, &c. 1789.

Well calculated for impreſſing the minds of young readers with good, pious, and moral ſentiments and diſpoſitions; if they will but liſten to inſtruction. The great difficulty is, to prevail on them to *liſten*. Mr. Taprell is the author of ſome other well intended little tracts, lately mentioned in our Reviews.

Art. 55. *The Brief Rejoinder*, in a Letter to Mr. W. Frend, of Jeſus College, Cambridge; with a Poſtſcript to the Inhabitants of Canterbury, &c. by George Townſend, of Ramſgate. 8vo. pp. 32. 6d. Matthews. 1789.

Crambe bis cocta. See our Review of this author's *Teſtimony for Truth* *, *Word of Caution* †, and *Replication* ‡. If this Rejoinder differs from the author's former pieces in any thing, it is in an attempt to diſplay his learning: but, alas! like the ape, the higher he climbs, the more he ſhews his nakedneſs.

☞ Correſpondents are referred to p. 583 of our APPENDIX, publiſhed with this Number.

---

* Rev. Nov. 1789, p. 469. † Ib. Jan. 1790, p. 114.
‡ Ib. March, p. 346.

THE

MONTHLY REVIEW,

For JUNE, 1790.

ART. I. *The Four Goſpels, tranſlated from the Greek.* With Preliminary Diſſertations, and Notes critical and explanatory. By George Campbell, D. D. F. R. S. Edinburgh; Principal of Mariſchal College, Aberdeen. 4to. 2 large Vols. 2l. 2s. Boards. Cadell. 1789.

WE have peruſed this work with that pleaſure which is naturally excited by the union of learning, ingenuity, and candour. Of this we ſhall afford an unequivocal proof, by giving as full and particular an account of its contents, as the limits of our Journal can poſſibly admit; though, of diſſertations replete with ſo much valuable matter, ſo judiciouſly and ſo ſkilfully compreſſed, no analyſis can be expected to convey an adequate idea.

The firſt volume opens with a diſſertation 'on the language and idiom of the New Teſtament, on the diverſity of ſtyle, and on the inſpiration of the ſacred writers.'

Dr. C. enters on his ſubject with many judicious obſervations on the original writings of the Old Teſtament, as illuſtrative of the New; on the change which took place in the language of the captive tribes of Judah and Benjamin; on the diſperſion of a great part of the Jewiſh nation, and the conſequent loſs of that dialect which their fathers had brought out of Babylon into Paleſtine; on the high value placed on the Septuagint verſion, by the Ἑλληνισται, or Grecian Jews; and on the uniformity produced by the uſe of it in their phraſeology and idiom. He is a zealous oppoſer of the opinion advanced by Beza, and ſupported by Baſnage, that, by the Helleniſts, the proſelytes to Judaiſm are ſignified; and while he candidly grants that ſeveral idioms in the N. T. have been miſtaken for Oriental, which may be as truly denominated Grecian, he enters into a long and forcible refutation of thoſe writers, who aſſert the purity and elegance of the language uſed by the ſacred penmen of the N. T. when compared with that of Xenophon

and Plato, of Lyſias and Demoſthenes. His intention is to ſhew that the Helleniſtic Greek, (as it is called, with ſufficient, though not with perfect, accuracy,) cannot ſtrictly be denominated a ſeparate language, or even dialect, when the term dialect is conceived to imply peculiarities in declenſion and conjugation: but that it is a peculiar idiom, being not only Hebrew and Chaldaic phraſes put into Greek words, but even ſingle Greek words uſed in ſenſes in which they never occur in the writings of prophane authors. This, with the limitations in which the good ſenſe and candour of the author induce him to acquieſce, is undoubtedly true; ſo that, if we would enter thoroughly into the idioms of the N. T. we muſt familiarize ourſelves to that of the LXX.; and, if we would enter thoroughly into the LXX., we muſt familiarize ourſelves to the ſtudy, not only of the original of the *Old* Teſtament, but of the dialect ſpoken in Paleſtine, between the return of the Jews from the Babyloniſh captivity, and the deſtruction of Jeruſalem by the Romans: for this laſt, as well as the Hebrew, has affected the language both of the old Greek tranſlation and of the N. T.

In the ſecond part of this diſſertation, we are reminded that, though all the writers of the N. T. wrote in the Helleniſtic Greek, or, more properly, in the idiom of the ſynagogue, there is a diſcernible diverſity in their ſtyles; a diverſity, however, perfectly reconcileable with the idea of inſpiration. As this doctrine may ſeem liable to ſome objections, the author very fairly meets and examines them; more particularly, replying to that which is derived from the gift of tongues, conferred on the apoſtles and others, for the promulgation of the goſpel.

'In the languages with which thoſe primitive miniſters were miraculouſly furniſhed, it may be objected, they could not have any ſtyle of their own, as a ſtyle is purely the effect of habit, and of inſenſible imitation. This objection however is eaſily obviated: Firſt, as they received by inſpiration thoſe tongues only, whereof they had previouſly no knowledge, it is not probable, at leaſt it is not certain, that this gift had any place in the writings of the New Teſtament: that in moſt of them it had not, is manifeſt. But, 2dly, if in ſome it had, the moſt natural ſuppoſition is, firſt, that the knowledge of the tongue, wherewith the Holy Ghoſt inſpired the ſacred writers, muſt have been in them preciſely ſuch a knowledge and ſuch a readineſs in finding words and expreſſions, as is in others the effect of daily practice. This is even a neceſſary conſequence of ſuppoſing that the language itſelf, and not the words of particular ſpeeches (according to Dr. Middleton's notion*) was the gift of the Spirit: 2dly, That their acquaintance with the tongue, ſupernaturally communicated, muſt have been ſuch as would render their teaching in it beſt adapted to the apprehenſions

* 'Eſſay on the Gift of Tongues.'

of

of the people with whom they would be moſt converſant, or ſuch as they would have moſt readily acquired among them in the natural way. Now on this hypotheſis, which appears on many accounts the moſt rational, the influence of habit, of native idiom, and of particular genius and turn of thinking, would be the ſame on the writer's ſtyle as though he had acquired the language in the ordinary way.

'As to the hypotheſis of the author above mentioned, it is not more irrational in itſelf, than it is deſtitute of evidence. It is irrational, as it excludes the primary uſe, the converſion of the nations, for which, by the general acknowledgment of Chriſtians in all ages, the gift of tongues was beſtowed on the apoſtles, and repreſents this extraordinary power, as ſerving merely to aſtoniſh the hearers, the only purpoſe, according to him, for which it ever was exerted. And as to evidence, the great ſupport of his ſyſtem is an argument which has been ſufficiently conſidered already, the defects of the ſtyle of the ſacred writers, when examined by the rules of the rhetoricians, and the example of the orators of Athens. For, becauſe Cicero and the Greek philoſophers were of opinion, that if Jupiter ſpoke Greek, he would ſpeak like Plato, the learned Doctor cannot conceive that a ſtyle ſo unlike Plato's as that of the Evangeliſts, can be the language of inſpiration, or be accounted worthy of God. It was not, we find, peculiar to the Greeks, or to the apoſtolic age, to ſet too high a value on the words which man's wiſdom teacheth. Nor was it only in the days of Samuel, that men needed to be taught that *the Lord ſeeth not as man ſeeth* *.'

Dissertation II.

We are here preſented with a diſtinct view of the cauſes to which the principal differences in languages are imputable; the origin of the changes produced in the language and idiom of the Jews, and the principal difficulties to be encountered in tranſlating the ſacred books. Dr. C. obſerves that, in every language, there are certain words with which there are other words perfectly correſponding in other languages. To this claſs, belong the words whereby the obvious productions of nature, and the plaineſt diſtinctions of genera and ſpecies, are ſignified; the names of natural and obvious relations; and words expreſſive of the moſt common and neceſſary productions of the mechanic arts. Inſtances, alſo, abound in all languages, of words, which, in one language, do but imperfectly correſpond with any of another language compared with it.

'Of this kind (ſays he) will be found, if properly attended to, moſt of the terms relating to morals, to the paſſions and matters of ſentiment, or to the objects of the reflex and internal ſenſes, in regard to which it is often impoſſible to find words in one language that are exactly equivalent to thoſe of another. This holds in all languages leſs or more, according as there is more or leſs uni-

* '1 Sam. xvi. 7.'

formity in the conſtitution, religion, and laws, of the nations whoſe languages are compared; on which conſtitution, religion, and laws, as was obſerved, the ſentiments, manners, and cuſtoms of the people in a great meaſure depend. Herein conſiſts one principal difficulty, which tranſlators, if perſons of penetration, have to encounter. Finding it ſometimes impoſſible to render fully the ſenſe of their author, they are conſtrained (if I may borrow a term from the mathematicians) to do the beſt they can by approximation.'

There is a third claſs, conſiſting of thoſe words in the language of every nation, which are not capable of being tranſlated into that of any people who have not a perfect conformity with them in the cuſtoms which gave riſe to thoſe words. Such are the names of weights, meaſures, coins, of particular rites, garments, modes, exerciſes, or diverſions; to which, may, in general, be added the names of offices, judicatories, ſects, parties, and the like. It muſt be owned, however, that, with reſpect to theſe laſt, eſpecially offices, it is a matter of greater nicety than is commonly imagined, to determine when the name ought to be rendered, in the tranſlation, by a term imperfectly correſponding; and when it ought to be retained. It is not always eaſy to ſay, whether the reſemblances or the peculiarities preponderate. If the former, the word ought to be tranſlated; if the latter, it ought to be retained.—To render *conſul* by the word *burgomaſter*, though it has been done by a Dutch tranſlator of Cæſar's Commentaries, would be a treſpaſs againſt good ſenſe, and good taſte, which would not readily be tolerated.

Our attention is next called to the *origin of the changes* in the *idiom of the Jews*; and, in order to illuſtrate more effectually that important propoſition, that ſcripture will ever be found its own interpreter, the author expatiates on the different acceptations of ſome words as uſed by Jews and by Pagans. The diſtinctions which he makes, if not entirely new, are pertinent and exact; and they clearly ſhew, that the manners and ſentiments of a people, being cloſely connected with their conſtitution and cuſtoms, ſacred and civil, have a powerful influence on the language; eſpecially on thoſe combinations of ideas, which ſerve to denote the various *phaſes*, (we adopt his own expreſſion,) both of virtue and vice, as diſplayed in the characters of individuals.

Hence it is plain, not only that the genius of one language will differ from that of another, when there is a diverſity of character in the nations which uſe them, but that the language of the ſame people will vary from itſelf; or, to ſpeak more properly, from what it was at a former period, when the character and cuſtoms of the people themſelves undergo a material alteration.

alteration. The diſtinction already made between language and idiom, ſhould here, however, be particularly noticed; as ſome of the cauſes mentioned, operate more on the one, and others more on the other; and as one of them may be even totally altered, while the other is retained. This was accordingly the caſe of the Jewiſh nation. During the Babyloniſh captivity, they loſt, irrecoverably, their vernacular dialect: but, being ſtill attached to their religion, which included their polity and law, ſtill adhering to their own cuſtoms, and deteſting thoſe of the heathen, and conſtantly hearing a literal verſion of the ſcriptures in the public offices of religion, they ſtill, in a great meaſure, preſerved their ancient idiom; and if the Chaldee of Jeruſalem was not as different from the Chaldee of Babylon, as the Greek of the ſynagogue was from the Greek of the claſſics, the only aſſignable reaſon, perhaps, is, that the idiom of the Hebrew and that of the Chaldee were originally more akin to each other than the idiom of the Greek was to either.

Though the idiom of the Jewiſh tongue did not ſuffer much alteration in conſequence of the captivity, yet, as it was, in ſome meaſure, changed, it becomes uſeful to know the ſtate of the rabbinical and traditionary learning of that people, in the time of our Saviour; this being the moſt effectual way of illuſtrating thoſe particulars, wherein the idiom of the New Teſtament differs from that of the Old.

If their intercourſe with ſtrangers, during the captivity, produced ſome alteration in their ſentiments and manners, and, conſequently, in their idiom, the perſecutions which they afterward endured, under the Grecian empire, rendered the ſcriptures ſtill more the object of their love and veneration, and a ſource of hope and conſolation hitherto but imperfectly explored: for, ſenſible how little their perſeverance ſecured to them the temporal advantages held forth in the letter of the law, they became fond of attending to thoſe ſpiritual and ſublime interpretations, both of the law and of the prophets, which ſerved to fortify the mind againſt all ſecular loſſes and misfortunes, and to inſpire it with hope in the immediate views of torture and of death. Beſide, the intercourſe which, from the time of the Macedonian conqueſt, they unavoidably had with the Greeks, inſenſibly introduced into their manner of treating religion, an infuſion of the philoſophic ſpirit, before utterly unknown to them. Hence aroſe a ſpirit of dogmatizing, the natural conſequence of which was a diviſion into factions and ſects. In this ſtate, we find them in the days of our Lord; the whole nation being ſplit into Phariſees, Sadducees, and Eſſenes, party diſtinctions of which there is not a ſingle veſtige in the O. T. The dogmatiſts, on the different ſides, would have

recourſe to different theories; and the theories would give riſe to particular phraſes, by which the peculiar opinions of the partizans would be expreſſed, and even to particular applications of the words and phraſes to which they had been accuſtomed before. Hence Dr. C. infers the uſefulneſs of underſtanding their different tenets, and their manner of expounding ſacred writ. He confeſſes that theſe differences of opinion do not much affect the ſtyle of the hiſtorical part of the N. T. which, in its nature, gives leſs occaſion for introducing ſubtilties in ſpeculation; and was written by men who, from their education, cannot be ſuppoſed to have entered much into polemical diſcuſſions: but he contends that they may be reaſonably ſuppoſed to affect the ſtyle of the epiſtolary writings, eſpecially thoſe of St. Paul, who was an adept in all the Jewiſh learning of the age. Indeed, we learn from Philo, from Joſephus, and from the Talmudical writers, that their literati, at that period, were become fond of aſſigning a moral ſignificance and purpoſe to all the ritual obſervances of the law; and of applying, in a figurative and myſtical manner, the words and phraſes relating to them. That, in their mode of application, they were often whimſical, the author does not deny: but that the N. T. itſelf gives ground to think that their ceremonies and carnal ordinances, as the apoſtle calls them, were intended to adumbrate ſome ſpiritual and more important inſtructions, appears to him incontrovertible.

'But whatever be in this, it muſt, (ſays he,) be allowed to be a matter of ſome moment that we form a right notion of the different dogmas and prevailing taſte of the time. The reaſon is evident. The ſacred writers, in addreſſing thoſe of their own nation, would doubtleſs, in order to be underſtood, adapt themſelves, as their great Maſter had done before them, to the prevailing idiom and phraſeology. Now this is to be learnt only from the common uſages, and from the reigning modes of thinking and reaſoning, which diſtinguiſhed the people in that age and nation.'

Dr. C. enumerates ſix principal difficulties to be encountered in the ſtudy of biblical criticiſm. Of theſe, the firſt ariſes from the ſingularity of Jewiſh cuſtoms; the ſecond, from the apparent poverty of their native language; the third, from the ſewneſs of the books extant in it; the fourth, from the ſymbolical ſtyle of the prophets; the fifth, from the exceſſive influence which a previous acquaintance with tranſlations may have occaſioned; and, the ſixth, from prepoſſeſſions, in what way ſoever acquired, in regard to religious tenets.

In DISSERTATION III.

The ſtyle of the ſcripture hiſtory, particularly of the goſpels, is examined with the utmoſt care, and its perſpicuity is moſt ably defended againſt the well-known objections of Father Simon.

Simon. Dr. C. ſhews that the ſcripture hiſtory is diſtinguiſhed by ſimplicity of ſtructure, ſimplicity of ſentiment, and by, what he terms, ſimplicity of deſign. If Geneſis, he obſerves, poſſeſs the firſt rank for ſimplicity of compoſition in the ſentences, the goſpels are entitled to the ſecond; though the claims of St. John, and St. Matthew, are, in this reſpect, ſtronger than thoſe of St. Mark and St. Luke. As to the ſecond ſpecies, ſimplicity of ſentiment, the preference muſt here alſo be given to the book of Geneſis; becauſe this ſimplicity ariſes chiefly from the uncultivated ſtate of ſociety in the period and country about which the hiſtory is converſant: but in what was denominated ſimplicity of object or deſign, the Evangeliſts, of all writers, ſacred or profane, appear the foremoſt. Theſe opinions are ſupported by a minuteneſs of inveſtigation, by a ſolidity of reaſoning, and by a copious felicity of illuſtration, which muſt convey delight and improvement to every reader. The ſcholar will here recognize a variety of uſeful and well-digeſted learning; the man of taſte and judgment will obſerve the ſucceſsful elucidation of thoſe principles on which all juſt criticiſm depends; while the Chriſtian will triumph in the ſucceſsful application of them to the defence of the ſacred hiſtorians, and in that warm, but rational, ſpirit of piety, which pervades almoſt every page of this invaluable diſſertation.

Dissertation IV.

Conſiſts of obſervations on the right method of proceeding in the critical examination of the books of the N. T.: but as the directions here given are ſuch as are obviouſly deducible from the reaſoning contained in the foregoing diſſertations; and as the examples produced, though ſtrictly appoſite, are too numerous and particular to be exhibited by us; we ſhall content ourſelves with quoting his ſentiments on a ſubject which, in the preſent ſtate of religious controverſy, is peculiarly intereſting to a numerous and reſpectable claſs of our readers:

'I own that, in my opinion, they of former generations were in one extreme, and we of the preſent are in another. The Fathers are not entitled to our adoration, neither do they merit our contempt. If ſome of them were weak and credulous, others of them were both learned and judicious. In what depends purely on reaſon and argument, we ought to treat them with the ſame impartiality we do the moderns, carefully weighing what is ſaid, not who ſays it. In what depends on teſtimony, they are, in every caſe, wherein no particular paſſion can be ſuſpected to have ſwayed them, to be preferred before modern interpreters or annotators. I ſay not this to inſinuate that we can rely more on their integrity, but to ſignify that many points were with them a ſubject of teſtimony, which, with modern critics, are matter merely of conjecture, or at moſt of ab-

ſtruſe and critical diſcuſſion. It is only from ancient authors, that thoſe ancient uſages, in other things as well as in language, can be diſcovered by us, which to them ſtood on the footing of matters of fact, whereof they could not be ignorant. Language, as has been often obſerved, is founded in uſe; and ancient uſe, like all other ancient facts, can be conveyed to us only by written teſtimony. Beſides, the facts regarding the import of words (when controverſy is out of the queſtion) do not, like other facts, give ſcope to the paſſions to operate; and if miſrepreſented, they expoſe either the ignorance or the bad faith of the author to his contemporaries. I do not ſay, therefore, that we ought to confide in the verdict of the Fathers as judges, but that we ought to give them an impartial hearing as, in many caſes, the only competent witneſſes. And every body muſt be ſenſible that the direct teſtimony of a plain man, in a matter which comes within the ſphere of his knowledge, is more to be regarded, than the ſubtile conjectures of an able ſcholar who does not ſpeak from knowledge, but gives the concluſions he has drawn from his own precarious reaſonings, or from thoſe of others.

'And even as to what is advanced not on knowledge but on opinion, I do not think that the moderns are in general entitled to the preference. On the controverted articles of faith, both ought to be conſulted with caution, as perſons who may reaſonably be thought prejudiced in favour of the tenets of their party. If, in this reſpect, there be a difference, it is entirely in favour of the ancients. An increaſe of years has brought to the church an increaſe of controverſies. Diſputes have multiplied, and been dogmatically decided. The conſequence whereof is, that religion was not near ſo much moulded into the ſyſtematic form for many centuries, as it is in theſe latter ages. Every point was not in ancient times ſo minutely diſcuſſed, and every thing, even to the phraſeology, ſettled in the ſeveral ſects, with ſo much hypercritical, and metaphyſical, not to ſay ſophiſtical, ſubtilty, as at preſent. They were, therefore, if not entirely free, much leſs entangled with deciſions merely human, than more recent commentators; too many of whom ſeem to have had it for their principal object, to bring the language of Scripture to as cloſe a conformity, as poſſible, to their own ſtandard, and make it ſpeak the dialect of their ſect. So much for the preference I give to the ancient, particularly to the Greek, expounders of Scripture, when they confine themſelves to the grammatical ſenſe; and ſo much for the regard to which I think the early Chriſtian writers juſtly entitled.'

DISSERTATION V.

Leſt he ſhould be accuſed of giving '*new names to known things, where there cannot be any material difference of meaning*,' Dr. Campbell thinks it neceſſary to examine the true import of thoſe particular names and phraſes, by which the Chriſtian inſtitution is diſtinguiſhed in the N. T.; and which cannot be miſinterpreted, without conveying falſe notions of its very nature and end.

In

In part the firſt, he examines the phraſe ἡ βασιλεια τȣ Θεȣ, or, τȣν ȣρανων; in which he obſerves a manifeſt alluſion to the language uſed by the prophets, in revealing the Chriſtian œconomy; and he acknowleges that the import of the term βασιλεια is always either *kingdom*, or ſomething nearly related to kingdom; adding, however, that, if regard be had to the propriety of our own idiom, and, conſequently to the perſpicuity of the verſion, the Engliſh word will not anſwer, on every occaſion; for that, in moſt caſes, βασιλεια correſponds with the Latin *regnum*. This is, indeed, a word of more extenſive meaning than the Engliſh; being equally adapted to expreſs both our terms, *reign* and *kingdom*; though *reign* relates to the time or duration of ſovereignty, and *kingdom* to the place, or country, over which it extends. On this principle, he argues, that the uſe of the word *kingdom* in all thoſe numerous paſſages of the goſpels, in which the writers allude to time, and not to place, not only aſcribes motion to a kingdom, by ſaying that it *comes* or *approaches*, and thus renders the expreſſion aukward, if not abſurd, but very materially affects the ſenſe, and leads the reader into miſtakes. Thus, when βασιλεια means *reign*, and is followed by τȣν ȣρανων, the tranſlation, *kingdom of heaven*, evidently tends, ſays Dr. C. to miſlead the reader. Heaven ſo conſtrued with kingdom, ought, in our language, by the rules of grammatical propriety, to denote the region under the kingly government mentioned: but, finding, as we advance, that what is called the *kingdom of heaven*, is actually on earth, or, as it were, travelling to the earth, and almoſt arrived, there neceſſarily ariſes ſuch a confuſion of ideas as clouds the text, and, conſequently, weakens the impreſſion which it would otherwiſe make on our minds. To guard againſt this evil, the Doctor reminds us that there are two ſenſes, wherein the word *heaven*, in this expreſſion, may be underſtood. Either it ſignifies the place ſo called, or it is a metonymy for God; who is in ſcripture, ſometimes, by periphraſis, denominated *He that dwelleth in heaven*. When the former is the ſenſe of the term ȣρανος, the phraſe is properly rendered the *kingdom of heaven*; when the latter, the *reign of heaven*. When βασιλεια is conſtrued with κηρυσσω, καταγγελλω, or the noun ευαγγελιον, the word *reign* ſhould be invariably uſed: as, alſo, when it is ſaid to be already come, or coming. On the other hand, when mention is made of entrance or admiſſion into the βασιλεια, or of excluſion from it, or where there is a manifeſt reference to the ſtate of the bleſſed hereafter, in all theſe caſes, and, perhaps, in a few others, in which the ſenſe may eaſily be collected from the context, it ought, in the author's opinion, to be rendered *kingdom*, and not *reign*. There are a few paſſages, he acknowleges,

leges, in which neither of the Engliſh words can be conſidered as a proper tranſlation of βασιλεια: for, in ſome of the parables, it evidently means adminiſtration, or method of governing, (Matt. xviii. 23,) and in one of them, (Luke, xix. 12, &c.) the word denotes royalty, or royal authority: but, if proper attention be given to the general ſcope of ſuch paſſages, he thinks there will be no difficulty in diſcovering the import of the word.

In the ſecond part of this diſſertation, Dr. Campbell inquires what ought to be accounted the ſcriptural uſe of the term ευαγγελιον. Having premiſed that ευαγγελιον and ευαγγελια occur ſix times in the LXX.; and that, in five of thoſe inſtances, the meaning is *good news*, in the ſixth, the reward given for bringing good news; and that the verb ευαγγελιζειν or ευαγγελιζεσθαι, which occurs much oftener in the LXX. than the noun, is always the verſion of the Hebrew verb בשר *to tell good news*; he adds, very properly, that, when the word ευαγγελιον is introduced in the goſpels, it is generally uſed either in a quotation from the prophets, or in evident alluſion to their words. In all the paſſages quoted from the prophets, Dr. C. thinks it ſo natural and ſo proper to give them in the words previouſly uſed in tranſlating the prophecies, when the words in the N. T. will bear the ſame verſion, that he is at a loſs to conceive what could move the tranſlators to depart from this rule. Ought they, he aſks, where no ground is given for it in the original, either to make the ſacred penmen appear to have miſquoted the prophets, or make the unlearned reader imagine that the ſcriptures uſed by them differed from thoſe uſed by us, where there is not, in fact, any difference? On this principle, he objects to the uſe of the word *goſpel* in the Engliſh tranſlation of Matt. xi. 5, Luke, vii. 22, iv. 18, 19, Rom. x. 15, and Heb. iv. 2, where, for reaſons which he urges with equal learning, ingenuity, and ſucceſs, he would ſubſtitute *glad tidings*, not only as being conſonant with the words of Iſaiah, as they are juſtly rendered in our Engliſh verſion, but as being neceſſary to expreſs the meaning both of the evangeliſts and of the apoſtle.

To the objection that our term goſpel, in its Saxon etymology, is an exact counterpart of the Greek ευαγγελιον, Dr. C. replies, by obſerving, that this is not the preſent meaning of the Engliſh word goſpel; and that no more can be concluded from the primitive import of the word in a different, though related, language, than that, in the Anglo-Saxon, not in the Engliſh, verſion of the N. T. it accurately expreſſed the ſenſe of ευαγγελιον.

After theſe general remarks, which are every where recommended by great exactneſs of criticiſm, and felicity of illuſtration,

tion, the learned author proceeds to enumerate the various meanings of the word *ευαγγελιον*, as it is found in the N. T. and particularly in the goſpels. Its firſt meaning he ſtates to be *good news*. Hence the word, from being expreſſive of an eminent quality in the diſpenſation introduced by the Meſſiah, was gradually adopted as a name for the diſpenſation itſelf; and when it is employed in this ſecond ſenſe, it is, in Engliſh, properly tranſlated goſpel.

Dr. C. next conſiders the caſes in which *ευαγγελιον* ſhould be rendered *good news*, or *good tidings*—as 1, when it is conſtrued with a noun ſerving to limit or explain its nature, as, *ευαγγελιον της ειρηνης, the good news of peace, το ευαγγελιον της βασιλειας, the good news of the reign:* but he judiciouſly adds, that every regimen is not to be underſtood as ſerving this purpoſe.

'Thus, when it is followed by Ιησου Χριστου, with του Κυριου, or του Θεου, which denote the author, it is juſtly regarded as a name for the diſpenſation, and properly rendered *goſpel*. In the phraſe το ευαγγελιον του Χριστου, not preceded by Ιησου, the regimen may denote either the author or the ſubject. In the firſt view, it is *the goſpel of Chriſt*, that is, inſtituted by him; in the ſecond, *the good news of the Meſſiah*, that is, concerning him. There are, perhaps, a few other caſes in which the choice may be a matter of indifference. But, in moſt caſes, the regimen aſcertains the ſenſe.'

The ſecond caſe, in which Dr. C. thinks the word ſhould be rendered *good news*, and not *goſpel*, is, when it is conſtrued with *κηρυσσω, I proclaim*, or *publiſh*; and, thirdly, when it clearly refers to a different ſubject from what is commonly, by us, denominated the goſpel.

There are ſome paſſages, particularly in St. Paul's Epiſtles, in which Dr. C. propoſes to tranſlate *ευαγγελιον* by *the miniſtry of the goſpel*, (as Rom. i. 9, 1 Cor. ix. 18, 2 Cor. viii. 18, and Phil. iv. 15,) and, in others, he obſerves that it denotes, not the whole Chriſtian diſpenſation, but, ſome particular doctrine, or promiſe, eſpecially meriting the denomination of good news. Thus, in writing to the Galatians, the particular doctrine to which the apoſtle gives the pertinent appellation of good news, is the free admiſſion of the gentiles into the church of Chriſt, without ſubjecting them to circumciſion, or to the other ceremonies of the law; and it is this which, in Dr. C.'s opinion, St. Paul ſometimes, by way of diſtinction, denominates *his goſpel*.

Part the third, treats of the phraſe *η καινη διαθηκη*. That the ſcriptural ſenſe of the word *διαθηκη* is more fitly expreſſed by the term *covenant*, than by the word *teſtament*, will not, ſays the author, be doubted by any one who conſiders the conſtant application of the Hebrew word ſo rendered in the O. T. and of the Greek word, in moſt places at leaſt, where it is

uſed in the N. T. He thinks that both ancient and modern tranſlators have been led to prefer the word *teſtament* by the manner in which the author of the Epiſtle to the Hebrews argues, (ix. 16, 17,) in alluſion to the claſſical acceptation of the term διαθηκη. Yet, though it was neceſſary to give a different turn to the expreſſion in that paſſage, in order to make the author's argument as intelligible to the Engliſh, as it is in the original to the Greek reader, this, he maintains, was not a ſufficient reaſon for giving the ſame verſion in other places; where it neither ſuits the context, nor is conformable with the eſtabliſhed uſe of the term, in the ſacred writings. He grants, however, that the title appropriated, by cuſtom, to a particular book, is on the ſame footing with a proper name, which is ſcarcely conſidered as a ſubject of criticiſm.

In Part IV. after making many learned and pertinent remarks on the uſe and application of the word משיח in the original ſcriptures of the O. T. and of Χριστος in the LXX. verſion of them, the author paſſes to the conſideration of the Greek word, as it is uſed in the N. T. ſhewing where it is to be conſidered in its primitive ſenſe as an appellative, and ſhould conſequently be tranſlated *the Chriſt*; where it ſupplies the place of a proper name, and ought, therefore, to be rendered *Chriſt*; and which of the three terms, Meſſiah, Chriſt, or Anointed, is the moſt proper to be applied in an Engliſh verſion. He rejects the word *Anointed*, for reaſons which we cannot ſtop to enumerate; and he prefers *Meſſiah* to *Chriſt*, becauſe our Lord's miniſtry was exerciſed only among the Jews, to whom the title of Meſſiah was, and ſtill is, familiar; and becauſe the word Meſſiah is, even in Engliſh uſe, much more familiar as the name of the office, than the term *Chriſt*, which is now univerſally underſtood as a proper name of our Saviour. Dr. C. adds, that the word Χριστος is frequently uſed by St. Paul as a trope, denoting ſometimes a Chriſtian ſpirit and temper, ſometimes the Chriſtian doctrine, and, in one place, at leaſt, the Chriſtian church. In theſe caſes, he deems it better to retain the name Chriſt, as hitherto uſed in the verſion.

The concluſion of this diſſertation is chiefly employed in refuting the arguments of thoſe critics, who maintain that the expreſſion ὁ ὑιος τ̃υ ἀνθρωπ̃υ, which is always uſed by our Lord when he ſpeaks of himſelf in the third perſon, is, alſo, a title which was then underſtood to denote the Meſſiah.

DISSERTATION VI.

Several words in the N. T. conſidered by our tranſlators as ſynonymous, and commonly rendered by the ſame Engliſh word, are not really ſynonymous, though their ſignifications may have an

an affinity, and though, ſometimes, they may be uſed indiſcriminately. This remark is firſt exemplified by Dr. C. by the words Διαβολος, Δαιμων, and Δαιμονιον, all of which are rendered in the common tranſlation, almoſt invariably, *devil*; though Dr. C. thinks it a proper verſion of the firſt *only*; whereas Δαιμων and Δαιμονον ſhould be tranſlated *demon*.

'What the preciſe idea of the *demons*, to whom poſſeſſions were aſcribed, then was, it would perhaps be impoſſible for us with any certainty to affirm; but, as it is evident that the two words, διαβολος and δαιμονιον, are not once confounded, though the firſt occurs in the New Teſtament upwards of thirty times, and the ſecond about ſixty, they can, by no juſt rule of interpretation, be rendered by the ſame term. Poſſeſſions are never attributed to the being termed ὁ διαβολος. Nor are his authority and dominion ever aſcribed to δαιμονια: nay, when the diſcriminating appellations of the devil are occaſionally mentioned, δαιμονιον is never given as one.'

Though the demons whom our Lord caſt out, were conceived to be malignant ſpirits, the word demon does not always convey this bad ſenſe, even in the N. T. In proof of this, Dr. Campbell produces Acts xvii. 18, where Δαιμονιων is to be underſtood in the claſſical ſenſe of the word, and where it is actually rendered *gods* by our tranſlators. We are afterward preſented with remarks on ſeveral paſſages of the N. T. in which the words Δαιμων, δαιμονιον, δεισιδαιμων, or δεισιδαιμονια, occur; and here we ſee abundant reaſon to admire both the erudition and the induſtry of Dr. Campbell, whoſe mode of diſtinguiſhing between the words in queſtion is not leſs ſanctioned by authority than by common ſenſe: for though they are unſkilfully confounded in Luther's German tranſlation, in the Geneva French, and in the common Engliſh, yet in the Syriac, and, perhaps, in all the Latin verſions, in the Italian of Diodati, and in moſt of the late French tranſlations, they are carefully and conſtantly diſtinguiſhed.

Ἁδης and γεεννα are the words next examined. Dr. C. contends that, though both are rendered *hell* in the common verſion, the latter only ſhould be ſo tranſlated. The word *hell*, in its primitive ſignification, correſponded with the etymological ſenſe of the term ἀδης or αιδης: but, at preſent, when we ſpeak as Chriſtians, it denotes the place of the puniſhment of the wicked after the general judgment, and is oppoſed to heaven, the place in which the righteous are rewarded. *Hell*, therefore, does not now convey the meaning of the word ἀδης, *the place of departed ſouls*, which word Dr. C. would retain, whenever it occurs in the N. T. That it has the ſame meaning affixed to it, in the verſion of the LXX., and is thus uſed, very properly, to expreſs the ſenſe of the Hebrew שְׁאוֹל, the author maintains at length, in oppoſition to Father Simon,

and other celebrated critics, who have contended that the term, in the O. T. at leaſt, means no more than קבר, *the ſepulchre*. That it is really expreſſive of the intermediate ſtate of ſouls, between death and the general reſurrection, he proves, alſo, from the N. T. where he obſerves, that it is ſometimes metaphorically uſed: nor does he ſhrink from a full and fair examination of Luke, xvi. 23, the only paſſage in holy writ which ſeems to favour the opinion that ἀδης is ſometimes ſynonymous with γεεννα. With great candour and deliberation, if not with perfect ſucceſs, he proceeds to this concluſion:—that there is no inconſiſtency in maintaining that the rich man, who was the ſubject of the parable recorded by St. Luke, was not in γεεννα, but in that part of Hades called Tartarus, where the ſpirits, which are reſerved for judgment, are detained in darkneſs: for that there is, in a lower degree, a reward of the righteous, and a puniſhment of the wicked, in an intermediate ſtate, is, he conceives, the plain doctrine of ſcripture. The defence of theſe opinions naturally leads him to introduce ſome obſervations on the controverſy in which the late Biſhop Law took ſo active and decided a part. Dr. C.'s arguments on this general queſtion, are too long to admit quotation, and we cannot even abridge without injuring them. We muſt, therefore, refer thoſe readers who are deſirous of learning the ſentiments of ſo able a divine, on this curious ſubject, to page 236 of vol. i.

It has long ſince been obſerved by ſome critics, that the two words μετανοεω and μεταμελομαι, which are both rendered in our common verſion, *I repent*, differ materially in ſignification. Μετανοεω, it has been ſaid, denotes a change for the better, a change of mind that is durable and productive of conſequences; whereas μεταμελομαι denotes barely a change, a preſent uneaſy feeling of regret or ſorrow, for a paſt action, without regard either to duration or effects. The propriety and neceſſity of this diſtinction are maintained by Dr. Campbell, at large, in oppoſition to Grotius; and having endeavoured to ſhew that, on every pertinent occaſion, it is ſacredly obſerved by the writers of the N. T. he ſtates how the words ſhould be diſcriminated in a tranſlation. In his opinion, μεταιοεω, in moſt caſes, particularly where it is expreſſed as a command, or mentioned as a duty, ſhould be rendered by the Engliſh word, *reform*; μετανοια, by *reformation*; μεταμελομαι, by *I repent*; and here he is certainly ſupported by the authority of Phavorinus, who tells us that Μεταμελεια is δυσαρεσησις επι πεπραγμενοις, and defines μετανοια to be γνησια απο πραισματων επι το βελτιον αγαθου επιστροφη.

It may be objected that, in uſing the terms *repent* and *repentance*, as our tranſlators have done, for both the original terms, there

there is no riſk of any dangerous error: becauſe, in the theological definitions of repentance, given by almoſt all parties, ſuch a reformation of diſpoſition is included, as will infallibly produce a reformation of conduct. Dr. C. however, remarks, that the learned uſe of the word is known, comparatively, to a few; and that, in common language, a man may as properly be ſaid to repent of a good as of a bad action. The word *repent*, as it is uſed by our tranſlators, appears to lay the principal ſtreſs on the ſorrow, or remorſe, which it implies: but to ſhew that much more than this is neceſſary in the Chriſtian, neither our Lord himſelf, nor his apoſtles, ever expreſſed themſelves in this manner, when recommending to their hearers the great duties of Chriſtianity:—μετανοειτε, not μεταμελεδε, was their conſtant and ſolemn addreſs to the people. If they then, argues Dr. C. were ſo attentive to this diſtinction, if they were ſo ſtudious to prevent men from placing their duty in a barren remorſe, however violent, we ought not, ſurely, to expreſs this capital precept of our religion, by a term as well adapted to mark the deſpair of Judas, as that practical change in the mind of St. Peter, by which he, who had deſerted and denied his Maſter, became a bright example of conſtancy and fortitude.

In the next part of this diſſertation, Dr. Campbell aſſigns his reaſons for thinking that the two words ὁσιος and ἁγιος in the N. T. are not ſynonymous; and he endeavours to aſcertain the preciſe meaning of each. This he does by examining the Hebrew words, in lieu of which they have been generally ſubſtituted by the LXX. He does not think that קדוש, ἁγιος, had, originally, any relation to character or morals: but that its primary ſignification was *clean*, in the literal ſenſe; 2dly, *clean*, in the ceremonial ſenſe; 3dly, *prepared, fitted*, deſtined for a particular purpoſe; 4thly, *conſecrated*; 5thly, *venerable*; 6thly, *irreproachable*. Having copiouſly and ably illuſtrated theſe different ſenſes, and replied to an objection which might be offered againſt the application of the word holy, in the fifth ſenſe, to the Supreme Being, he next conſiders the Hebrew חסיד; and ſhews that this word properly and originally expreſſes a mental quality, and that only in the ſame manner as צדיק, δικαιος, *juſt*, אמין, πιστος, *faithful*, and ſeveral others. The moſt common acceptation, (and in this ſenſe only, it is applied to God,) is gracious, merciful, beneficent, benign. When there is a particular reference to the way wherein the perſon ſtands affected to God and religion, it means *pious, devout*: but there is not equal reaſon for tranſlating ὁσιος *bountiful*, or *gracious*, when applied to God in the N. T. Though ὁσιος in the LXX. *commonly* occupies the place of חסיד, it does not *always*. It is ſometimes employed in tranſlating

tranſlating the Hebrew words תם, *perfect*, and ישר, *upright*: once it is uſed for this laſt term, when applied to God. Deut. xxxii. 4. In the fifteenth chapter of Revelations, therefore, the words ὁτι μονος ὁσιος ought, in Dr. C.'s opinion, to be tranſlated, *for thou only art perfect.*

With regard to the manner of tranſlating קדוש in the O. T. and ἁγιος in the New, Dr. C. thinks it ſafeſt to retain, generally, the common verſion *holy*, and for reaſons which we entirely approve.

'It is very true, that the ſenſe of the original in many places does not entirely ſuit the meaning which we affix to that word. But it is certain, on the other hand, that we have no one word that anſwers ſo well in all caſes. To change the term with each variation in meaning, would be attended with great inconveniency; and, in many caſes, oblige the tranſlator to expreſs himſelf either unintelligibly, and, to appearance, inconſequentially, or too much in the manner of the paraphraſt. On the other hand, as the Engliſh term *holy* is ſomewhat indefinite in reſpect of meaning, and in a manner appropriated to religious ſubjects, nothing can ſerve better to aſcertain and illuſtrate the ſcriptural uſe than ſuch uniformity; and the ſcriptural uſe of a word hardly current in common diſcourſe, cannot fail to fix the general acceptation. But this would not hold of any words in familiar uſe on ordinary ſubjects. With regard to ſuch, any deviation from the received meaning would, to common readers, prove the occaſion of perplexity at leaſt, if not of error. But *chaſid* in the Old Teſtament, and *hoſios* in the New (except when uſed ſubſtantively, where it may be rendered *ſaint*), ought, when it reſpects the diſpoſition towards God, to be tranſlated *pious*; when it reſpects the diſpoſition towards men, *gracious, kind, humane.*'

In the laſt part of this diſſertation, the author examines the words κηρυσσειν, ευαγγελιζειν, καταγγελλειν, and διδασκειν, with a deſign not only of ſhewing how they differ; but of evincing that the terms by which the two former are rendered in ſome, perhaps in moſt, modern languages, do not entirely reach the meaning of the original terms, and, in ſome meaſure, miſlead moſt readers. The verb κηρυσσειν, derived from κηρυξ, means *to cry*, or *to proclaim:* but this does not ſuit the import of the Engliſh word *to preach*, which is defined with ſufficient accuracy by Johnſon, "to pronounce a public diſcourſe upon ſacred ſubjects." Κηρυσσω, therefore, is not ſo nearly ſynonymous with διδασκω, *to teach*, as is now commonly imagined. This is farther proved by examining, more cloſely, its acceptation in the Goſpels and in the Acts; particularly, its application to the Baptiſt, to our Lord, and to his apoſtles—Μετανοειτε, ηγγικε γαρ ἡ βασιλεια των ὁρανων, was, in reality, the κηρυγμα, the proclamation made by John, by Chriſt himſelf, and by his choſen followers, and this they are ſaid κηρυσσειν, not to *preach*, but to *proclaim*. Thus, Jeſus went over all Galilee

κηρυσσων

κηρυσσων το ευαγγελιον της βασιλειας, in the verſion of Dr. C. *proclaiming the good news of the reign.* Thus he is ſaid by Iſaiah to *proclaim* the acceptable year of the Lord; and thus, alſo, when the word κηρυσσω is applied to him indefinitely, the indefinite expreſſion ſhould be explained by others which are more definite; and, conſequently, be underſtood to ſignify that he proclaimed, or gave public warning of, the Meſſiah's reign. Similar inſtances are produced of the application of the word to the apoſtles; and it is further remarked that, though announcing, publicly, the reign of the Meſſiah, comes always under the term κηρυσσειν, no moral inſtructions, nor doctrinal explanations, given either by our Lord, or by his apoſtles, are ever, either in the Goſpels or in the Acts, ſo denominated; and that, in all the quotations in the goſpels, from the ancient prophets, neither the word κηρυσσω, nor any of its conjugates, is applied to any of them, excepting Jonah.

Though *to proclaim* be the primitive and moſt common meaning of the word κηρυσσω in the N. T. it is, however, ſometimes uſed, by an hyperbole common in all languages, for publiſhing in any way. Thus, ſeveral perſons, who were miraculouſly cured by our Lord, are ſaid κηρυσσειν, *to publiſh*, thoſe cures. In the Epiſtles of St. Paul, Dr. C. acknowleges that κηρυσσω and κηρυγμα frequently mean *preach* and *preaching:* but this ſenſe, he thinks, is peculiar to the writings of that apoſtle, ſince the paſſage of St. Peter, in which our Lord is ſaid to preach, κηρυσσειν, to the ſpirits in priſon, is ſo obſcure, that no argument can be ſafely founded on it. For theſe reaſons, the author concludes, that the Latin word *prædicare*, (the eccleſiaſtical ſenſe of which is widely different from the claſſical,) the Italian *predicare*, the French *precher*, and the Engliſh *preach*, are always equally miſapplied in rendering the word κηρυσσω, as it occurs in the hiſtorical books of the N. T.

Dr. Campbell diſtinguiſhes ευαγγελιζω from κηρυσσω, by obſerving that the former always refers to a meſſage, or news, in itſelf good and agreeable, but that the latter does not require this quality in the ſubject; that the word κηρυσσω implies that the notification is made openly to many; whereas the word ευαγγελιζομαι may be uſed in whatever way the thing is notified, publicly or privately, aloud or in a whiſper, to one or to many; and that ευαγγελιζω uſually, though not uniformly, relates to the *firſt information* given to a perſon or people; κηρυσσω, on the contrary, to a *proclamation*, though repeatedly made among the ſame people.

It is certain, however, that the word ευαγγελιζομαι is ſometimes uſed more indefinitely for *teaching*, or *preaching*, in general, (Acts, xiv. 15, Gal. i. 23;) and in one place (Rev. x. 7,)

it is rendered, by our translators, *declared*. This has not escaped the notice of the author; who, nevertheless, asserts that, in the gospels, it always preserves the primitive signification. When we, therefore, find it coupled with the word διδασκω, we are not to understand the terms as synonymous, but as intended to acquaint us that the teaching mentioned was accompanied, or perhaps introduced, with an intimation of the approaching reign of the Messiah. On this principle, he translates Luke, xx. 1, Διδασκοντος αυτου—κ᾽ ευαγγελιζομενου—'one day as he was teaching the people in the temple, and publishing the good tidings,'—severely, though respectfully, reprehending Mr. Bowyer for rejecting the words κ᾽ ευαγγελιζομενου as tautological, and injudiciously transferred from the margin.

Of διδασκειν, he only says that, being properly translated by the English verb *teach*, he produced it for the purpose of shewing how little it is related, in signification, to the words already examined.

[*To be continued.*]

ART. II. *A Tour through Part of France*; containing a Description of Paris, Cherbourg, and Ermenonville: with a Rhapsody, composed at the Tomb of Rousseau. In a Series of Letters. 8vo. pp. 323. 6s. Boards. Cadell. 1789.

THESE letters are published as containing an exact transcript of impressions made on the author's mind, during his tour. His age, which we incidentally understand to be only twenty-three, might be candidly accepted in apology for faulty impressions, especially should he have been urged to the press 'by request of friends:' but what sort of apology does he offer in the following sentence? 'Had they been more laboured, they might perhaps have been less imperfect; and if composed originally with a view to publication, they might possibly have been more deserving of it.' That is, he could write better if he would! Why are performances ushered into the world, with professions that, if true, ought in some measure to be considered as an insult offered to the public; and which, if untrue, ought to be resented as impertinent? At the conclusion of his preface, he adds, 'With deference and submission he puts these letters, and he trembles as he does it, into the hands of the public.' If he really felt this literary ague, it might have tended greatly to moderate the fit, if he had bestowed a little more labour in maturing his composition: but a full page of *errata* is convincing evidence that he printed as carelessly as he wrote. The lively and pleasant style of his

obſervations, however, inclines us to hope that he may improve by this experiment, and act with leſs precipitation another time.

Let us now return to his preface, where, in p. vi. he tells us, that 'the multiplicity of works of this kind, is in itſelf almoſt ſufficient to preclude excellence; what has been ſo often ſeen, and ſaid, muſt have been well ſaid, and rightly ſeen by ſome one. And yet there is in every man that native vanity, which perſuades him, from the influence of his own prejudiced impreſſions, there may be ſomething of novelty or intereſt in his own writings; if not obvious, perhaps peculiar.'

Moſt writers, eſpecially thoſe who appear in print at the age of twenty-three, think their own impreſſions intereſting to the world: but the road between London and Paris is now almoſt as well known as that between London and Bath. It has, indeed, been ſo repeatedly travelled in all kinds of vehicles, that the only expedient to give novelty to the journey, would be for a ſmall party to undertake it on foot, and on the moſt œconomical plan. Then, indeed, we might hope for adventures in a new ſtyle, ſomewhat after the manner of this traveller's *fun*, in ſtealing a plate of pancakes from a cook who was dreſſing ſupper for another company *.

As a ſpecimen of this work, we ſhall take up a letter at random, viz. Letter XIII.

'I have this day taken a view of the *Jardin du Roi*, which is laid out to the admiration of the French: the chief beauty of it is the botanical collection, arranged according to ſpecies. On the top of a circular mount in the garden, which you aſcend by a winding walk, is a ſmall temple, that commands an extenſive view of Paris and its environs. This ſpot is likewiſe polluted, in being dedicated to adulation, and to vanity: round the ſummit of the temple is this inſcription;—*Donec lumine & calore Sol mundum vivificat, Ludovicus XVI. ſapientiâ, munificentiâ, & humanitate undique radiat.*

'I believe there are few men but what are ſuſceptible, and fond of the love of praiſe;—at leaſt, I ſhould be ſorry to rank that man amongſt the number of my friends, who was not:—but to a refined and ſenſible mind, praiſe muſt be an incenſe pure and uncompounded. If there be the leaſt fume of flattery, or the ſmalleſt ſpark of apparent intereſt, or of probable falſehood, inſtead of being grateful and exalting, it becomes offenſive and humiliating. To the ſoul ſublimed and elevated, repoſing beneath the ſhade of conſcious merit, the breath of praiſe, whiſpering like the gentle zephyr, is delightful and refreſhing;—the delicacy of its touch heightens its enjoyments;—unlike the rude and vulgar wind, that with determined violence blows full in the face, and, inſtead of pleaſing, diſcompoſes.

* See p. 46.

'But surely it must be a vain and empty mind, that can feed upon such gross food as direct and open flattery. To have our praises sounded by our immediate dependents, and, beneath our own observation, scattered about in every corner, must be irksome to a man of the least sensibility, and must require a strong and vitiated stomach to digest it.

'From the *Jardin du Roi*, we crossed the Seine in a boat, and walked through the arsenal, at the end of which was the Bastile.

'As I looked upon the gloomy walls, my soul shuddered within me. I beheld that terrific engine of arbitrary power with horror and detestation. I feared to tread upon the ground that encircled it:—all was horrible and dreary. Accursed mansion! I exclaimed; thou hast been the dungeon and the tomb of many, whose breasts have burned with the sacred love of liberty, and whose hearts have been warmed with the holy flame of virtue!—Would that I were an enchanter!—that thy ghastly walls might tumble to the ground!

'A deep fosse surrounds it, with high walls, that mock every idea of escape; the approach to it is defended by draw-bridges, and secured by gates, which shut one within the other. They guard it with so much watchfulness and jealousy, that you dare not approach to look at it. The deputies from Brittany were then airing themselves upon the ramparts:—I turned with disgust from the place.

'In my way home, I took a view of the church of *St. Louis*. The heart of Louis the XIIIth is here deposited in a vase, with figures of angels bearing it to heaven. We were shewn some curious relics of different saints; and another piece of the true cross: it was of transparent stone, worked into the shape of a cross: and although the original is generally supposed to be of wood, it by no means invalidates the reality of this, but rather adds to the value of the relic, by enhancing the virtue of the miracle.

'The evening was spent very pleasantly, with a large party on the *Boulevards de St. Martin*, where an immense number of people were collected. Spacious rows of trees, that extended to a vast length on either side, formed the walks;—whilst the roads, equally spacious, were filled with carriages. The Boulevards quite surround Paris, and derive their name from the following occasion: they were formerly in grass, and used by the Parisians as bowling-greens, and thence denominated *Boulevards*. It was afterwards found necessary, for the security of the town, to build ramparts on them; and they still retained the name. After the demolition of the bulwarks, they were converted into walks, and rows of trees, some of which are of late growth; nor has the circumference of Paris been many years completed. These form the beauty of the place: the roads are extremely wide; the buildings very good; the walks delightful, and most of the places of amusement adjoin. A number of *caffés* present the company with opportunities of resting and refreshing themselves; and gardens, and tents before them, are filled with parties sitting at their respective tables. Within the *caffés* are small concerts, and the rooms very brilliantly lighted towards the evening. On every side of the walks are displayed some entertain-

entertainments; and the humours of Punch, the pleaſantries of a puppet-ſhow, and the *petites comedies*, are exhibited for the relaxation of the meaner ſort. They may be well accommodated with ſeats in the boxes, and ſee five comedies, for ſixpence. I was entertained with ſome very good wax-work, at the expence of two ſous; where was a piece very well executed, and they ſay taken from the original of the late King of Pruſſia. The artiſt who owns them, is at preſent attending the Indian ambaſſador, in order to take off his likeneſs; and intends expoſing ſo delightful a ſpecimen of "the human face divine," on Sunday next.

'These walks are very pleaſant to frequent on an evening. It is a gratification to the mind, to ſee ſo many fellow-creatures aſſembled together, devoid of care, and enlivened by gaiety:—it makes one look upon life with an eye of complacency and reliſh;—and is a ſure antidote to melancholy, ſpleen, and *ennui*.

'At the ſame time, to a mind diſpoſed to penetrate into cauſes and relations, many reflections will frequently occur. We muſt form ſtrong impreſſions of the diſſipation of a people, whom we find ſo wholly engroſſed in amuſements.

'In England, a man of common rank would condemn himſelf, as extravagant and culpable, if he permitted his family to partake of amuſements more than once or twice a week. In France, all ranks give themſelves up to pleaſure indiſcriminately, every day. It is looked upon as part of the buſineſs of life; and repetition ſeems not to tire. All the Boulevards are every evening crowded;—every coffee-houſe and ſeat adjoining engaged:—the gardens of the Thuilleries, the Palais Royal, the Luxembourg, the Jardin du Roi, with twenty others, are equally and always filled:—the opera, the theatres, the petites comedies, continually thronged;—and no one is ſo ſparing or ſo dull, as to refuſe himſelf ſome entertainment. The characteriſtic of the people is levity;—they are too thoughtleſs to look forward;—too light to look backward;—of courſe—let me ſee;—yes—they are happy.

'I was reflecting within myſelf yeſterday evening, as I walked along the Boulevards, whether amuſement was not the moſt rational, and the moſt ſuitable employment for life. It is certain, that the love of wealth, and the labour of accumulating it, cannot in itſelf be juſtified, on any one principle of reaſon. The very idea on which it is grounded is improper and fallacious—its inducements and its gratifications are proſpective: we make an incroachment on futurity, which we are not entitled to, and appropriate it in making a proviſion for it. We conſume the preſent, in preparation for the future: and loſe a certain happineſs, for a caſual advantage. Should we ſucceed, we have ſtill but time; and it can only be enjoyed as that which we have loſt. In a life of buſineſs, all is progreſſive; there is no intermediate, no ſtationary enjoyment; our pleaſures are in idea, and we never ſtand ſtill to look at, and to bleſs our preſent ſtate.

'In a life of amuſement, we reckon the hours as they paſs;—each has its proper portion of delight; each is appropriated; each realized:—no reflective thought on what is paſt; no anxious cares

for futurity;—content with the preſent, we do not reckon on enjoyments, which gods alone are entitled to aſſume. The eſſence of life is, the exiſtence of the preſent moment: we ceaſe to be mortals, when we live for futurity.

'Amuſements may be ſuited, at the ſame time, to every capacity:—to the idle and the vain, frivolity and mirth;—to the ambitious and the great, magnificence and honours;—to the wiſe and the good, the charms of ſcience, and the more exquiſite enjoyments of benevolence.

'I have frequently walked through ſome of our ſtreets with a contemplative eye, and have looked at the different houſes, as I paſſed them, reflecting upon their inhabitants. I have ſeen each throwing out its little bow, and diſplaying at its window ſome inſignia of trade; and have lamented, to behold the hours of a human being taken up to watch a cuſtomer, and wait for the ſale of an ounce of ſnuff, or a yard of ribbon; and the whole buſineſs of his life be, but to gain a penny more than what he has. If perchance I have paſſed a ſolitary abode, retreated from the intruſion of the buſier ſhops upon the ſtreet; its windows cloſed, and no marks of commerce diſplayed, to allure the paſſenger, I have ſtopped for a moment, and bleſſed the inhabitant; and have ſaid within myſelf, Here ſurely muſt live a philoſopher, who, contented with his little all, and appropriating his time to the enjoyment of that, rather than to the acquiſition of more, makes a reality of exiſtence.'

As this is fancy-painting, we may add, or, "here lives a hard-working petty clerk of ſome public office, who, after being jaded all day by grubbing his pen, returns to his obſcure houſe and family, merely to recruit his ſpirits for the labours of the morrow;"—"ſome poor widow, who barely lives by letting lodgings;" or, "ſome dejected mortal, diſappointed in all wordly expectations, waiting his final releaſe." An expenſive metropolis is not the moſt favourable ſituation for contented philoſophers, of choice, intitled to our author's bleſſings; and indeed, in an age when induſtry is forced on all men who cannot contrive to live on the labours of others, little praiſe is perhaps due to indolent ſelfiſhneſs. As to the other extreme, thoſe who know how Bagnigge Wells and the Dog and Duck, at London, are filled every evening, can eaſily underſtand the Boulevards at Paris.

As no unfavourable ſpecimen of his impreſſions, we ſhall add the author's apology for French deiſts:

'I do not much wonder at there being ſuch a number of deiſts in this country; it is more a matter of ſurprize to me, that ſo many can ſit down paſſive beneath the ſhade of ſuperſtition. Nor ought we to load them with that obloquy and blame, which in parts poſſeſſing greater degrees of religious knowlege has been thrown upon them. The ſages and philoſophers of old, who through the light of reaſon, and the force of thought, found out the Deity, and rejected the

the code of heathen worship, have gained the admiration and applause of all succeeding ages: and is the Catholic religion less absurd than the Pagan? Is it more contrary to reason to believe in the plurality of the heathen gods, than in the hierarchy of the popish heaven? Or, is it more consonant to nature and probability, that old women and enthusiasts should be transformed into saints and angels, with almost the powers of omnipotence, than heroes and conquerors into gods and demi-gods? Is the supreme Power less likely to transubstantiate himself into the likeness of a bull, or swan, than into the substance of a wafer, twenty of which may be bought for a single sous? Or, is it more ridiculous to conceive that a god can be wounded, than be eaten? Are the prophecies of the Delphic oracles more opposite to truth and reason, than the infallibility and unerring wisdom of the Pope? Or, are the sacrifices of the pious worshippers less likely to procure the pardon and esteem of Heaven, than the plenary indulgence of Rome, which holds out a price to every sin? May not Venus, or Minerva, as well protect the favoured cities of Ilium or of Athens, as St. Genevieve perform the daily miracles she does as patroness of Paris? The parallel runs fair; and if we praise the one for rejecting what reason could not assent to, we cannot condemn the others for a similar conduct. Their situation is far different from ours; bred to a belief of these gross and palpable superstitions, when in the cradle, as soon as the dawn of reason opens, they reject them with disdain; and not knowing how to discriminate betwixt the mysteries of revelation, and the fabricated superstitions of falsehood, they confound the one with the other, and reject the whole.'

The rhapsody at the tomb of Rousseau, of which he gives a description *, is a pretty light tribute to the memory of that anomalous genius; and that every thing relating to Rousseau might be of a whimsical complexion, we are informed that his widow now cohabits with a worthless fellow of a groom, once in the service of the Marquis his patron †.

Art. III. *A Journey through Sweden*; containing a detailed Account of its Population, Agriculture, Commerce, and Finances. To which is added, An abridged History of the Kingdom, and of the different Forms of Government, from the Accession of Gustavus Vasa, in MDXXIII. With some Particulars relating to the History of Denmark, and to the Life of Count Struenzee. Written in French by a Dutch Officer, and translated into English by William Radcliffe, A. B. of Oriel College, Oxford. 8vo. pp. 337. 5s. Boards. Kearsley.

HAVING already given a general account of this work in the original ‡, little now remains to be added, excepting as to the merit of the translation. From the following prefatory

* See also *A Tour to Ermenonville*, from which we gave several particulars, Rev. vol. lxxiv. p. 132.

† P. 263. ‡ See Rev. vol. lxxx, p. 615.

advertiſement, the tranſlator explains his conduct in the execution of his taſk: viz.

'The following work is ſomething leſs than an entire tranſlation of the original, of which a few parts are omitted, and others abridged. The latter are, however, rather compreſſed than curtailed, and the omiſſions are chiefly of thoſe paſſages which have been diſapproved by an Engliſh Journaliſt *, whoſe opinion is a ſufficient authority upon the ſubject †, and whoſe favourable mention of the work in general firſt led the tranſlator to exert his endeavours upon it.'

To the extracts already produced from this journey, we ſhall now add the Dutch officer's general deſcription of the roads, and mode of travelling, in Sweden, as a ſpecimen of the tranſlation.

'During my whole journey, the proviſions put into my wallet at Droningaard by my friends, were very uſeful, and prevented my complaining of a country, which, at the places where you are obliged to change horſes, affords no other ſort of refreſhment than ſome excellent milk, and bread of the ſort deſcribed to you in my letter from Fahlun. I found the inns upon this road, as in all the other parts of Sweden, very miſerable. The houſes, being all of wood, and never waſhed, abound, in ſummer, with every ſort of vermin; and the little cribs without curtains expoſe you to the piercing ſtings of a moſt dreadful number of gnats, while the beds themſelves contain various ſorts of inſects, againſt which even the mattreſs that I carried with me proved a very feeble defence.

'You are recompenſed, however, for the fare, and the beds at the inns, by the excellence of the roads, which, though a little rough in ſome parts of the mountainous country, may rival thoſe ſo much boaſted of in England. The bottom of theſe, except in Scania, where there is a good deal of ſand, is a hard rock; and their breadth is ſuch, that four *voitures* may eaſily paſs at a time, even in the narroweſt part. The bed of gravel, which they lay upon the top, is alſo ſo beaten and compacted, as to have no where any appearance of a rut. This is to be underſtood, however, chiefly of the high roads and thoſe they call *royal*; and upon theſe you may travel with great eaſe and rapidity, the horſes, though very ſmall, being ſtrong and ſwift.

'The order eſtabliſhed in the conduct of poſts, is very convenient to ſtrangers and travellers, but equally burthenſome to the peaſants, and highly prejudicial to agriculture. Of this you may judge from the following account: In all the high, and even in the croſs roads, poſt-maſters are appointed *(chiverheers)*, who are alſo a ſort of innkeepers *(gaſt-vry-hous)*, and have under their direction a certain number of peaſants. The peaſants, in their turn, and according to the value of their farms, are obliged to provide one, or ſometimes two, ſervants, with one, two, three, four, or more horſes, which remain in waiting for twenty-four hours, and

* 'Monthly Review, Appendix, June 1789.'

† We are obliged to Mr. Radcliffe for his polite compliment.

are

are then ſucceeded by others. If any traveller arrives, they are paid for their time and trouble, if not, they loſe both. You muſt perceive that theſe ſervices are very oppreſſive, and cannot be performed without great detriment to the cultivation of eſtates, although they are not very rigorouſly demanded, eſpecially in the time of harveſt. The horſes are by no means always in waiting; and unleſs you ſend forward a man and horſe, you may be detained a long time for each relay. I therefore took the precaution of diſpatching a *voorbeode* (ſo they call them), and his orders procured every thing to be in perfect readineſs. Each poſt-maſter, who is commonly a peaſant himſelf, and obliged to furniſh horſes in his turn, has under him an inſpector, *(hall karl,)* who, upon the arrival of a traveller, inquires the number of horſes wanted, fetches them, and has them harneſſed. He then preſents a journal, *(dag bok,)* divided into ſeveral columns, in which the traveller, immediately before he ſets off, is required to write his name and character, the day and hour of his arrival, thoſe of his departure, the place from whence he came, and to which he is going, with the number of horſes he takes. One column in this book is appropriated to complaints, and, if the traveller makes any, there is another to receive the defence of the poſt-maſter, who, at the end of each month, is reſponſible to government for his conduct.

'Many patriotic writers have repreſented the grievance of theſe kind of ſervices, and propoſed in their ſtead a ſmall tax upon the peaſants, that, with ſome aſſiſtance from the ſtate or the crown, would be ſufficient for the ſupport of poſt-horſes, and a great relief to agriculture, which cannot be too much encouraged in Sweden. Hitherto, however, government has not regarded their complaints, though in many other reſpects agriculture has been greatly attended to and promoted.

'I had forgot to tell you, that the uſe of hired voitures is unknown here, and that at no ſtage can you find either a chariot or a poſt-chaiſe. The traveller muſt, therefore, take his own voiture, or be contented in the carriage of a peaſant, with two or four wheels, in which he may be jolted perhaps more than he deſires. Indeed, the number of travellers in this kingdom is too ſmall to defray the expence of proper conveniences.

'Upon my arrival at Gothenburg, at eight o'clock at night, I was ſtopped at the barrier, and aſked in Swediſh, "Have you any thing prohibited by the King?" but perceiving my ignorance of their language, they put the ſame queſtion to me in German, and I anſwered, "No."——"Who is Monſieur?"——"A Dutch officer, travelling for his pleaſure."——"Has Monſieur nothing?"——"Nothing but his night-cap and a little linen:" to aſſure them of which, I dropped a billet for ſix *daalders cooper munt*, and was immediately anſwered by "Paſs, Monſieur." Having got over the bridge, I came to a gate, and was addreſſed by an officer, "Who is Monſieur? From whence comes he? and whither is he going?"——"I am a Dutch officer, on my journey from Copenhagen to Stockholm."——"Monſieur will ſhew me his paſſport."——I produced it;——"Very well, Monſieur, this muſt be ſigned

by the captain of the grand guard, and you will receive it at your inn."——"Officer, your ſervant."——"Good night, Monſieur." A few ſmacks of the coachman's whip ſoon brought me to my inn, where I wiſhed for nothing ſo much as a ſupper and a good night's reſt, and was juſt ſtepping into bed, when I was ſurpriſed by the ſound of clarinets, hautboys, French-horns, and a trumpet. I ran to the window, and my ſervant, whom I had ſent to inquire what was the matter, brought me word that theſe were the muſicians of the Count de Saltze's regiment, who came to welcome the arrival of a Dutch officer, or, in plain terms, to beg by means of muſic. After liſtening to a few marches, I diſmiſſed them with ſome money, and deſired they might drink to the health of the Prince of Orange. This ſort of ſerenade is common at Gothenburgh upon the arrival of a ſtranger; but I have ſince paſt through many garriſon towns without receiving ſuch an honour, for which I have conſoled myſelf by the poſſeſſion of my *daalders* and *plottes*. The muſic was gone, and I had prepared to ſtretch out my limbs, almoſt diſlocated by a jolting of eight-and-forty hours, upon my uncurtained bed, when a rapping at the gate again prevented me. They opened it, and admitted a hero of about two pence a day, covered with feathers, and roſes of ribbands, ſomething in the faſhion of Henry the Fourth's time. "*My* officer," ſays he, "I have brought your paſſport, ſigned by the captain."—"Ah, my friend, how comes it you ſpeak French?"—"Thank God, Captain, I am a Frenchman. A wiſh to ſee the world leads me, by turns, into the ſervice of many powers: when I am tired, I deſert; and, as my figure is of the military height, I never want bread. I can, beſides, dreſs hair, and ſhall be proud of ſerving Monſieur the Capitain in that way." I took the paſſport, thanked him for his offer, and diſmiſſed him. He went, however, with a very lingering pace, and at laſt, with a certain arrangement of his fingers,—"It is uſual, Captain, upon theſe occaſions"—"I underſtand you, my friend, here's ſomething for you."—"Oh, Captain, I abſolutely muſt enter once more into the ſervice of Holland—brave, generous Dutchmen!—but a good night to my moſt noble captain." He flew down ſtairs by leaps of four at a time, and I ſtretched myſelf upon my crib, where, in ſpite of the muſic of the gnats, I ſoon fell aſleep."

In the brief hiſtory of the conſtitution of Sweden, the author traces a particular account of the memorable revolution effected in 1772, by the preſent king, of whom he gives a high character. We are not, however, furniſhed with any new light to aſſiſt us in penetrating through the dark tranſactions in which the fate of Count Struenzee was involved.

Should this tranſlation arrive at a ſecond edition, we refer Mr. Radcliffe to our Review, vol. lxxxi. p. 479, for a needful correction, as to the amount of the produce of the Swediſh iron mines, computed by the *ſchiſp*.

ART.

ART. IV. *Moral and Philoſophical Eſtimates of the State and Faculties of Man*; and of the Nature and Sources of Human Happineſs. A Series of Didactic Lectures. 8vo. 4 Vols. About 340 Pages in each Vol. 16s. Boards. White. 1789.

RABELAIS, or STERNE, or ſome other philoſopher of that *caſt*, has obſerved, that it is of ſome conſequence, in order to prevent miſtakes, that things ſhould be denoted by their proper names. Theſe lectures ſhould have been called ſermons; for ſuch they undoubtedly are, and only differ externally from other ſermons, in having the text prefixed to each diſcourſe, with its title, on a ſeparate leaf. We do not make this remark, to depreciate the merit of the work: for we have always ranked ſermons among the higher and more uſeful kinds of writing; and we frequently meet with compoſitions of this kind, not unworthy the attention of the moſt enlightened and philoſophical readers.

With reſpect to theſe volumes, however, we find little to entitle them to the character of philoſophical diſquiſitions; or, indeed, to diſtinguiſh them from popular diſcourſes. They are, for the moſt part, declamatory, rather than argumentative: the ſentiments, though juſt and liberal, are by no means uncommon; and the form of addreſs is rather deſcriptive and pathetic, than didactic. As practical diſcourſes, they have, nevertheleſs, conſiderable merit; and they will be read with much pleaſure by thoſe who are more attentive to utility than to novelty.

We have ſelected the following extract from a ſermon on the value of domeſtic happineſs:

'Domeſtic life, like all other external goods, is not neceſſarily and of itſelf, but only in particular combinations and in certain circumſtances, a real advantage and a ſource of actual felicity. Home is but too frequently rendered the ſeat of tireſomeneſs and diſguſt; the ſcene of low and ungoverned paſſions; the abode of vexation, of various diſſentions, and of malicious petulance; not ſeldom an actual place of torment. This is always more or leſs the caſe, where wiſdom and virtue are not admitted of the party, and do not animate its buſineſſes and pleaſures. Only there where wiſdom and virtue dwell, where intelligent and good perſons live together, only there dwell peace, ſatisfaction, and joy; it is they alone that render either a cottage or a palace the receptacle of pleaſure; only by their means is any family, whether great or ſmall, rendered capable of happineſs. For only the intelligent and good can tell what ſolid happineſs implies; none but they have either the taſte or ſentiment proper for it; it is they alone that eſtimate things by their real value, and know how to enjoy above all things what is real, and beautiful, and good, uneſteemed and unknown as they may be in the great world, and among ſuch as are not diſpoſed to the more delicate ſenſations. To them a word that overflows from the fulneſs

of

of the heart, a look that indicates the ſoul, an inconſiderable but harmleſs action, an unimportant kindneſs but performed from real affection, a calm and ſilent ſentiment of friendſhip, a free effuſion of one's reflections and feelings into the boſom of one's family, is of more worth than the reiterated proteſtations of civility and regard, than all the flattering encomiums and blandiſhments, than all the friendly miens and geſtures, than all the ſplendid entertainments in which the glory and happineſs of the generality of large companies conſiſt.

'Wherever domeſtic happineſs is found, it ſhews us perſons who are connected together by real, intrinſic love and friendſhip, who live entirely by each other, and who ſeek their happineſs, and their honour, and their force, in the mutual union of their hearts. Only to perſons of this deſcription can and muſt every thing be of importance which each has and ſays, and does, and enjoys, how he is inclined, and whatever befalls him. They alone know how to conſider the advantages of each other with unerring complacency, obſerve the infirmities and failings of each other without diſpleaſure; to reprehend the deviations of a third with inoffenſive gentleneſs; underſtand the looks of each; and to prevent the wants and wiſhes of all; mutually to comply with the deſigns of each other; to harmonize with the feelings of the reſt; and to rejoice heartily in all the ſucceſſes, even the moſt inconſiderable, that happen to each other. Wherever frigidity of temper and untractableneſs, where jealouſy and envy prevail, there no real happineſs is poſſible, in the narrow circle of daily intercourſe.

'Laſtly, domeſtic happineſs gives ſcope to a taſte for truth, for nature, for a noble ſimplicity, and ſerene repoſe; in oppoſition to error and art, to ſtudied and forced pleaſures, and the more oſtentatious and poignant diverſions. That pure and generous taſte alone can give any value to the joys of domeſtic life, and, to ſuch as underſtand and enjoy it, render all its concerns important, and delightful as the ſources of ſatisfaction and pleaſure. For, in this caſe, they ariſe, not ſo much from the object, as from the eye that beholds them, and the heart that feels them; not ſo much from the importance of the tranſactions and events themſelves, as from the natural and ſpontaneous manner in which they ariſe, and the pleaſing intereſt taken in them. To perſons of a ſound judgment and an uncorrupted heart, the chearful countenance of the ſpouſe, the liſping of the infants, the mirthful ſports of the children, the ſight of reaſon in its bud and in its bloſſom; to them the earneſt curioſity of one, the innocent vivacity of another, the growth and improvement of a third, the contentedneſs of all, is a ſcene far preferable, with all its privacy and ſimplicity, to any other however intricately conducted or ſplendidly performed; to them the ſilent and placid exiſtence in a ſociety of open affection, of unreſtrained and unobtruſive benevolence and love, to hearts that are able to melt, is a kind of exiſtence which they would not exchange for any of thoſe that are ſo much prized and envied by the multitude.'

Theſe diſcourſes treat, alſo, of the dignity of man; the VALUE OF—*human life—health—riches—honour—ſenſual pleaſure*

ſure—ſpiritual pleaſures—ſenſibility—virtue—Chriſtian virtue—religion—Chriſtianity—the human ſoul—immortality—ſpiritual experiences—ſocial worſhip—ſolitude—ſocial life—buſy life—commercial life—country life—domeſtic life—friendſhip—liberty—learning—enlightened times—reputation—reformation—human happineſs: the character of Chriſt—the paſtoral office.

ART. V. *An Eſſay on Shooting.* Containing the various Methods of forging, boring, and dreſſing Gun Barrels, practiſed in France, Spain, and England, and the different Proofs of Barrels employed in thoſe Countries; with Remarks. An Inveſtigation of the Cauſes of Recoil, and of Burſting, with Propoſals for preventing or remedying them. An Inquiry into the Effects of the Length, Bore, and Charge, upon the Range, &c. of the Piece: and Remarks upon the Articles of Powder, Shot, Wadding, &c. Alſo Inſtructions for attaining the Art of Shooting; the Methods of training Pointers; and a ſhort Deſcription of the Game of this Country, as connected with the Amuſement of Shooting. The whole interſperſed with ſummary Obſervations on the various Subjects of the Sport. Small 8vo. pp. 303. 4s. Boards. Cadell. 1789.

THIS is a curious ſyſtematical work, on a ſubject not hitherto profeſſedly treated in our language; and as the author confeſſes, was firſt ſuggeſted to him by peruſing a late ingenious French publication, written by M. Magne de Marolles, intitled, *La Chaſſe au Fuſil*; from which, and the author's own perſonal experience, this work was combined. A great variety of information, reſpecting the various heads ſpecified in the title, is brought together in this pocket-volume; yet we do not readily conceive why the ſportſman is conducted to a forge, to attend the ſeveral proceſſes in forming a gun-barrel; when a few conciſe remarks on the merits and defects of barrels when made, might, as we imagine, be ſufficient to guide his choice in a fowling piece.

As a ſpecimen within compaſs, our ſporting readers may accept his chapter, intitled,

'ON THE SHOT* OF FOWLING PIECES.

'We often hear of fowling pieces which throw their whole charge of ſhot into the breadth of a hat at the diſtance of forty or fifty

---

* 'We have here employed a word whoſe propriety, in the ſenſe we have taken it, may certainly be diſputed, but were obliged to do it for want of a better. By the *ſhot* of a barrel, we mean to expreſs the cloſeneſs and ſteadineſs with which it throws its charge of ſhot againſt any object; whilſt the *range* relates to the *diſtance* to which a ball or ſhot is thrown, without conſidering whether it flies in a ſtraight line or not. By way of diſtinction we have put the word *ſhot* in Italics, when employed in the ſenſe here mentioned.'

paces;

paces; and ſo generally is this believed among ſportſmen, that it is no uncommon thing to hear gentlemen telling the gunſmith, that they expect the piece they are ordering will do the ſame. It will therefore appear very extraordinary, if, in defiance of this general prejudice, we ſhould make it a queſtion whether ſome barrels throw their ſhot more cloſely than others do; but ſtill more ſo, if we decide the queſtion with a negative, and this from various experiments, made on purpoſe, and frequently repeated in order to ſatisfy ourſelves of the fact.

'The few who have made this matter the ſubject of experiment, know, that the cloſeneſs or wideneſs with which a piece throws its charge, is liable to an infinite number of variations; and that, whether from circumſtances that are merely accidental, or from others, which, being unknown, cannot be prevented, the grains of ſhot compoſing the charge, may, at the inſtant of exploſion, arrange and combine themſelves ſo differently, that all the trials they can make will never produce reſults ſufficiently uniform to draw any general concluſion from, or to convince perſons not already prejudiced, and who will take the trouble to examine before they decide.

'We have fired the ſame piece from a reſt, twenty times in ſucceſſion, with the ſame charge of powder and of ſhot, and at the ſame diſtance; and have, during the courſe of the firing, thrown into the mark from 30 to 70 grains, with all the intermediate numbers. We have repeated this trial a great many times with the ſame piece, and alſo with different pieces at the ſame time, without having ever obſerved ſo much uniformity in the ſame piece, or difference in different pieces, as to give room for preferring one piece to another. The experiments made by Monſ. Le Clerc ſerve to confirm theſe. It is worthy of notice, however, that in the ſecond ſet of experiments, the number of grains thrown into the mark is uniformly greater than in the firſt ſet, although, as we have already mentioned, the only difference between them was, that, in the firſt ſet, the wadding was made of card-paper, and in the ſecond, of hat, both cut to the ſize of the caliber: are we to attribute the difference in the reſults to this circumſtance *?

'In firing with ball it is obſerved, that the better the ball fits the piece, or the leſs *windage* there is, the greater will be the force of the diſcharge. This evidently depends upon the flame not being allowed to eſcape paſt the ball; and probably in the caſe of ſhot the wadding of hat may be preferable to that of card or paper, by diminiſhing the windage; or rather, perhaps, by preventing the flame from getting among the grains of ſhot, and diſperſing them by its lateral expanſion when it has quitted the muzzle.

'The firſt conjecture might be determined, by comparing the cloſeneſs or diſperſion of different diſcharges, in ſome of which tow,

* Where he treats of wadding, he mentions cork being extolled for this purpoſe; and though he has not tried it, inclines to credit its merit.

in

in others paper or card, and in others hat, was employed for wadding. The ſecond alſo might be decided by varying the ſituation of the piece of hat; thus, for inſtance, we might one time place it between the powder and ſhot, with a ſmall wadding of tow over the ſhot; and at another time, place the tow next the powder, and the hat over the ſhot. If the hat operated by preventing the flame eſcaping paſt the ſhot, and thus leſſening the *force* of the diſcharge, there would be little, if any, difference whether it was placed above or below the ſhot. But if its good effects depend upon its hindering the flame from getting among the grains and ſcattering them in the manner mentioned above, then the ſhot would fly more cloſely when the hat was placed between it and the powder. We are, however, inclined to conſider the latter as the true effect of hat wadding, and this from a practice that is ſaid to be ſecretly and ſucceſsfully followed by ſome perſons, when firing with ſhot at a mark, for a wager: they put in the ſhot in ſmall quantities at a time, ramming down a little tow or thin paper over each, ſo as to fill the interſtices of the grains, and thus prevent the flame from inſinuating itſelf among them *.

'Another opinion pretty generally eſtabliſhed among ſportſmen, and upon which we ſhall decide much in the ſame way we have done upon the former, is, that barrels of a ſmall caliber throw their ſhot more cloſely than thoſe of a wider one do. That the ſame number of grains ſpread over two unequal ſurfaces, and flying off from thence with equal degrees of divergency, will be found more widely ſeparated in the one caſe than in the other at any aſſigned diſtance, is a circumſtance mathematically true; but the difference in this caſe will never be greater than that of the reſpective ſurfaces from which they diverged. Now the difference between the areas of the largeſt and ſmalleſt calibers ever employed in fowling pieces, is leſs than the error in the meaſurement of this divergence would be at ten yards from the muzzle; ſo that the greater or leſs diameter of the bore cannot produce any ſenſible difference in the cloſeneſs or wideneſs with which the ſhot is thrown, provided the charge be the ſame in both pieces. We have ſubjected this matter to the teſt of experiment, and the reſult has accordingly been, that a barrel of 22 or 24, which is the largeſt caliber uſually employed in fowling pieces, threw its ſhot as cloſely as one of the ſmalleſt caliber, viz. of 30 or 32.

'There is a curious circumſtance attending the *ſhot* of barrels, which is, that ſometimes the grains of lead, in place of being equally diſtributed over the ſpace they ſtrike, are thrown in cluſters of ten, twelve, fifteen or more, whilſt ſeveral conſiderable ſpaces have not a ſingle grain in them. Sometimes a cluſter of this kind, conſiſts of one-third, or one-half of the charge; and it alſo happens

* 'We have often intended to try the effect of making up the charges of ſhot in ſlight cartridges, and firing with them at a mark; but have never put it in practice: the paper employed ought to be no ſtronger than is juſt ſufficient to prevent its tearing with the lighteſt handling after it is filled with the ſhot.'

ſometimes,

sometimes, though more rarely, that the whole charge collects itself into one mass, so as to pierce a board near an inch thick, at the distance of 40 or 45 paces. Small barrels are *said* to be more liable to this than large ones; and Monsr. de Marolles says, that this is especially the case when the barrels are new, and also when they are fresh washed. He mentions a double-barrelled piece of 32 caliber, which was particularly liable to this *clustering* and *lumping* of the shot; but adds, that the same thing did not happen to him with other barrels of 26 and 28 caliber, which he had used before. The lumping may, perhaps, depend upon the wadding employed, acting somewhat in the manner of the paper cartridge we spoke of (note, page 112); possibly the *clustering* of the shot, may proceed from the wadding doing the same, with a *part* of the charge. Our *conjectures* upon this matter, however, together with the means which we think most likely to remedy it, will come more properly under the head of the next article.

'With regard, then, to the extraordinary closeness with which some pieces are *said* to throw the shot, we certainly shall not take upon us to assert that the persons who *speak* of them, wish to deceive us; but we do most firmly believe, that they deceive themselves; and that their accounts proceed either from their belief that a gunsmith by superior skill and care is able to make such, or from their having once seen a piece accidentally *lump* its shot in the manner described above. The result of our experience, however, is very unfavourable to this prevailing opinion; for we do affirm, that, after having fired at a mark times without number, we have never yet found a barrel which, at the distance of 50 paces, would throw its whole charge, we will not say into the breadth of a hat, but, into a space of three feet square.'

We produce this chapter without offering any remarks of our own, on any part of its contents, as we assert no pretensions to the merit of being *good shots!* and only mention our regret, that sportsmen should resort to methods so cruel for training dogs, as some that are here mentioned. We can scarcely believe that they are necessary; and if we were convinced that more gentle methods would be ineffectual, we should still think these unjustifiable, on the principle of *sport!*

ART. VI. *Observations made on a Tour from Bengal to Persia*, in the Years 1786-7. With a short Account of the Remains of the celebrated Palace of Persepolis; and other interesting Events. By William Francklin, Ensign on the Hon. Company's Bengal Establishment; lately returned from Persia. 8vo. pp. 351. 6s. Boards. Cadell. 1790.

THE author of these observations lived, during eight months, at Shirauz, domesticated in a Persian family; in which he enjoyed an opportunity of learning several particulars, not hitherto communicated by European travellers. His descrip-

tion

tion of Persian manners is drawn from the life, and bears strong internal marks of being impartial and faithful. The Persians, though Mohammedans, have none of those prejudices against Christians, which form one of the characteristic features of the Moors and Turks. Instead of thinking themselves defiled by the touch of an infidel, they will drink out of the same cup, and eat out of the same plate. They are as fond of conversation, as the Turks are addicted to silence. They are kind, hospitable, spritely, endowed with sensibility and taste: but ill-informed, credulous, and ever accumulating new superstitions on the absurdity of the Koran.

The women of Shirauz deserve the high praises which have been given to their beauty. They enjoy more freedom than the Turkish women; and Mr. Francklin had opportunities of seeing them without their veils, and of conversing with many female visitors who were intimate with the family in which he lived.

To the observations made in his travels, the author has added a history of Persia, from the death of Nadir Shah to the year 1788. The narrative is, indeed, very concise, and sometimes rendered unpleasant by the repetition of horrid details of insurrections and murders; yet it merits attention, as including the revolutions of an extensive, and once powerful and enlightened portion of the earth.

The memory of what Persia formerly was, is the principal circumstance that attracts attention toward its present state.

Notwithstanding M. Niebuhr's more elaborate description, Mr. Francklin's account of the ruins of Persepolis will probably afford pleasure to many of our readers:

'At nine A. M. went to visit the ruins. What remains of the celebrated palace of Persepolis, is situated on a rising ground, and commands a view of the extensive plain of Merdasht. The mountain Rehumut encircles the palace in the form of an amphitheatre: you ascend to the columns by a grand stair-case of blue stone, containing one hundred and four steps. The first object that strikes the beholder on his entrance, are two portals of stone; I judge them to be about fifty feet in height each; the sides are embellished with two sphinxes of an immense size, dressed out with a profusion of bead-work, and, contrary to the usual method, they are represented standing. On the sides above are inscriptions in an ancient character, the meaning of which no one hitherto has been able to decypher.

'At a small distance from these portals you ascend another flight of steps, which lead to the grand hall of columns. The sides of this stair-case are ornamented with a variety of figures in basso relievo; most of them have vessels in their hands: here and there a camel appears, and at other times a kind of triumphal car, made after the Roman fashion; besides these, are several led horses, oxen

and rams, that at times intervene and diverſify the proceſſion. At the head of the ſtair-caſe is another baſſo relievo, repreſenting a lion ſeizing a bull; and, cloſe to this, are other inſcriptions in ancient characters. On getting to the top of this ſtair-caſe, you enter what was formerly a moſt magnificent hall; the natives have given this the name of Chehul Minàr, or forty pillars; and though this name is often uſed to expreſs the whole of the building, it is more particularly appropriated to this part of it. Although a vaſt number of ages have elapſed ſince the foundation, fifteen of the columns yet remain entire; they are from ſeventy to eighty feet in height, and are maſterly pieces of maſonry: their pedeſtals are curiouſly worked, and appear little injured by the hand of time. The ſhafts are enfluted up to the top, and the capitals are adorned with a profuſion of fretwork.

'From this hall you proceed along, eaſtward, until you arrive at the remains of a large ſquare building, to which you enter through a door of granite. Moſt of the doors and windows of this apartment are ſtill ſtanding; they are of black marble, and poliſhed like a mirror: on the ſides of the doors, at the entrance, are baſ-reliefs of two figures at full length; they repreſent a man in the attitude of ſtabbing a goat: with one hand he ſeizes hold of the animal by the horn, and thruſts a dagger into his belly with the other; one of the goat's feet reſts upon the breaſt of the man, and the other upon his right arm. This device is common throughout the palace. Over another door of the ſame apartment, is a repreſentation of two men at full length; behind them ſtands a domeſtic, holding a ſpread umbrella: they are ſupported by large round ſtaffs, appear to be in years, have long beards, and a profuſion of hair upon their heads.

'At the ſouth-weſt entrance of this apartment are two large pillars of ſtone, upon which are carved four figures; they are dreſſed in long garments, and hold in their hands ſpears ten feet in length. At this entrance, alſo, the remains of a ſtair-caſe of blue ſtone are ſtill viſible. Vaſt numbers of broken pieces of pillars, ſhafts, and capitals, are ſcattered over a conſiderable extent of ground, ſome of them of ſuch enormous ſize, that it is wonderful to think how they could have been brought whole, and ſet up together. Indeed, every remains of theſe noble ruins indicate their former grandeur and magnificence, truly worthy of being the reſidence of a great and powerful monarch: and whilſt viewing them, the mind becomes impreſſed with an awful ſolemnity!—When we conſider the celebrity of this vaſt empire, once the patron of the arts and ſciences, and the ſeat of a wiſe and flouriſhing government;—when we reflect on the various changes and revolutions it has undergone, at one period a field for the daring ambition of an Alexander,—at another for the enthuſiaſtic valour of an Omar, we muſt conſequently feel the ſtrongeſt conviction of the mutability of all human events!'

As we have not room for Mr. Francklin's account of the other courts, temples, aqueducts, &c. appertaining to this enormous pile of building, we ſhall conclude with an obſervation

ſervation which tends to diſprove the romantic ſtory of Alexander having burned Perſepolis:

'It is related, in Grecian hiſtory, that Alexander the Great ſet fire to and deſtroyed this rich and ſplendid palace, inſtigated to it in a fit of debauchery by the celebrated courteſan Thais. This circumſtance, although it has the ſanction of hiſtory, if one reflects upon the appearance of what ſtill remains of theſe ruins, any perſon on viewing them would ſuppoſe ſuch an event impoſſible to have taken place; as, in their preſent ſtate, all the fire that could be applied would not make the ſmalleſt impreſſion on thoſe huge maſſes of ſtone, equal in point of durability and hardneſs to the ſolid rock; and of ſuch are the materials of the whole building. Theſe ſentiments aroſe to me whilſt on the ſpot, and my opinion was ſtrengthened by the fulleſt acquieſcence of Mr. Jones, who thought, like myſelf, it was abſurd to give credit to the idea of its having been burnt by Alexander.'

Mr. Francklin's ſtyle is eaſy and perſpicuous, but, ſometimes, careleſs and incorrect. His book, however, is valuable on account of the information which it will afford to its readers.

ART. VII. *Philoſophical Tranſactions of the Royal Society*, Vol. LXXIX. Part II.

[*Article concluded from* p. 55.]

ASTRONOMICAL *and* MATHEMATICAL PAPERS.

Obſervations on a Comet. In a Letter from William Herſchel, *LL. D. F. R. S. to Sir* Joſeph Banks, *Bart. P. R. S.*

THIS letter gives an account of a comet which had been diſcovered on the 21ſt of December 1788, in the evening, near β Lyræ, by Miſs Caroline Herſchel, who is now become "a mighty huntreſs" of this celeſtial game. Dr. Herſchel examined the comet, about 8 o'clock, the ſame evening, with a ten-feet reflector, in which it had the appearance of a conſiderably bright nebula, of an irregularly roundiſh form, growing, very gradually, brighter toward the middle; and about five or ſix minutes in diameter: but its ſituation was then low, and not very proper for inſtruments with high powers. Next morning, at about half paſt five o'clock, he viewed the comet again; and perceived that it had moved, very apparently, in a direction toward δ Lyræ. As the Doctor had been employed, during all the night, in making other obſervations, there had been no leiſure for getting ready an apparatus for determining the ſituation of the comet at that time: but, on the 22d in the evening, about $5^h\ 46'$ apparent time, he found that β Lyræ preceded the comet in right aſcenſion $1^\circ\ 46'\ 20''$; and that

the comet was very exactly in the ſame parallel of declination with the ſmall ſtar which accompanies β Lyræ *. Theſe obſervations were made with a reflecting teleſcope of 10 feet focal length; and Dr. H. thinks he cannot have committed an error of more than 15″ either in right aſcenſion or declination. He viewed the comet then, and ſeveral evenings afterward, with the higheſt powers which its diluted light would permit, and never could perceive that it had any ſort of nucleus; which, had it been a ſingle ſecond in diameter, he thinks, could not have eſcaped him; and he conceives that this circumſtance is of ſome importance to thoſe who turn their thoughts to the inveſtigation of the nature of comets; eſpecially, as he has made the ſame remark on a former comet.

On the Method of correſponding Values, *&c. By* Edward Waring, *M. D. F. R. S.*

Dr. Waring here points out ſeveral problems relating to ſeries, &c. in which, though the ſolutions to moſt of them may be had, by means of the differential and other known methods, they may be more readily, as well as more neatly, obtained by means of an analyſis invented by him, which he calls 'The method of correſponding values.' The method is this:

A ſeries of any form, involving the powers of x, as $ax^{r} + bx^{r+s} + cx^{r+2s} + dx^{r+3s} +$, &c. being aſſumed, he ſubſtitutes, for α, ſucceſſively, α, β, γ, δ, &c. to m; an $S\alpha$, $S\beta$, $S\gamma$, $S\delta$, &c. for the ſums of the ſeries which ariſe from ſuch ſubſtitution. He next multiplies theſe ſeries, reſpectively, into unknown coefficients, A, B, C, D, &c.; and, by making the ſum of each ſet of correſponding terms, equal to the correſponding term of the given ſeries, obtains as many equations as he had aſſumed unknown coefficients; from which, he finds the value of thoſe coefficients, by the common methods, to be

$$\frac{m^{r}.\ m^{s}-\beta^{s}.\ m^{s}-\gamma^{s}.\ m^{s}-\delta^{s}.\ \&c.}{\alpha^{r}.\ \alpha^{s}-\beta^{s}.\ \alpha^{s}-\gamma^{s}.\ \alpha^{s}-\delta^{s}.\ \&c.},$$

$$\frac{m^{r}.\ m^{s}-\alpha^{s}.\ m^{s}-\gamma^{s}.\ m^{s}-\delta^{s}.\ \&c.}{\beta^{r}.\ \beta^{s}-\alpha^{s}.\ \beta^{s}-\gamma^{s}.\ \beta^{s}-\delta^{s}.\ \&c.},$$

$$\frac{m^{r}.\ m^{s}-\alpha^{s}.\ m^{s}-\beta^{s}.\ m^{s}-\delta^{s}.\ \&c.}{\gamma^{r}.\ \gamma^{s}-\alpha^{s}.\ \gamma^{s}-\beta^{s}.\ \gamma^{s}-\delta^{s}.\ \&c.},\ \&c.\ \&c.$$

* For the poſition of this ſtar, Dr. Herſchel's catalogue of double ſtars, in the Philoſophical Tranſactions for 1782, may be conſulted.

and,

and, hence, that Sm will equal

$$\frac{m^r.\ m^s-\xi^s.\ m^s-\gamma^s.\ m^s-\delta^s.\ \&c.}{\alpha^r.\ \alpha^s-\beta^s.\ \alpha^s-\gamma^s.\ \alpha^s-\delta^s.\ \&c.} \times S\alpha +$$

$$\frac{m^r.\ m^s-\alpha^s.\ m^s-\gamma^s.\ m^s-\delta^s.\ \&c.}{\beta^r.\ \beta^s-\alpha^s.\ \beta^s-\gamma^s.\ \beta^s-\delta^s.\ \&c.} \times S\beta +$$

$$\frac{m^r.\ m^s-\alpha^s.\ m^s-\xi^s.\ m^s-\delta^s.\ \&c.}{\gamma^r.\ \gamma^s-\alpha^s.\ \gamma^s-\xi^s.\ m^s-\delta^s.\ \&c.} \times S\gamma + \&c.\ \&c.$$

nearly. For the investigation of this, we are referred to the author's *Meditationes Analyticæ*, published in 1776; of which a circumstantial account is given at p. 81 of our Review for August 1778, vol. lix.

The author exhibits the result of his method, in particular cases; and illustrates it with a variety of examples: but the references to his other works are so frequent, that it is not easy to follow him without having them at hand; and, indeed, it appears to us that his design in this, and in some other papers which he has lately given in the Philosophical Transactions, is more to point out, and assert to himself, various analytical discoveries and improvements, which he has formerly published in his other works, than to exhibit any thing which is now new; or even to extend what he had before given. So far is this latter circumstance from being his design, that he sometimes refers us to his former publications for instances of more general cases than those which he exhibits here.

On the Resolution of Attractive Powers. *By the same.*

From the common principles of the composition and resolution of forces, Dr. Waring shews how to find the attraction of a line on a given point: from this, how to find the attraction of a given surface on the said point; and, again, thence how to find the attraction of any given solid, whatever, on that point.

He, next, by reference to his *Proprietates Curvarum*, shews how to find the lengths of lines which have a double curvature; and then points out how the attractions of such lines as these, and of curve surfaces of any kind, on a given point, may be found, from the principles which he had employed in the former part of his paper; and he adds, that, as the attraction of any line, surface, or solid, on any one point, may be thus found, their attractions on any number of such points may be also found; and, therefore, their attractions on any line, surface, or solid; that is, the attraction of any one body, surface, &c. on another, may thus be determined; and, farther, that, from the principles delivered in this, and in a former

paper, which the author gave "on centripetal forces," in the LXXVIII^th volume of the Philosophical Transactions *, fluxional equations may be deduced, the fluents of which will express the relations between the abscissæ and corresponding ordinates of the curves described by bodies; of which the particles act on each other, with forces varying according to given functions of their distances.

Catalogue of a second Thousand of new Nebulæ and Clusters of Stars; *with a few introductory* Remarks on the Construction of the Heavens. By William Herschel, *LL. D. F. R. S.*

In the LXXVI^th volume of the Philosophical Transactions, for the year 1786, Dr. Herschel gave a catalogue of 1000 new nebulæ and clusters of stars, discovered, by himself, in the course of a regular survey of the heavens, which he had undertaken, and was then pursuing. A continuation of that survey has produced the additional thousand, which are contained in the present catalogue. The form which had been adopted in the first catalogue, is continued in this; and having been described by us, in our account of that article †, need not be repeated. Astronomers are, certainly, under great obligations to this ingenious and indefatigable observer, whose labour and patience must be immense, not only in contriving and fabricating instruments of such amazing power and magnitude, but, afterward, in applying them to the heavens with such unwearied attention and perseverance. Nothing but the most enthusiastic passion for the science which he so ardently pursues, could possibly support him under such incessant labour, both of body and mind, as he must continually undergo; and the *ebullitions*, from such a degree of enthusiasm as was sufficient to support those prodigious exertions, might naturally be expected to break out in more directions than one. We freely confess that we consider some of his papers, which have been printed in the Philosophical Transactions, and particularly those "On the Construction of the Heavens," as matters of this kind; and none, perhaps, more so, than the 'Introductory Remarks' to the paper now under consideration. Thinking in this manner, it will readily be conjectured that we have sometimes met them rather with surprize in these biennial volumes, sacred, as they ought to be, to strict truth, and classical discovery: but we have always supposed that the council of that learned body to whom we are indebted for this publication, have been actuated by the consideration

* See Review, vol lxxix. p. 244.

† Review for February, 1787, vol. lxxvi. p. 119.

that,

that, *checking* his career, in this reſpect, might damp that ardour for obſervation and mechanical contrivance, which has produced thoſe wonderful diſcoveries that will hand the name of HERSCHEL down to the lateſt poſterity; and to which, at preſent, we ſcarcely ſee the probability of an end. Theſe *ebullitions*, however, appear, to us, to ſmell ſtronger and ſtronger of the lamp; and we think that ſome of the inferences, which, in this paper, it is ſaid ought readily to be granted, flatly contradict ſome of the beſt founded principles of the Newtonian Philoſophy; as well as ſeveral points, which, if we rightly underſtand the author, had been advanced in his former papers on the ſame ſubject. How much farther theſe ſpeculations may proceed, under the ſanction of the Royal Society, it is neither our province to determine, nor our wiſh to inquire: perhaps, the connection between thoſe whoſe real buſineſs it is, and their conſtituents, may not be quite of ſo precarious and delicate a nature, as that which ſubſiſts between us and the public; and, if ſo, they may ſafely carry their complaiſance farther than we can prudently follow them with our entire applauſe.

An Attempt to explain a Difficulty in the Theory of Viſion, *depending on the different Refrangibility of Light. By the Rev.* Nevil Maſkelyne, *D. D. F. R. S. and Aſtronomer Royal.*

In the Memoirs of the Royal Academy of Berlin, for 1747, the celebrated M. Euler, taking it for granted that the picture excited on the retina of the eye is perfectly diſtinct, and, therefore, that the ſeveral humours of the eye are contrived ſo as to prevent the latitude of focus which ariſes from the different refrangibility of light, concluded that it is poſſible to diſpoſe four refracting ſurfaces in ſuch a manner, as to bring all the rays to one focus, at whatever diſtance the objects are placed. To effect this, he aſſumes ſuch laws of refraction for the differently refrangible rays, as will ſuit his purpoſe; and builds on them an ingenious theory for conſtructing achromatic object glaſſes for teleſcopes, compoſed of two meniſcus glaſſes, with water between them. He did not, however, demonſtrate the neceſſary exiſtence of his hypotheſis, nor ſupport the truth of it by experiments; and, which is rather an extraordinary overſight in ſo great a man, it does not account, according to his own ideas, for the very phenomenon which firſt ſuggeſted it to him; namely, the great diſtinctneſs of human viſion: for the refractions, at the ſeveral humours of the eye, being all made one way, the colours produced by the firſt refraction, muſt be increaſed by the two ſubſequent, inſtead of being corrected, whether we reaſon from Newton's or from Euler's law of refrac-

tion of the differently refrangible rays. 'Thus,' Dr. Maskelyne observes, 'M. Euler produced an hypothetical principle, neither capable of rendering a telescope achromatic, nor of accounting for the distinctness of human vision; and the difficulty of reconciling that distinctness with the principle of the different refrangibility of light, discovered by Sir Isaac Newton, remains yet in its full force.'

In order to dive to the bottom of the difficulty, Dr. Maskelyne calculated the refractions of the most, mean, and least refrangible rays at the several humours of the eye; and thence inferred the diffusion of the rays, proceeding from a point in an object, at their falling on the retina, and the external angle to which such coloured image of a point, on the retina, corresponds. In this calculation, he took the dimensions of the eye from M. Petit, as related by Dr. Jurin; the refraction of the mean refrangible rays out of air into the aqueous or vitreous humour, as 1 to ,74853, and out of air into the chrystalline humour, as 1 to ,68327, agreeably to the accurate experiments of the late Mr. Hawksbee; from which, by the help of Sir Isaac Newton's two Theorems *, he found that the ratios of refraction of the most, mean, and least refrangible rays, at the cornea, should be as 1 to .74512, as 1 to .74853, and as 1 to .75197; at the fore surface of the chrystalline, as 1 to .91173, as 1 to .91282, and as 1 to .91392; and at the hinder surface of the chrystalline, as 1 to 1.09681, as 1 to 1.0955, and as 1 to 1.0942. Hence, taking, with Dr. Jurin, 15 inches for the distance, at which the generality of eyes, in their mean state, see with most distinctness, he computed, farther, that the most, mean, and least refrangible rays, proceeding from a point in an object, so situated, would be collected in foci which are, respectively, distant from the chrystalline .593, .6034, .6141 of an inch, the focus of the most refrangible rays being .0211 of an inch short of the focus of the least refrangible rays. Assuming, farther, the diameter of the pencil of rays, from an object at 15 inches distance, to be $\frac{1}{5}$ of an inch at the cornea, in a strong light, (an allowance which he thinks sufficiently large,) he calculates the semi-angle of the pencil of mean refrangible rays, at their concourse on the retina, to be 7° 12′, the tangent of which (.1264) to the radius unity, being multiplied by .0211, the distance between the foci of the extreme refrangible rays, will give .002667 of an inch for the diameter of the indistinct circle on the retina; and this, he shews, gives the angle of ocular aberration about 15′, or little more than one-fourth part of what it is in a common refracting telescope. As the real in-

* See Optics, p. 113, edit. 1730.

distinctness

diſtinctneſs is as the ſquare of the angular aberration, it will, of courſe, be almoſt 16 times leſs, (Dr. Maſkelyne ſays 14 or 15,) than it is in the common refracting teleſcope; and, conſequently, imperceptible: but he ſhews, farther, that, on account of the erring rays being not ſcattered equally over the circle of diffipation, but moſt denſely at the centre, and more and more rare as they approach the circumference, where they are ſo thinly ſcattered as to be ſcarcely, if at all, perceptible; and, moreover, that, as the moſt luminous of the priſmatic colours fall alſo near the centre, and thoſe which are leſs ſtriking to the ſight, toward the circumference, the proportion between the real angle of ocular aberration and the viſible one, will be nearly as 50 to 11; and, therefore, that the viſible angle of ocular aberration, will not be greater than about $3\frac{1}{10}$ minutes.

In this account, we have endeavoured to give a juſt repreſentation of Dr. Maſkelyne's reaſoning in the preſent very curious paper: but without meaning to pledge ourſelves, in the ſmalleſt degree, for the truth, either of it, or of his calculations, as they depend on many things to which we have not, juſt now, the opportunity of referring. We apprehend, however, that the reputation of the author does not ſtand in need of our opinion to ſupport it.

The remaining articles in this publication, are, I. *Indications of Spring*, obſerved by Robert Marſham, Eſq. F. R. S. of Stratton, Norfolk. II. *Account of a Monſter, of the Human Species*, in Letters from Baron Reichel, to Sir Joſeph Banks, Bart. III. *Supplementary Letter on the Identity of the Species of the Dog, Wolf, and Jackall*; from John Hunter, Eſq. to Sir Joſeph Banks. IV. *Abſtract of a Regiſter of the Barometer, Thermometer*, and *Rain*; by Thomas Barker, Eſq. Lyndon, Rutland. Theſe articles require no particular account. No. II. indeed, contains ſeveral particulars which would offend the delicacy of many of our readers.

ART. VIII. *Ethelinde, or, the Recluſe of the Lake.* By Charlotte Smith. 12mo. 5 Vols. 15s. ſewed. Cadell. 1789.

THE character of Mrs. Smith, both as a poet and as a noveliſt, is ſo firmly eſtabliſhed, that our commendation, at the preſent time, may be thought unneceſſary: but, of the work before us, as a new performance, ſome account muſt be given. It is poſſeſſed of ſuch particular merit, that we are unwilling to diſmiſs it by *general terms*, as is, frequently, our practice with this claſs of productions: on the contrary, we ſhall attend to it as minutely as our limits will permit. In ſaying this, however,

ever, we mean to confine our obſervations to its perſons, rather than to its *incidents*; which latter, though they are pleaſingly and artfully managed, are too numerous to be given in detail. As ſhe principally aims at a diſplay of character, Mrs. Smith is entitled to rank conſiderably above the crowd of noveliſts who have lately come under our Review. There is not, indeed, in this performance, that boldneſs of figure, that warmth of colouring, that thorough knowlege of men and manners, which can alone give the ſtamp of *ſuperior excellence* to a novel: but there is that gentleneſs, that lovely ſimplicity, that nice ſenſibility, that true feminine beauty, as we have before obſerved of this lady's writings, which is ſure to pleaſe, if it does not aſtoniſh; and which calls forth a train of agreeable ſenſations, more properly encouraged, perhaps, than the fierce and turbulent emotions of the ſoul; which, as they have their origin in *a local diſtinction*, are, frequently, from diſappointment, the fatal cauſes of madneſs, or deſpair.—To proceed, according to our plan.

Ethelinde, the lovely, the virtuous Ethelinde, is a very phœnix. She appears indeed to be "all that painting can expreſs, or youthful poets fancy when they love." Such an object is undoubtedly enchanting: but, like Richardſon's Grandiſon, ſhe is far too excellent: far above the ſtandard of nature. A woman, without a fault, without a ſingle imperfection, is no more to be found in this world—whatever *Strephon* may urge to the contrary—than is a man of the ſame deſcription; and it ſhould be remembered, that, in performances like the preſent, Nature, dear goddeſs! is ever to be kept in view.

Montgomery, the lover of Ethelinde—the poor, the neglected Montgomery!—is the moſt prominent figure among the males, as his miſtreſs is among the females of the piece. He is repreſented as ardent and impetuous in his purſuits, but of a ſoft and gentle diſpoſition: a diſpoſition, which, while his natural good ſenſe is ſure to render him ſuſceptible of injury, prompts him to pardon the wrongs which may have been done to him, either in perſon or in fortune; and it ſhould ſeem, that he acts thus, from the reflection, that ambition or intereſt, as they are the great movers among mankind, are likely to awaken a ſort of frenzy, which not even HONOUR, who will actually *obtrude* himſelf on them for a time, is ever able to allay. He pities the weakneſs, therefore, which can induce a man to quit the path of rectitude, though but for a moment. He bears, with a manly and becoming fortitude, the "ſcoff of rude and unfeeling proſperity;" and the "frown of envy," together with all the numerous evils which are ſure to tread on the heels of virtuous poverty. His ſpirit is wounded, but it is not

not deſtroyed. He conceals its wounds, and is even ſeen to ſmile amid his pangs. He knows, indeed, that "the poor is hated even of his own neighbour, but the rich hath many friends;" though he will never acknowlege that, "he that is deſpiſed, and hath a ſervant, is *better* than he that honoureth himſelf, and lacketh bread." PROV. xii. 9. Such a character is an honour to human nature, and it is rarely ſeen. Montgomery, in ſhort, appears to be one who could fearleſsly ſtand upright in the preſence of a great man *. (By *a great man*, muſt not be underſtood a man of genius or virtue, but a man who has a *title* or a *purſe.*)—There are, no doubt, many who will conſider the character as romantic; and who will aſk if it is likely that he who has a high and an independent ſpirit, ſhould ever advance his fortune in any conſiderable degree? Poſſibly, not. Yet, as the poet obſerves—

'Who'd ſhake with laughter though he could not find
His lordſhip's jeſt?—Or if his noſe broke wind,
For bleſſings to the gods profoundly bow,—
Who could cry chimney ſweep, or drive a plough."

The following extract will bring our readers more intimately acquainted with Montgomery: who, while he poſſeſſes integrity and virtue, is not entirely without the failings which are common to humanity. Preſſed by misfortune, he is on the point of quitting England in ſearch of a precarious ſubſiſtence, when he thus reaſons on his ſituation.

'My birth!' exclaimed he, (in anſwer to a remark of Ethelinde,) 'what is my birth but a curſe to me? and the merit you impute to me, what has it obtained me but an honourable exile? Had I been more humbly born, I ſhould not have been told that to uſe my health and youth to acquire a ſupport for her I adore, was, in my own country, degrading and diſhonourable. Oh, Ethelinde! the humbleſt peaſant that traverſes theſe bleak hills, and retires at night to his clayey and thatched cottage, is to me an object of envy. He labours for a ſmall ſtipend: but it is certain: and he ſhares it with his wife and children. Surrounded by all that is intereſting to the heart of man, he feels not that poverty to which he has always been accuſtomed: he fears nothing for tomorrow; and when he dies, his children are ſecure of being able to live as he has lived. But an illuſtrious beggar, as I am, muſt cringe at home to people who are raiſed, by acts which I ſhould bluſh to practice, to muſhroom greatneſs: on men who

"Fiſh up their dirty and dependent bread
From pools and ditches of the commonwealth;
Sordid, and ſickening at their own ſucceſs:"

* "I was a'ways a booing and a booing. I could n'a ſtand upright i'th preſence of a grate mon." Sir Archy Macſycophant.

or

or muſt be ſent to extort from the helpleſs natives of another hemiſphere—gold, the curſe of mankind: that, having plundered a diſtant country, he may return to corrupt his own.'

Montgomery having failed for India, Ethelinde thus reflects on the hardneſs of his lot:

'Ethelinde had now been ſeven weeks with the Ludfords. Of Montgomery it was not yet poſſible for her to have any intelligence; but,

"Her fancy follow'd him through foaming waves
To diſtant ſhores: and ſhe would ſit and weep
At what a ſailor ſuffers."

And oftener, in beholding the luxurious and uſeleſs follies, in which Rupert Ludford more than ever indulged himſelf, ſhe would painfully reflect on the ſtrange diſpoſition of the goods of fortune, which, while they enabled ſuch a being as her little conceited conſin to enjoy all the real or artificial pleaſures which wanton wealth has to beſtow, were ſo totally denied to the nobly-born and nobly-minded Montgomery; that with all his merit, all his advantages of underſtanding, figure, and birth, he was compelled to ſeek even an uncertain and precarious ſupport, by quitting Europe, and becoming, in an unwholeſome climate, and amid continual hazard, a candidate for a ſmall portion of Aſiatic wealth, which, after all, he might not obtain. The oftener ſhe made this mortifying compariſon, the more her ſpirits and her hopes were depreſſed: yet, with all her remaining ſtrength of mind, ſhe endeavoured to look forward to a day of retribution even in this world; and, conſoled by the recollection of his worth and goodneſs, and of her own adherence to her duty throughout her hitherto unhappy life, ſhe tried to acquire fortitude to bear preſent evils, from her reliance on the final, though long-delayed, juſtice of Heaven.'

The picture of the amiable Cheſterville, the father of Ethelinde, (though he be not given to us as a "faultleſs monſter,") is animated in a peculiar degree. It is happily contraſted by that of his ſon, whoſe extravagance is the ſource of much uneaſineſs, and the occaſion of conſiderable misfortune, to his family. The tenderneſs of the father, and the friend, is here to be ſeen in all its native luſtre; with all its genuine grace. Sir Edward Newenden, a married man, the guardian of Ethelinde at the deceaſe of her father, and who is enamoured of his ward, is evidently a copy, *in the outline*, of Mr. Monckton in the novel of Cecilia. His manners, however, are of a much more engaging nature than thoſe of his archetype. His lady is the modern woman of faſhion; cold and inſenſible—in a word, *without a heart*. The haughty and ſupercilious peer, the ſevere and unnatural brother, are admirably depicted in the character of the Earl of Hawkhurſt; while that of the timſel and coxcomical nobleman is as well hit off in the portrait of the Earl of Danesforth. Mr. Maltravers, whoſe conſequence ariſes from money *ſomehow* acquired, and the fa-

mily

mily of the Ludfords, whoſe importance is likewiſe derived from their wealth, are very ably portrayed, as indeed are moſt of the perſonages of the ſcene. The ſubordinate characters are well preſerved, and prove that Mrs. Smith is, generally ſpeaking, a nice and accurate obſerver. The character of Miſs Newenden, a female Nimrod, has novelty to recommend it; though we cannot ſay that we are greatly enchanted with the portrait: it is *hard*, and not in the uſual manner of the authoreſs.

With reſpect to the ſtyle of this production, we cannot always commend it for accuracy. We are ſo much pleaſed, however, with the *ruralities*, with the pages deſcriptive of the more beautiful ſcenes in nature, that we cannot but wiſh that the fair authoreſs had more frequently indulged her talent in the ſame way. As her imagination is really poetical, ſhe ſometimes conſiderably heightens our Britiſh ſcenery, and almoſt brings the Theſſalian Tempe to our view.

There are ſome few perſonalities in this performance, which, we think, ſhould have been avoided: but we know not what provocation may have been given to the writer. Perhaps, too, the offending people are among thoſe who, if touched, are *touched by ridicule alone*. In ſuch a caſe, we can have nothing to ſay.

ART. IX. *A General Hiſtory of the Othoman Empire.* Dedicated to the King of Sweden. Tranſlated from the French of M. de M— d'Ohſſon, Knight of the Royal Order of Vaſa, Secretary to the King of Sweden, formerly his Interpreter and *Chargè d'Affaires* at the Court of Conſtantinople*. The Work is enriched and elucidated by valuable Engravings. 4to. Vol. I. pp. 594, (with the Folio Atlas of Plates accompanying it.) 5l. 5s. Boards. Robinſons. 1789.

THOUGH the literati of Europe have long been ſenſible of the ſcantineſs and inaccuracy of their reſearches into Eaſtern ſcience and legiſlation, and of their being particularly in want of a full and authentic hiſtory of the Othoman empire, they have hitherto ſearched in vain for a perſon completely qualified for furniſhing them with this great *deſideratum*. They could not apply to travellers to fill up this chaſm in their knowlege; for whatever advantages theſe gentlemen may have enjoyed, in paſſing through Mohammedan countries, and however keen their inquiries, their intercourſe with the people muſt have

---

* The propoſals for printing the original work in French, were briefly announced to the public in our 77th vol. p. 588.

been ſo tranſient and embarraſſed, their acquaintance with the Eaſtern languages muſt be ſo very ſuperficial, their opportunities of examining the modes of Turkiſh education, and of tracing the cuſtoms and habits of ordinary life in that unſociable part of the world, muſt be ſo few; and the difficulties which obſtruct all religious, hiſtorical, and ſcientific inveſtigations are ſo many; that no perſons accuſtomed to the leaſt reflection, would wiſh to engage in ſo complicated and extenſive an undertaking. So contradictory, moreover, have been the accounts of travellers, that even credulity itſelf takes them up with diſtruſt; and though they often contribute to our amuſement, we are not ſatisfied that, by our peruſal of them, we have accumulated real knowlege: we can depend on little that comes from this quarter; and much remains to be known.

We cannot but agree with M. d'Ohſſon, that, notwithſtanding the inveſtigating ſpirit of 'the preſent enlightened age,

'We are acquainted with little more of the Othoman empire than its extent and geographical ſituation. Mankind have hitherto contemplated only the external features of its Coloſſian greatneſs. The eye of the politician has not yet examined, nor even perceived, the ſprings by which this immenſe machine is put in motion. Effects have been obſerved, while their cauſes have eſcaped inquiry. That illuſion and error, which reſult from a diſtant ſuperficial and tranſitory view of things, have repreſented only phantoms to the minds of the generality of writers; and theſe phantoms, received and repreſented as realities, have diffuſed through every part of Europe falſe ideas, concerning the cuſtoms, manners, religion, and laws of the Othomans.'

What it is that gives M. d'Ohſſon a decided pre-eminence over former writers on the ſubject which he has undertaken to diſcuſs, and how far he is capable of diſſipating the illuſion and error which have long paſſed current for truth, and of furniſhing us with a genuine picture of this vaſt empire, the following extract will ſufficiently evince. It will prove to the reader that he comprehends the difficulties of the undertaking, and that he has enjoyed all the opportunities and advantages which are requiſite to ſurmount them.

'It is certainly difficult to penetrate the clouds which envelop this ſilent people. Religious prejudice erects, between them and the other European nations, a formidable barrier, which natural, phyſical, moral, and political cauſes contribute to fortify and enlarge. It is neceſſary to reſide in Turkey to form a juſt idea of it: to verify this aſſertion, I call upon thoſe miniſters from foreign powers, who have formerly reſided, or are now reſident, in that country. They all know the difficulties and dangers to which any one muſt be expoſed, who attempts to inveſtigate minutely the principles of the Othoman government.

'This

'This enquiry demands a situation and circumstances peculiarly propitious. It is necessary to associate much with the natives, to possess a complete knowledge of their language, to obtain a perfect acquaintance with their authors, to entertain previous ideas of their national genius, and of those prejudices, whether religious or popular, which prevail amongst them. It is requisite to be admitted into the society of men of rank, and to be intimately connected with those who possess the highest consequence in the different orders of the state. It is essential, in fine, to sustain a political character, and to be in the service of a court, whose friendship is unsuspected by the ministers and public officers: for without this, every hope of obtaining a perfect knowledge of the people and their government, must be entirely fruitless.

'Born at *Constantinople*, educated in the country of the *Othomans*, and employed during my whole life in the service of a court intimately connected with theirs, I have possessed many singular opportunities of conquering difficulties, and of providing materials for the work which I have now undertaken to execute. I shall esteem myself happy if my inferior abilities, cultivated beyond the limits of Christian Europe, and at a distance from its advantages, can promise me any hopes of success.'

To the most favourable opportunities, this very respectable author has united uncommon industry and perseverance; and we congratulate the republic of letters on the appearance of the first volume of his elaborate and authentic work. *Twenty-two years of anxiety and labour*, have, he tells us, been employed on it; during which period, he has collected materials from every source of genuine information:—he has perused the native historians, studied their several codes of law, consulted commentators and interpreters, obtained extracts from the public registers;—and respecting the sultan, the seraglio, the royal household, the sultanas, the haram, &c. he has drawn his intelligence from the officers of the palace, and from the female slaves of the seraglio.

Other writers, it must be confessed, have laid claim to our credit on some of these pretensions: but we do not recollect one who has studied this people so long, and with so much attention; or who opens so widely the treasures of Mohammedan literature. The philosopher, therefore, who rejects the fictions and misconceptions of the cursory observer, will peruse these pages with some degree of confidence; since, in them, he will meet with documents and *facts*, on which he may safely reason and rely.

This general view of the Othoman empire is divided into two parts, distinct and separate from each other;—the FIRST comprehends the Mohammedan legislation; the SECOND, the history of the Othoman empire.

The Mohammedan legislation, which the author purposes *first* to exhibit and explain at length, includes five separate codes or systems; the *religious*, *civil*, *criminal*, *political*, and *military*. Of each of these, the preliminary discourse gives a brief account.

What we are to expect in the *second part*, is,

'The history of the house of Mahomet from its earliest origin to the present time. It is derived from the only true source of information, from the annals of the monarchy. These annals, though written in pompous and emphatic language, bear, however, strong impressions of truth, fidelity, and exactness. They possess a valuable advantage in having been digested by the first personages of the state; by the *Mouphtys*, the *Pachas*, the *Reïs-Efendys*, the *Defterdars-Efendys*, the *Nischandjy-Efendys*, &c. Many have there deposited an account of the events of the age in which they lived, some from a love of letters, others in the character of public historiographers of their country.

'The history of a long period of the Othoman monarchy has been written by contemporary authors, all of them highly esteemed, both for the purity and elegance of their style, and for the sagacity and depth of their reflections. Each reign is related in the most ample detail.

'In these annals is seen the origin of the empire, its progressive increase, its establishment in Europe, the rapidity of its conquests, the splendour of its arms, the genius of its sultans, the character of its generals and ministers, the unfolding of its various political systems, the commencement of the heavy taxes and high dignities of the state; the progress of destructive abuses in the different departments of administration; all the revolutions produced in different ages, either by foreign politics or domestic disorder; in fine, the true causes are assigned of that state of languor by which this extensive monarchy has been distinguished.

'In the beginning of this work I shall give an exact account of all the Mahometan dynasties, to shew what was the state and situation of the East, when this empire was founded under the first of the *Osmans*. In this discourse, I shall pass rapidly, and in chronological order, over all the ages of Mahometanism, give the life of the founder of Islamism, the history of the Khaliphs, *Ommiades*, *Abassides*, &c. and that of the different states raised on the ruins of that monarchy, which was reputed universal by the Mahometan Arabs. In this general view of the East, among other great monarchies, will be considered those of the Persians, of the Egyptians, of the *Ommiades* of Spain, of the *Sebuktekians*, of the *Seldjoukians*, of the celebrated *Djinguiz-Khan*, including the four branches of his house, together with that of *Djoudjy*, from whence descended the *Guiraïbs*, who reigned over the *Crimea* from the time of *Mohammed-Sultan-Khan*, the founder of *Bagtschè-Seraïb*, in 1426, to that of *Schahbin-Guiraïb-Khan*, the last of the sovereign princes of that illustrious family.

'The

'This general *description* of the Othoman empire is, besides, rendered more interesting by engravings, taken from a collection of pictures painted in the country itself, by Greek and European artists. They relate to civil and religious festivals, and to whatever external worship, the ceremonies of the court, and the forms of the seraglio, render most worthy of attention and curiosity. They represent also the dress of all the officers of the seraglio, of the court, and of the different orders of the state. The plates are all engraved at Paris, under the direction of M. M. *Cochin, Moreau,* jun. and *le Barbier,* sen. members of the Royal Academy of Painting, Sculpture, &c.'

The learning and the institutions of the Mohammedans are entitled, perhaps, to more notice than we have been accustomed to afford them. Naturally prejudiced against them, in consequence of their professing a different religion; ignorant of their language and peculiar customs; and unable to form any judgment of the spirit of their laws, excepting from the disorders and irregularities of their government; we, with the other nations in Europe, have long considered them as in a state little superior to that of absolute barbarism. Hence, their character and political rank have not been fairly appreciated. The requisites for making a true estimate of this people, M. D'Ohsson undertakes to lay before us, with the most *accurate minuteness, and scrupulous fidelity.*

At present, we have only one volume, embracing but a very small part of his comprehensive plan; in which, we meet with the Mohammedan *religious code,* with observations, anecdotes, and disquisitions, by way of commentary and illustration*.

This *code,* which will, no doubt, be regarded by many as a great curiosity, and which will contribute to give the reader a clear insight into the doctrines and observances of Islamism, is prefaced by an introduction; in which, several matters relative to the subject are noticed and explained. It fixes the date of this religious legislation to the second century of the Hegira; when the multitude of sects and heresies which divided the Mohammedan church, and deluged the empire with blood, rendered it expedient, for the sake of harmony and peace, to frame, from the mass of discordant opinions, some system of established

* He apologizes for admitting into these observations, when speaking of Mohammed and his system, 'the words *prophet, celestial, apostle, altar, sacred, dominical prayer, relicts, Mahometan church, Mussulman pontiff,*' &c. he, moreover, informs us, that he has thought fit to restore the original spelling of proper names, which have been disfigured by European writers. Instead of *Alcoran, Mahomet, Solyman, Tamerlane,* &c. he writes *Cour'ann, Mohammed, Suleyman, Timour,* &c.: but he writes *Mahometan,* which is inconsistent with *Mohammed.*

faith or orthodoxy. Four *rites* (as they are here called) were selected as equally orthodox; and from the statutes of these rites, the doctors of later times instituted an UNIVERSAL CODE, which is venerated throughout the empire as a collection of *theocratical* laws.

This religious code is divided into three parts,—the *dogmatical*, the *ritual*, and the *moral*. Only two of these compose the present volume, in perusing which, the reader will observe a strange mixture of genuine history and of idle tradition, of wisdom and of folly, of religion and of superstition.

Islamism, or Mussulmanism, lays down 58 articles of faith. These compose the first part of the present code, and are the soul and essence of the Mohammedan doctrine. The first is rather philosophical than religious; and, as a genuine specimen of Arabic philosophy, we shall gratify our readers by transcribing it.

'Science in general has for its basis the truth and reality of objects. The friends of truth ought then to admit the existence of whatever is certain and real. We obtain knowledge by three different means: by the senses when sound and perfect, *Hawass' us-Selimeth*; by uniform and veridical tradition, *Khaber' us-Sadik*; and by the light of reason, *Akl*.

'The senses are the five physical faculties of man, the hearing, the sight, the smell, the taste, and the touch; organs by which the mind gains a real and true knowledge of the substance and the qualities of all things.

'Tradition is either human, *Khaber' ul-Mutewatir*, or prophetical, *Khaber' ur-Resoul*. The former founded upon the common and unanimous testimony of all the nations of the earth, has for its object public and remarkable events, such as the past or present existence of certain princes, sovereigns, cities, kingdoms, &c.; the latter comprehends truths revealed by the prophets and the heavenly ambassadors, whose divine mission is undeniably proved by miraculous works; by the aid of demonstrative arguments, which they can afford when well authenticated, both these become the foundation of true science, the former of that which is natural, the latter of that which is purely theological and celestial. The lights of reason are faculties, by the aid of which we perceive the relations of things. The knowledge acquired by these is of equal certainty with that obtained by the senses or tradition. The mind discovers principles whose evidence is as clear as that of this axiom, "The whole is greater than its parts."

'These three principal foundations of human knowledge are the only guides to science. Inspiration, *Ilhham*, is not admitted into the number of these principles. It is therefore an object of truth, of certain science, and consequently of faith,

'1. That the world, *Alem*, with all the parts which compose it, has been created; that it is formed of substances, and of accidents. Substance is that which exists by itself; if it be composed it is called

called body, if not it is termed matter. By matter are underſtood thoſe ſimple elements, which are not ſuſceptible of diviſion. Accident is only a manner of exiſtence which has nothing real. It exiſts not by itſelf, but borrows its exiſtence from the body with which it is united. Such are colours, ſmells, and other accidental properties.'

To the text, we ſhould be happy to ſubjoin the annexed *obſervations* of M. D'Ohſſon on the coſmogony and chronology of the Othomans, and to exhibit, at length, the traditions of the Arabians concerning the firſt inhabitants of the world, with which he has enriched his commentary, in order that our readers might have amuſed themſelves by remarking their agreement and variance with the Moſaic account: but we cannot make room for the whole, and muſt content ourſelves with extracting that part of his obſervations which explains the origin of Mohammedaniſm, and the views of the impoſtor; and with referring, for the reſt, to the work itſelf; only obſerving, that the Oriental chronology exceeds that of our beſt chronologiſts by 580 years.

'The doctrine, the worſhip, the moral and civil laws of *Mohammed*, all prove that the firſt intention of this legiſlator was to aboliſh idolatry from his nation, to inculcate an idea of the unity, and eſtabliſh the worſhip, of the true God, by reviving the principles of natural law. With this view, he took as models for his worſhip and legiſlation all the patriarchs of antiquity, *Adam*, *Noah*, *Abraham*, *Iſmael*, &c. whoſe doctrine, he ſaid, was Iſlamiſm; by which name he alſo conſecrated his tenets and religion. Of thoſe maxims which were analogous to his ſyſtem, he derived ſome from the Old and New Teſtaments, and the reſt from the various traditions which were univerſally reſpected by the Arabian people. Theſe opinions ſerved as a foundation to his edifice; and to beſtow on them a more ſacred character, he had recourſe to thoſe fictitious revelations, whoſe object, in one view, was to affix the ſeal of authenticity to theſe opinions, and in another to make thoſe alterations reſpectable which he deemed requiſite to the ſucceſs of his enterpriſe.'

Of his revelations, and of the manner in which he pretended to have received the *Koran*, or, as this writer ſpells it, *Cour'ann*, the following account is too amuſing to be omitted:

'According to the beſt Mahometan authors who have written the hiſtory of this legiſlator, his pretended miſſion was revealed to him in a dream, in the fortieth year of his age, by the archangel *Iſrafil*, in the night of the 19th of *Ramazan* 6203, which correſponds to the year 609 of the Chriſtian æra, thirteen years before the Hegira, *Hidjréth*, which is the epocha of his retreat from *Mecca* to *Medina*. From that moment *Mohammed*, under the influence of a holy terror, devoted himſelf to a ſolitary life. He retired to a grotto in the mountain of *Hira*, which overlooks *Mecca*. He there paſſed his days and nights in faſting, prayer, and meditation. In the midſt

of one of these profound extasies, the angel *Gabriel* appeared to him, and commanded him to read. *Mohammed* replied, that he was unable. The angel took him in his arms, embraced him closely, and repeated this ceremony three times, with embraces still more ardent, and at last put into his mouth the following words: *Ikra bi ism'i birebbiké*—"Read in the name of thy Creator, &c." This first chapter of the *Cour'ann*, called *Alak*, the union of the two sexes, is nevertheless the ninety-sixth of the digested volume. A few days afterwards, praying upon the same mountain of *Hira*, *Mohammed* saw again the angel of the Lord appear to him, seated in the midst of the clouds, on a glittering throne, and was addressed by him in the following words: *Ya eyyuh'el mudessir'u*—"O thou, who art covered with a celestial mantle, arise and preach!" This second chapter is the seventy-fourth of the volume. Thus the angel *Gabriel*, say the same writers, communicated, by command of the Eternal, to his Prophet, in the twenty-three last years of his life, the whole book of the *Cour'ann* leaf by leaf, chapter by chapter. This great minister of the Lord's will, say they, who appeared twelve times to *Adam*, four to *Enoch*, fifty to *Noah*, forty-two to *Abraham*, four hundred to *Moses*, and ten to *Jesus Christ*, honoured with his presence the last and most august of the Prophets twenty-four thousand times. He always appeared to him with a countenance diffusing glory and splendour, he scattered round him the most delicious perfumes, and announced his approach by a hollow noise, *Salsalé*, resembling the sound of small bells. His presence always infused terror into the soul of the Prophet; a cold sweat bedewed his body. He beheld also, continues the same author, very frequently the angel *Israfil*, in the three first years of his apostleship.'

Some have asserted that religious disputes and heresies do not prevail among the Othomans, and that they have not disgraced their religion by persecution; and Sale, in particular, in his preliminary discourse to his translation of the Koran, affirms, that they are greatly deceived who maintain that the religion of Mohammed was propagated by the sword: but if any credit is to be given to the contents of this volume, neither of these assertions can be true. Differences of sentiment have prevailed, even on the second article of their faith, respecting the *Koran's being uncreated and eternal*; and the opposers of this doctrine have been tortured, thrown into dungeons, and put to death; and, in opposition to Sale's declaration, this writer tells us (p. 330) that Mohammed 'preached the Cour'ann sword in hand;' 'that the law imposes an obligation on every Mussulman to make war against the Non-Mahometans; and that the principal object of every war is thought to be the defence and propagation of Islamism,' p. 421; and that, to cherish this idea, the *khatib* of all the mosques ascends the pulpit with the sabre in his right hand.

For

For the purpoſe of converſion to their faith, this people may conſider war as an act of mercy to unbelievers; for it is a common opinion among them, that all who die out of the pale of Iſlamiſm, experience, in the tomb, horrible torments, which are to continue till the day of judgment.

Among the other ſingular dogmas of this religion, we may reckon its pronouncing *polytheiſm the only unpardonable ſin*, and its affirming *every infant to be born with the characters of Iſlamiſm impreſſed upon its mind, and that it is ſolely owing to its parents that it embraces either Judaiſm, or Chriſtianity, or pyrolatry*, (i. e. the Perſic doctrine of fire-worſhip.) It agrees with Popery in the belief of a purgatory, and that prayers promote the repoſe of the dead; and with Calviniſm in the doctrine of election and reprobation, declaring *the elect and the reprobate to be doomed by an irreverſible decree to eternal happineſs or miſery, before they leave the wombs of their mothers.*

It is now time, however, that we quit the ſubject of the dogmas of Iſlamiſm, having already proceeded to the limits allotted for this part. In a ſubſequent article, we ſhall attend to the remaining contents of the volume.

[*To be continued.*]

ART. X. *Obſervations, relative chiefly to Picturesque Beauty*, made in the Year 1776, on ſeveral Parts of Great Britain, particularly the Highlands of Scotland. By William Gilpin, A. M. Prebendary of Saliſbury, and Vicar of Boldie, in New Foreſt, 8vo. 2 Vols. with Plates. 11. 16s. Boards. Blamire. 1789.

WE have, at different times, taken occaſion to expreſs our obligations to Mr. Gilpin, for the pleaſure which his obſervations have afforded us. Equal thanks are due to him for the preſent elegant volumes, in which he delineates the principal and characteriſtic features of Scottiſh landſcape. Thoſe who are converſant with the writings of this author, will readily agree with us, that, where language can convey a repreſentation of the face of a country, his words will not be deficient: but words are generally inadequate to expreſs forms and colours; and he, therefore, has illuſtrated his deſcriptions by drawings.

The defects and beauties of Scottiſh landſcape, each in their turn, have been exaggerated. Dr. Johnſon, with that peculiar energy of expreſſion which could at once ſink whatever he wiſhed to depreſs, which could fix the character of meanneſs on whatever was not abſolutely grand, and which could turn the want of overflowing abundance to irremediable poverty, has repreſented the hills of Scotland as "almoſt totally covered

with dark heath, and even that appears checked in its growth. What is not heath, is nakedneſs. An eye accuſtomed to flowery paſtures, and waving harveſts, is aſtoniſhed and repelled by this wide extent of hopeleſs ſterility. The appearance is, that of matter, incapable of form or uſefulneſs; diſmiſſed by Nature from her care; diſinherited of her favours; and left in its original elemental ſtate, or quickened only by one ſullen power of uſeleſs vegetation."

To this ſplendid, but over-charged deſcription, is oppoſed the opinion of Dr. Gregory, who obſerves, that "we are agreeably ſtruck with the grandeur and magnificence of Nature in her wildeſt forms—with the proſpect of vaſt and ſtupendous mountains; but is there any neceſſity for our attending, at the ſame time, to the bleakneſs, the coldneſs, and the barrenneſs, which are univerſally connected with them?" —This remark is ſaid to be 'juſt and good-natured:' its good-nature we will not deny: but we cannot aſſent to its juſtice; for certainly, if there is a neceſſity for our attending to that which we cannot avoid ſeeing, there muſt be a neceſſity for our attending to the drearineſs, and even wearineſs, of a long chain of mountains, unvaried by any proſpect of cultivation or ſociety. As well might we refuſe our attention to the barrenneſs of ſuch a ſcene, as he who looks on the ſea in a ſtorm, could refuſe to behold the ſhip which is wrecked before his eyes.

If this be allowed, and we ſcarcely ſee how it can be denied, does it therefore follow, as we have heard remarked, that theſe mountainous ſcenes are unfit objects of the painter's ſtudy? Quite the contrary. The firſt intention of a picture is, that on a flat ſuperficies there is an appearance of diſtance and ſpace; ſmall objects, though beautiful, as flowers, &c. are loſt to the eye, when they are removed even to a ſmall diſtance: but large mountains, or great caſcades, beſide the pleaſure reſulting from ſurprize, being, from the diſtance, reduced to a ſmall ſize, are eaſily introduced, fill the eye, and give an idea of grandeur and magnificence; the rugged parts being ſoftened, and almoſt melted into the air, acquire a moſt beautiful hue; and as a picture is not intended for any uſe, but merely to gratify the eye, theſe objects (being proper for an artiſt's purpoſe) are called picturesque, in oppoſition to thoſe objects which we think beautiful, in proportion as they raiſe in our minds an idea of utility or pleaſure. We do not look with horror and diſguſt on the repreſentation of the ſtorm, which, in reality, we know to have been deſtructive to others; nor, in a picture, are our feelings unpleaſantly affected by the barrenneſs of a mountain, of which we admire the magnificence.

We

We here forget the bleakneſs to which we are not expoſed, nor can we ſhiver with the coldneſs which we do not feel: we ſee the precipice without trembling at its danger, and we range with ſatisfaction over immenſe wilds, which we are under no obligation to croſs.

Still, however, though we profeſs ourſelves to be admirers of Nature, even in her wildeſt forms, we cannot agree with our author in his unbounded praiſes of her uncultivated ſtate; nor can we allow, that 'Ceres, Triptolemus, and all the worthies who introduced corn and tillage, have miſerably ſcratched and injured the face of the globe *:' that 'wherever man appears with his tools, deformity follows his ſteps:' that 'his ſpade and his plough, his hedge and his furrow, make ſhocking incroachments on the ſimplicity and elegance of landſcape:' and that 'in nature's works there is ſeldom any deformity.' Poſſibly, this praiſe is laviſhed on unimproved nature, not becauſe whatever ſhe forms is beautiful, but becauſe it is ſhe that has formed it: as ſome may admire a bad picture, becauſe it is painted by a celebrated maſter. Mr. Gilpin, however, muſt be aware, what frightful ſcenes we view in nature, without diſguſt, which would moſt horribly offend us as works of art; and how eaſily, when nature preſents us with an ugly form, or combination of forms, do we talk of her frolicſome moods, and even praiſe her in her groteſque appearance! nor can the uſe of art be denied in adorning nature? Surely there

* It is certain that improvements in agriculture are not favourable to natural beauty: but beauty is not the farmer's object; he does not conſider his grounds as beautiful ſcenery; he rejoices in what impreſſes on his mind an idea of plenty. Often, when we ſee a vaſt extent of country, the ſmallneſs of the objects, and their unvaried ſameneſs, make them appear a confuſed maſs; nothing of any conſequence arreſting the eye, no picturesque effect is produced: but what a tranſport of joy does a man feel, when he ſees an extended plain filled with the riches of nature, which ſerve to make him, and many more, happy!

Mr. Gilpin is laviſh in his praiſes of uncultivated nature, and ſeems to think that art ſpoils the beauty of nature. We never can, indeed, equal the beauty of the ſmalleſt twig, or weed; but, by art, theſe objects may be ſo diſpoſed, as to make them more pleaſing by a judicious combination. No man can, by art, make a flower ſo beautiful as a natural one: but, by cultivating, ſupporting, and watering, he can make it more beautiful than one that grows wild. In painting a portrait, no man ever rivalled, or came near the beauty of nature: but an artiſt can ſupply defects, by leaving out accidental blemiſhes, adding what colour may be wanting, ſoftening hardneſs, ſmoothing irregularities, or rectifying diſproportions.

may, in ſome places, be required a particular extent or conformation of wood, water, &c. which nature may not have given us, but which art will give. Yet 'man,' we are told, 'cannot put a twig into the ground without formality; and if he put in a dozen together, let him put them in with what art he pleaſes, his awkward handywork will hardly ever be effaced:' but, ſurely, in the Highland ſcenery, man might venture to break the unvaried line of a mountain, by a plantation of trees; nor would the bleakneſs and uniform colour of a range of hills receive any deformity in its hues from *the miſerable ſcratchings of cultivation.* Let it be remembered, too, that in the views which are here celebrated, a conſiderable ſhare of their charms ariſes from works of art. The lake at Inverary caſtle is adorned with 'groups of little fiſhing-veſſels, with their circling nets;' and the rude maſs of rock at Edinburgh becomes at once picturesque by the addition of the ſolitary watch-tower on its ſummit. It is true, however, that in a mountainous country, whatever is cultivated or ornamented, while it adds to the beauty of the ſcene, diminiſhes its grandeur: but the Highlands of Scotland will be no ſufferer by an exchange, where wildneſs is bartered for ornament, and where laughing plenty is ſubſtituted for dreary magnificence.

Let it not be imagined, from what we have advanced, that Mr. Gilpin is averſe to thoſe ornaments which vary the views in a mountainous landſcape. 'Here,' ſays he, 'we were carried along the hills, and looked down upon the vallies. Here too, in general, the mountains formed beautiful lines; but as in hiſtory-painting, figures without drapery, and other appendages, make but an indifferent group; ſo in ſcenery, naked mountains form poor compoſition. They require the drapery of a little wood to break the ſimplicity of their ſhapes, to produce contraſts, to connect one part with another, and to give that richneſs in landſcape, which is one of its greateſt ornaments.'

Numberleſs inſtances might indeed be given, if inſtances were wanting, of the elegant taſte of our author, and of his ſkill in ſuggeſting improvements in the face of a country. The following deſcription, while it will ſufficiently prove his judgment, will make our readers regret that our confined limits forbid us to prolong their gratification by a more extenſive extract.

'Roche Abbey ſtands in the centre of three vallies, each of which is about a mile in length, but otherwiſe their dimenſions, as well as forms, are different. One is open, another is cloſe, and a third ſtill cloſer, and rocky. All of them are woody, and each is adorned with its little ſtream.

'A

'A very small part of the abbey remains; two fragments only of the transept of the great church. The architecture is rather of a mixed kind; but in general the Gothic prevails.

'These ruins, and the scenery around them, were in the roughest state, when Mr. Brown was employed to adorn them. He is now at work, and has nearly half completed his intention. This is the first subject of the kind he has attempted. Many a modern palace he has adorned, and beautified; but a ruin presented a new idea, which I doubt whether he has sufficiently considered. He has finished one of the vallies, which looks towards Laughton spire: he has floated it with a lake, and formed it into a very beautiful scene. But I fear it is too magnificent, and too artificial an appendage, to be in unison with the ruins of an abbey. An abbey, it is true, may stand by the side of a lake; and it is possible that *this* lake may, in some future time, become its situation; when the marks of the spade and the pick-ax are removed—when its osiers flourish, and its naked banks become fringed, and covered with wood. In a word, when the lake itself is improved by time, it may suit the ruin, which stands upon its banks. At present, the lake and ruin are totally at variance.—The spire, which terminates this view, deserves particular notice, as a very beautiful piece of Gothic architecture, though the ornament only of a country church. It is also one of the most extensive land-marks in England; and may, in some directions, be seen at the distance of fifty miles.

'Mr. Brown is now at work in the centre part of the three vallies, near the ruin itself. He has already removed all the heaps of rubbish which lay around; some of which were very *ornamental*, and very *useful* also, in uniting the two parts of the ruin. They give something, too, of more consequence to the *whole*, by discovering the vestiges of what once existed. Many of these scattered appendages, also, through length of time, having been covered with earth, and adorned with wild brushwood, had risen up to the windows, and united the *ruin to the soil* on which it stood.—All this is removed: a level is taken, and the ruin stands now on a neat bowling-green, like a house just built, and without any kind of *connection* with the ground it stands on. There is certainly little judgment shewn in this mode of improvement. I do not mean to place Mr. Brown's works at Roche-abbey, and those of a late improver of Fountain's-abbey *, in the same light. At Fountain's-abbey every thing was done with a childish hand. Here, every thing is manly, and in its way masterly. The *character* only of the scene is mistaken. If Mr. Brown should proceed a step further—pull down the ruin, and build an elegant mansion, every thing would then be right, and in its proper place. But in a *ruin*, the reigning ideas are *solitude*, *neglect*, and *desolation*. The environs of a house should partake of the elegance or grandeur of the mansion they adorn, *because* harmony and propriety require it. If there is

* See Observations on the mountains and lakes of Cumberland, &c. vol. II. p. 183.

force

force in *this* reaſon, it ſurely holds equally true, that a ruin ſhould be left in a ſtate of wildneſs and negligence. Harmony and propriety require one, as much as the other.

'Of what improvement, then, is the ſcenery of a ruin capable?

'Of ſome, no doubt. Though we ſhould not wiſh to adorn it with *poliſhed nature*—though the ſhorn lawn, the flowering-ſhrub, and the embelliſhed walk, are alien ideas; yet many things *offenſive* may be removed. *Some part* of the rubbiſh, or of the bruſhwood, may be out of place, and hide what ought to be ſeen. The ground, in many parts may be altered, but diſcreetly altered. A path may wind; but not ſuch grand walks as are here introduced, rather for parade, than contemplation; and ſuch, certainly, as the convent never knew, even in its higheſt ſtate of proſperity. Trees alſo may be planted, and water may be introduced. But a ſort of negligent air ſhould run through the whole: and if art ſhould *always be concealed*, it ſhould here be *totally hid*. The precept conveyed in thoſe beautiful lines, cannot be *too religiouſly* applied to ſcenes like theſe.

"——— ——— ——— ——— If art
E'er dares to tread; 'tis with unſandal'd foot,
Printleſs, as if the place were holy ground."

No ſunk fence, or netted barrier, ſhould reſtrain the flock. Let them browze within the very precincts of the ruin. It is a habitation forſaken of men, and reſumed by nature; and though nature do not require a *ſlovenly* path to walk in, yet ſhe always wiſhes for one with *ſome degree of rudeneſs* about it.

'If the manſion-houſe ſtand near the ruins you wiſh to adorn, the ruins themſelves will then become only *appendages*. Neatneſs in part *muſt* be introduced. Yet ſtill, even in this caſe, one ſhould wiſh to have the ruins in a ſequeſtered place, leſs adorned than the environs of a manſion ought to be.

'There is another ſpecies of improvement, of which a ruin is ſuſceptible; but it is of the moſt delicate kind. Few ruins are exactly what we could wiſh. We generally find a *deficiency*, or a *redundancy*, as far as *compoſition* is concerned. The ruin we now conſider, from the ſquareneſs and uniformity of its two parts, is heavy, uniform, and diſpleaſing. The parts are elegant in themſelves; but for want of contraſt, they form a diſagreeable whole. You can ſee them to advantage only from particular ſtands, where one part is thrown behind another in perſpective. By the ſmall alteration, therefore, of making either part *lower* or *higher*, you might improve the compoſition: but the operation would be exceedingly nice. No picturesque hand durſt *take away*. But an addition might be made without much hazard; becauſe what you *add*, you may likewiſe *remove*. The *beauty of the compoſition*, and the *harmony of the architecture*, would be the two chief points to be attended to. The ruins of Roche-abbey might receive great beauty from the fragment of a tower. If this or any other prominent addition could happily be made, it would certainly have a good effect: but it would require great knowledge both of the ruin, and its deficient appendages, to make it with propriety and veriſimilitude.

'Of

"Of the three vallies which center in theſe ruins, I have mentioned one only, which Mr. Brown has yet improved. Both the others are beautiful; but one of them, which is a ſort of rocky chaſm, is *in its natural ſtate* ſo pleaſing, that I ſhould fear every touch of art would be injurious.

"I ſhall conclude theſe remarks on the improvement of ruins, with a few beautiful *images of deſolation*, which the prophet Iſaiah introduces in ſubjects of this kind. *His* ruins have their proper accompaniments. The paſſages I quote are interſperſed in different chapters; but I ſhall bring them together in one view.

"It ſhall never be inhabited: neither ſhall the Arabian pitch his tent there; nor the ſhepherd make his fold. Thorns ſhall come up in its palaces; nettles, and brambles in the fortreſſes thereof. The cormorant, and the bittern ſhall poſſeſs it. The raven ſhall dwell there. It ſhall be an habitation for dragons; and a court for owls. There the wild beaſts of the deſert ſhall meet. The ſatyr ſhall cry to his fellow. The ſcreech-owl ſhall find herſelf a place of reſt; and the vultures ſhall be gathered together, every one with its mate."

It muſt be evident, and Mr. Gilpin notices it himſelf, that, in ſelecting pictureſque objects, different obſervers will be affected with different ſcenes; all beautiful, but not all equally ſoliciting the eye, or fixing it, when viewed; and even in the ſame man, the temper of mind at different ſeaſons will alter his opinions of views; as different views alſo will alter his temper of mind. It cannot then be ſurpriſing, if other ſpectators of the ſame ſcenes have repreſented them in different colours. The bridge at Hawick, for inſtance, in the plate which is here given, is very pictureſque: but perhaps, in nature, by a difference of approach, of light, or by twenty other cauſes, it might loſe much of its intereſt. Nor, indeed, could this bridge, in nature, be as it is repreſented in the drawing:—in the drawing, it is bold, prominent, and large; in nature, it muſt be ſmall, humble, and unpretending: it is the ſubject of the drawing: but it muſt form a very inconſiderable part of the landſcape.

Here, much as we have been pleaſed with the elegance and ſoftneſs of theſe *acqua tinta* prints, we cannot avoid one remark with reſpect to their colouring. Like all other coloured pictures, they are intended to repreſent, we ſuppoſe, the hues of nature; and certainly, in many inſtances, they do repreſent theſe hues: but many parts of the ſame picture are in mere light and ſhade, without pretending to point out any hue. Thus, where we have the greyneſs of an evening, the glow of a ſetting ſun, or the ſparkling whiteneſs of a ſummer morning, and the effects of theſe lights in colours reſembling thoſe of nature, we have mixed with them black trees, &c. Many artiſts fall into the ſame error, who draw portraits in black chalk; and

where every thing elſe is black and white, they ſmear a little red paint on the cheeks; yet we are often pleaſed with the effect.

Among other remarks which occurred to us on the peruſal of theſe volumes, we could not avoid obſerving the ſtrict attention which Mr. Gilpin pays to *uniformity*. Thus, in ſpeaking of the gardens at Burleigh houſe, which have been modernized by Mr. Brown, he doubts 'whether the old decoration of avenues and parterres was not in a more *ſuitable* ſtyle of ornament.' So, again, ſome of the rooms, which have been lately adorned in a lighter taſte, are ſaid to have loſt their uniformity; and, in another place, we are told of the correſpondence between the furniture of a houſe and the manners of the times; and that ſmall pictures are unſuitable ornaments in a large houſe: nay, what is more, the yellow tinge on the ſhoulders of a white bull, who had been rolling on okery ground, which appeared beautiful till it was known to be artificial, was in a moment turned into a defect, *becauſe it was not uniform*; and to the want of this ſame uniformity, is attributed our diſlike to the paint on the cheek of a lady. Mr. Gilpin is not, indeed, ſingular in his opinions on this ſubject; for, of all the ſins againſt taſte, none ſeems to be conſidered ſo mortal as the want of uniformity: but is not taſte ſometimes too refined in this matter? Does it not remind us of the gentleman, who had his buckles made to ſuit the pattern of his fender? That the parts of a ſcene, which is taken in by the eye at one view, ſhould be uniform, muſt perhaps be granted: but ſtill with reſtrictions. In the midſt of a rude and barren ſcene, a man would not erect a light and elegant temple: but if, in this ſcene, Nature herſelf had marked out a beautiful ſpot, ſheltered and fertilized by the very barrenneſs around it, ſome *angulus qui preter omnes redet*, ſhould we lay it waſte becauſe it deſtroyed the uniformity of the ſcene? No, we ſhould endeavour to increaſe its appropriated beauty; the light temple would be erected here. If, then, in a ſcene like this, viewed at once, where parts are generally required to agree, we can occaſionally admit a want of uniformity, ſurely we may admit it where the ſcene, if we may ſo ſpeak, is broken. In building a houſe, for inſtance, we would not mix the Gothic and the Grecian architecture: but certainly we ſhould not determine, becauſe it was bleak and barren without, that all ſhould be diſmal and comfortleſs within; nor, becauſe the outſide was ancient, that no modern improvements or ornaments ſhould decorate the inſide; nor, becauſe the ſtructure was built in Queen Elizabeth's days, that Sir Joſhua Reynolds ſhould not furniſh a picture for a ſingle room! It happens, however, fortunately for the admirers of *uniformity*,

that where it is broken, and where they are obliged to own that the break is beautiful, they can defend their poſitions, by calling another beauty to their aſſiſtance, and talking of the charms of *contraſt:* but, let it be remembered, that an ugly object frequently pleaſes the eye, merely becauſe it deſtroys the tame uniformity around it.

Before we cloſe this article, it would be unpardonable not to return our thanks to the author for the intereſting anecdotes which he has ſo charmingly blended with his deſcriptions: nor ought our readers eaſily to forgive us, if we here refuſed to gratify them by an extract. The following is a part of the deſcription of the ſcenes of Loch Leven:

'This lake, on the ſide next Kinroſs, is bounded by a plain; on the other ſide by mountains. It is about eleven miles in circumference, and is of a circular form; but as the eye views it on a level, it loſes its circular appearance, and ſtretches into length, forming many beautiful bays.

'Near the middle of the lake are two iſlands. One of them is noted for paſturage; the other (which contains little more than an acre of ground) is adorned with a caſtle, which, as a ſpot of peculiar beauty, or perhaps rather of ſecurity, was once a royal manſion.

'All the level ſide of the lake, between the water and Kinroſs, is occupied by open groves. At the weſt end of the lake ſtands a handſome houſe, delightfully ſituated, belonging to the family of Bruce. It was built in the reign of Charles the Second, by Sir William Bruce, for his own reſidence; and is eſteemed a beautiful piece of architecture. In this neighbourhood there is another monument of his genius; the houſe of the Earl of Rothes, near Leſley; but we had not time to ſee it. The gardens at Kinroſs run down to the margin of the lake, which in all its ſplendor is ſpread before them. Sir William Bruce, when he built the houſe, made wide plantations around it, which are now come to maturity. Indeed all its appendages were ſo pleaſing, that I do not remember being often ſtruck with a more beautiful ſcene; which a ſweet evening, no doubt, contributed greatly to improve. If we had ſeen it under a gloomy ſky, it might perhaps have loſt ſome of its beauties.

'I ſhall never forget the ſweet compoſure of an evening walk along the margin of the lake; ſhrouded on the right by an irregular ſcreen of Mr. Bruce's pines, and open to the water on the left. A ſoothing ſtillneſs ran through the ſcene. It was one of thoſe mild, ſoft evenings, when not a breath diſturbs the air. About ſun-ſet, a light grey miſt, ariſing from the lake, began to ſpread over the landſcape. Creeping firſt along the ſurface of the water, it roſe by degrees up the hills; blending both together in that pleaſing ambiguity, through which we can but juſt diſtinguiſh the limits of each. I do not call this the moſt beautiful mode of viſion; but it certainly exhibits in great perfection a graduating tint, which is among the moſt pleaſing ſources of beauty. The miſt becoming thinner,

thinner, as it aſcended the mountain, the ground of courſe appeared gradually ſtronger, as it emerged from it.

'Our view was ſtill improved by picturesque figures upon the fore-ground. Some fiſhermen were dragging a net to the ſhore, which had been carried into the lake by a boat. We waited till the contents of the net were diſcharged, among which were ſome very fine trout. We ſaw them again at ſupper, and found afterwards that this ſpecies of fiſh, which is more red than ſalmon, is peculiar to this lake: and though a critic in eating would travel many miles to taſte this delicate food in perfection, we were informed it ſold at the price of three farthings a pound.

'The caſtle, which appeared floating on the lake, was a happy circumſtance in the ſcene; pointing the view from every part. It was important in itſelf; and ſtill more ſo by an aſſociation of ideas, through its connection with that unfortunate princeſs, Mary, queen of Scots, whoſe beauty, and guilt, have united pity and deteſtation through every part of her hiſtory *. In this caſtle ſhe was confined by the confederate lords, after the murder of the king, and her marriage with Bothwell.

'Her eſcape from it was effected thus: The caſtle belonged to a gentleman of the name of Douglas, to whoſe care the confederate lords had intruſted her. George Douglas, his younger brother, a youth of eighteen, lived in the family, whom Mary ſingled out as the inſtrument of her deliverance. When ſhe had ſecured his heart, ſhe employed his abilities. A plan was laid between them, and executed on Sunday night, the 2d of May 1568. Young Douglas contrived, as his brother ſat down to ſupper, to ſecure the keys of the caſtle. The Queen ſtood ready at the gate, which her faithful conductor locked behind her, and threw the keys into the lake. A boat had been prepared, and the oars of all the other boats were thrown adrift. Every poſſibility of immediate purſuit being cut off, the Queen reached the ſhore in ſecurity; where Lord Seaton and Sir James Hamilton ſtood ready, with ſwift horſes, to receive her.'

The following anecdote accompanies a grand view of the mountainous paſs of Killicranky. We extract this paſſage, as it enables us to preſent our readers with a fine ſpecimen of modern Scotch poetry.

'In a military light, this entrance into the Highlands has, at all times, been conſidered as a very formidable defile. In the laſt rebellion, a body of Heſſians having been detached into theſe parts of Scotland, made a full pauſe at this ſtrait, refuſing to march farther. It appeared to them as the *ne plus ultra* of habitable country.

'In King William's time, it was marked with the deſtruction of a royal army. The only ſpirited attempt, in his reign, in favour of the Jacobite cauſe, was made by Clavers, Lord Viſcount Dun-

* 'A late hiſtorian, Mr. Whitaker, hath given the public ſome new lights on the hiſtory of Mary; and thrown the guilt on Elizabeth.'

dee.

dee. This chief, who was a man both of honour and enterprize, collected a body of forces, and set up the standard of the exiled prince. With great zeal he importuned all the disaffected clans to join him; but amidst the warmest professions he found only lukewarm assistance. Mortified by repeated disappointments, and chagrined at having the whole burden of the war upon himself, he was skulking about Lochabar with a few starved, and ill-armed troops, hesitating what course to take, when he received advice, that general Mackay, who was in quest of him, at the head of the English army, was in full march towards the pass of Killicranky. In the midst of despair, a beam of hope inspired him. He harangued his men; assured them of success; roused them to action; and fell upon Mackay, as he filed out of the straits, with so much judgment, and well-directed fury, that in seven minutes the English infantry was broken, and the horse in as many more.—In the article of victory Dundee was mortally wounded. An old Highlander shewed us a few trees, under the shade of which he was led out of the battle, and where he breathed his last with that intrepidity, which is so nobly described by a modern Scotch poet*, in an interview between death and a victorious hero.

"Nae cauld faint-hearted doubtings teaze him.
Death comes. Wi' fearless eye he sees him;
Wi' bloody hand a welcome gies him:
And when he fa's,
His latest draught of breathing leaves him
In faint huzzas."

We must now reluctantly finish our extracts, though much, which we wished to have noticed, remains untouched; and, while we express our gratitude to Mr. Gilpin, for the satisfaction which we have received, we would advise all those who have the opportunity, not to content themselves with our extracts, but to consult the original work.

ART. XI. *Travels to discover the Source of the Nile*, in the Years 1768, 1769, 1770, 1771, 1772, 1773. By James Bruce of Kinnaird, Esq. F.R.S. 4to. 5 Vols. 5l. 5s. Boards. Robinsons. 1790.

BEFORE we ventured to hazard our opinion concerning this voluminous and long-expected work, we determined to peruse the whole of the five large volumes of which it consists, defying, in imitation of its author, the fatigues of a difficult, and, we must say, tiresome journey; since unnecessary labour is always tiresome; and in respect of the work before us, were all repetitions and amplifications lopped off, and all contradictions avoided, the volumes of Mr. Bruce might easily be reduced to the half of their present size.

---

* Poems by Robert Burns, p. 38.

As

As ſkill in compoſition, however, is not the principal circumſtance by which the merit of a performance of this kind ought to be eſtimated, ſo neither from the total want of this ſkill, ought we to infer that Mr. Bruce has no claim to our regard as a traveller. If his account of hitherto undeſcribed countries be *authentic*, the courage and perſeverance with which he explored them, will entitle him to no ſmall ſhare of our eſteem; and as the authenticity of the preſent narrative is therefore the article of primary import, we ſhall begin by making ſuch obſervations on that ſubject, as the moſt ſerious conſideration of the work itſelf, and of the character of its author, tends naturally to ſuggeſt.

On his return to this country, nearly ſeventeen years ago, Mr. Bruce ſeems not to have conſidered, what a man of more prudence, or leſs courage, muſt ſeriouſly have weighed, what parts of his new and extraordinary information it would be requiſite to communicate, and what parts of it a regard to his own character might make it proper for him to conceal, until the improbability of the facts ſhould be reſiſted and overcome by the accumulation of evidence. Inſtead of adopting this prudential maxim, Mr. B. threw out, in converſation, as we are informed, the moſt queſtionable and incredible occurrences that he had met with in the whole courſe of his memorable journey; and with the ſame undaunted intrepidity with which he had braved the fury of the barbarous Africans, he ſet the incredulity of his own countrymen at defiance. His behaviour in exhibiting the far-famed drawings, tended ſtill further to heighten ſcepticiſm, and deſtroy confidence. Theſe drawings of the remains of Pœſtum, and of ancient ruins in the neighbourhoods of Algiers and Tunis, which Mr. Bruce ſtyles 'the moſt magnificent preſent, in that line, ever made by one ſubject to his ſovereign *,' excited the attention of the curious, and merited the admiration of artiſts. Mr. Bruce, we are told, ſhewed them as his own performances; his name, it is ſaid, was at the bottom of ſome of them; and we have heard it aſſerted by men of undoubted veracity, that, in an introduction to his travels, written ſoon after his return from abroad, he boldly claimed the ſole merit of productions, that would have done honour to an artiſt of genius, who had ſpent his whole life in the ſtudy and practice of drawing †.

In

* For which, however, it is currently reported, he received the ſum of 7000l. namely, his ſalary as conſul at Algiers, during ſix years that he did *not* reſide there.

† If, in any of our anecdotes, or ſtrictures, it ſhould, hereafter, appear that we have proceeded on wrong information, or miſapprehenſion,

In the introduction to the work before us, Mr. Bruce abates considerably of these pretensions. He gives us the name of Luigi Balugani, a Bolognese artist, who accompanied him in his travels, and who died of a dysentery in Abyssinia: but he appeals to Mr. Lumisden, now in England, who recommended Balugani to his service, as to the extent of this person's practice and knowlege. 'He knew very little,' adds our traveller, 'when first sent to me. In the twenty months which he staid with me at Algiers, by assiduous application to proper subjects, under my instruction, he became a very considerable help to me, and was the only one I ever made use of, or that attended me for a moment, or ever touched one representation of architecture in any part of my journey.' Introduction, p. 12.

Beside his obligations to Balugani, which are said to have been far inferior to those he owed to Zucchi, a Florentine, a man of great but modest merit, since dead, who finished the drawings, and gave them that elegance and beauty by which they were peculiarly distinguished, Mr. B. acknowleges himself much indebted to an instrument, in a small form and imperfect state, of which he first took the idea from the *Spectacle de la Nature* of the Abbé *Vertot* *.

By means of this instrument, which Mr. B. says 'he constructed, on his own principles, a person of but a moderate skill in drawing, but habituated to the effect of it, can do more work, and in a better taste, in one hour, than the readiest draughtsman, so unassisted, can do in seven; for with proper care, patience, and attention, not only the elevation, and every part of it, is taken with the utmost truth, and justest proportion, but the light and shade, the actual breaches as they stand, vignettes or little ornamental shrubs, which generally hang from, and adorn, the projections and edges of the several members, are finely expressed, and beautiful lessons are given, *how to transport them with effect to any part where they appear to be wanting.*' Page 10, Introduction.

The last clause of this long sentence will not greatly tend to increase the reader's confidence in the fidelity of Mr. Bruce's designs; and his whole account of the drawings, as given in

---

hension, we shall be happy to be set right, by Mr. B. or any of his friends; and we shall be very ready, at any time, to acknowlege our conviction of even the smallest error.

* Here, on the threshold, we must correct an error committed by Mr. Bruce. The Abbé Pluche, not the Abbé Vertot, was the author of the *Spectacle de la Nature*. The last-named Abbé never employed his pen on subjects of natural philosophy, but dedicated it, with uninterrupted diligence, to works of literature, and particularly to history.

the introduction to his present work, in which the name of Zucchi never once occurs, will not probably remove the unhappy scepticism, with which a great part of the public seem to have been long impressed, respecting both his talents and his travels.

By the consistence and accuracy of the work itself, however, the authenticity of its information ought to be principally determined. We shall suppose the description of Abyssinia by Father Lobo, translated by Dr. Johnson, to be as fabulous as Mr. Bruce represents it; yet, as the Portuguese, and innumerable other Jesuits, had been visiting and describing Abyssinia for upward of a century, and had established many religious houses in the neighbourhood of the capital of that kingdom, we cannot perceive with what propriety Mr. B. could say, in his dedication to the king, that 'the situation of the country was barely known; no more,' unless it be with a design of magnifying his own merit in penetrating into a country, where, with a servility of adulation and an extravagance of hyperbole, very unlike the blunt and manly character which he boasts, 'even your Majesty's virtues,' he says, 'had never yet been known or heard of.'

Yet were every preceding account of Abyssinia, ancient and modern,—Herodotus, Diodorus Siculus, and Agatharchides, preserved in Photius's *Bibliotheca*, (which last Mr. Bruce might have consulted on many occasions with advantage;) were all these, we say, to be abolished, merely to make room for the present work, there is still one authority behind, which will justify the reader in with-holding his implicit assent from Mr. Bruce's representation. The authority is that of Mr. Bruce himself, whose maps do not correspond with his text, whose drawings differ from his descriptions, whose citations from Greek writers do not authenticate the facts for which they are adduced, and whose own narrative is often inconsistent, and sometimes contradictory. Of each of these allegations, we shall farther speak, in their order; and that, not with the smallest view to depreciate the labours of Mr. Bruce, to which, in the sequel, we shall do full justice, but merely to perform the duty which we owe to our readers; who will undertake the arduous task of perusing his five volumes, with more satisfaction, when they have previously ascertained a matter of such importance, as the degree of credit which may be due to his reports.

In a map of his travels, dedicated to the king, and said to be laid down from actual survey with the largest and most perfect instruments now in use, one of the first places that fixed our attention was Teawa, the seat of the Shekh of Atbara, near to which Mr. B. had observed one of the most extraordinary occurrences

currences related in his work. In volume iv. p. 350, Mr. B. says, 'that Teawa is very little to the westward of due north from Hor-Cacamoot, and nearly in the same meridian with Ras El Feel, which is four miles west of Hor-Cacamoot:' but, as laid down in the map, Teawa is so far from being in the same meridian with Ras El Feel, that there are no less than two degrees between them, the latter place being two degrees, or 120 miles, to the east of the former.

Among the prints which adorn the first volume, are two harpers, copied from paintings in Fresco, in the sepulchres at Thebes. (See vol. i. pp. 128 and 130.) Mr. Bruce says, 'the first harper seems to be a corpulent man, of about sixty years of age, and of a complexion rather dark for an Egyptian.' Page 29. 'The second harper seemed to be still older than the former, but in habit perfectly the same, bare footed, close shaved, and of the same complexion.' Page 30. It was with the utmost surprise that, in looking at the plates, we found, instead of Egyptian countenances, features completely Grecian; and instead of men sixty years of age, or older, the heads of young Apollos. After this strange incorrectness in the principal figures, what confidence can be placed in the accuracy of the form, strings, ornaments, &c. of the harps, from the exact and minute delineation of which, Mr. B. pretends to deduce a variety of important and very extraordinary consequences?

From the imperfection of their government, and from the barbarity of their manners, the modern Abyssinians have sunk below the notice of history. The ancient state of their country is an object more worthy of regard. Mr. B. says that 'the Cushites built the city of Axum in the Abyssinian province of Tigré, and pushed their colony down to Atbara, where we know from Herodotus, they early and successfully pursued their studies,' &c. He cites Herodotus, lib. ii. c. 29. but neither in that chapter, nor in any other part of his work, does Herodotus justify Mr. Bruce's assertions. The ancient historian tells us that he had it by report, (for he himself travelled only to Elephantina at the lesser cataract,) "that the city of Meroe was the metropolis of the other Ethiopians; that the inhabitants worshipped Jupiter and Bacchus, alone, of all the gods; that they had an oracle of Jupiter, and undertook every expedition which the god commanded them." Such is the literal translation of the passage referred to by Mr. B. to prove the travels, colonies, and civilization, of the Cushites, the ancient inhabitants of Abyssinia.

We have said that Mr. B.'s narrative is often inconsistent, and sometimes contradictory; and though numerous instances will occur in the progress of our criticism, it is proper to

prove, at our outset, this very serious assertion. In reasoning in favour of polygamy against Dr. Arbuthnot, (vol. i. p. 284.) he says, that, from Suez to the Straits of Babelmandel, 'the portion' (read proportion) 'is four women to one man, which I have reason to believe, holds as far as the line, and 30° beyond it.' Yet, in travelling from Massuah, (vol. iii. p. 68.) Mr. B. meets a party of the Shiho, the blackest tribe bordering on the Red Sea, and in latitude 14° N. where polygamy was most likely to prevail, and he finds the men nearly twice as numerous as the women; from which circumstance, he concluded the Shiho to be monogam, or husbands of one wife only; which, says he, 'I afterwards knew them to be.'

In p. 220, vol. iii. Mr. B. says, that all the Abyssinian usages are borrowed from the Hebrews. Yet the following chapter is employed chiefly in shewing the similarity between the customs of the Abyssinians and those of the ancient Persians. In page 290 of the same volume, he tells us, that the Abyssinians were the same people with the ancient Egyptians; and, again, that notwithstanding 'the Abyssinians were so nearly connected with Egypt, they never seem to have made use of the papyrus, but wrote upon skins. This arises from their having early been Jews.'

To a philosopher, the greatest inconsistency of all, is the discordant picture of Abyssinian manners. That nation is described as barbarous and ignorant in the greatest degree, as totally unacquainted with every country but their own; as liars and drunkards; the women, not excepting those of the highest rank, as universally prostitutes; eating raw and even *living* flesh; smoaking tobacco, and drinking brandy as eagerly as the men: yet, of Mr. Bruce's friends, some discover such discernment and force of mind, and some of the women display such delicacy of sentiment and elegance of behaviour, as would do honour to the most civilized nations. (Vol. iii. *passim*, and p. 393). Should the laudable partiality of friendship be thought sufficient to excuse this incongruity, how shall we reconcile the influence ascribed by Mr. B. to the fair sex in public and private life, with polygamy, barbarity, easy and promiscuous concubinage, and with other circumstances with which that influence is known, from universal experience, to be altogether incompatible? In conversation with Mr. Bruce, the Abyssinians universally revile their national manners, and reprobate their national character. This is not the ordinary practice of Barbarians: neither is it usual with men of narrow understandings and of illiberal minds, as the Abyssinians are described to be, to prefer strangers to natives, and foreign manners to their own.

To pave the way for the present work, and to shew that he is worthy of discovering the source of the Nile, and thus accomplishing a design 'which had baffled the bravest men, and the greatest conquerors, in all ages,' Mr. B. in his introduction, and in various parts of his work, gives a very copious account of himself, which, we much fear, will appear to some of his readers, almost as extraordinary as his account of the Abyssinians. He descends from ancient kings; feels himself born for great enterprizes; is of no ungracious figure; above six feet high; excels in horsemanship; is a hardy, practised, and indefatigable swimmer; has applied from early youth to mathematics, drawing, and astronomy; has a talent for acquiring the language, and adopting the manners, of those with whom he lives; he learns the modern pronunciation of Greek from Father Christopher, but it was not that he needed to learn Greek, having long understood that language *perfectly*; he is dextrous in negotiation, a master of public business, animated with the warmest zeal for the glory of his king and country; a physician in the camp or city, a soldier and horseman in the field.

With all these accomplishments, Mr. B. according to his own account, is the best shot*, (we mean in the literal sense, as sportsmen mean,) of any man living.

This accumulation of talents in one man, will appear the more astonishing, when we acquaint the reader of what Mr. B. from motives, probably, of modesty or delicacy, in speaking of himself, has thought proper to conceal: That, in early life, being ill-treated by his father in Scotland, who had given him a step-mother, he came to London, and soon after married the daughter of Mr. Allen, a wine-merchant, with whom he continued in the wine-trade, during we know not how many years. His wife's indisposition made him carry her to France, &c. Her death probably inclined him to continue his travels; and as the loss of his first wife was the occasion of his providing the materials, so the loss of the second, in 1784, was the occasion of his putting those materials in order, and exhibiting them in the present work. (See Introduction, p. 65.) We sympathize most heartily with Mr. Bruce's domestic misfortunes; and with that manliness and fortitude of which we really believe him to be possessed, we admire the union of such extreme sensibility of passion, and such uncommon tenderness of heart.

Having

* In the scorching climate of Abyssinia, Mr. B. in presence of the king, shot the half of a farthing candle through three stout shields; an incident which tended, more than any thing else, to procure him

Having ſaid thus much in general, we ſhall proceed, in our next Review, to conſider the volumes in their order, to furniſh proper extracts from the work, and to ſeparate the gold, (wherever we can find it,) from the droſs.

[*To be continued.*]

ART. XII. *Sermons*, by Hugh Blair, D. D. F. R. S. Ed. One of the Miniſters of the High Church, and Profeſſor of Rhetoric and Belles Lettres in the Univerſity of Edinburgh. 3d Vol. 8vo. pp. 434. 6s. Boards. Cadell. 1790.

THE expectation of the public has been ſo much excited by the promiſe of another volume of ſermons by DR. BLAIR, that we think it expedient to take the earlieſt opportunity of announcing the publication of this work. Our duty, indeed, in this caſe, ſcarcely extends farther: for the well-eſtabliſhed reputation of the author cannot eaſily receive addition, nor ſuffer diminution, from the praiſe or the cenſure of criticiſm.

The number of ſermons in this volume is twenty. 1. On the true honour of man. 2. On ſenſibility. 3. On the improvement of time. 4. On the duties belonging to middle age. 5. On death. 6. On the progreſs of vice. 7. On fortitude. 8. On envy. 9. On idleneſs. 10. On the ſenſe of the divine preſcience. 11. On patience. 12. On moderation. 13. On the joy and bitterneſs of the heart. 14. On characters of imperfect goodneſs. 15. On the ſacrament of the Lord's ſupper, as a preparation for death. 16. On the uſe and abuſe of the world. 17. On extremes in religious and moral conduct. 18. On ſcoffing at religion. 19. On the creation of the world. 20. On the diſſolution of the world.

Such are the important and intereſting ſubjects, which Dr. Blair has choſen for the diſcourſes now publiſhed; and they, who are acquainted with the former volumes, will naturally anticipate the maſterly manner in which they are treated. To ſay, indeed, that theſe ſermons are equal to thoſe that preceded them, is perhaps, the higheſt praiſe that we can beſtow; and while we willingly afford them this commendation, we likewiſe congratulate the literary world on the acquiſition of theſe

---

the good graces of that humane and enlightened prince. Whether on foot or on horſeback, whether with an ordinary, a double barrelled, or a riffle, gun, whether his aim was directed againſt the ſavages of the deſert, or pointed againſt the feathered race, the eye and hand of this accompliſhed markſman prove equally unerring; nor do we recollect a ſingle inſtance, (amid a multitude of experiments beyond example, and almoſt beyond belief,) in which his conſummate ſkill is not rewarded with complete ſucceſs.

elegant

elegant models of compoſition; at the ſame time, ſtill more warmly congratulating the world in general, on ſo important an addition to the common ſtock of moral and religious inſtruction.

In the firſt ſermon, *on the true honour of man*, the Doctor propoſes to ſhew, in oppoſition to a very common prejudice of the world, or at leaſt of *the men of the world*, that true honour is founded on religion; and that, in every ſituation of human life, even in the higheſt ſtations, it forms the honour, as well as the happineſs, of man:

'By the true honour of man (ſays he) is to be underſtood, not what merely commands external reſpect, but what commands the reſpect of the heart; what raiſes one to acknowledged eminence above others of the ſame ſpecies; what always creates eſteem, and in its higheſt degree, produces veneration. The queſtion now before us is, from what cauſe this eminence ariſes? By what means is it to be attained?'

After ſhewing that it does not ariſe from riches, from the dignity of rank or office, or from the ſplendid actions and abilities which excite admiration, he proceeds to the following beautiful illuſtration;

'Obſervations of the ſame kind may be applied to all the reputation derived from civil accompliſhments; from the refined politics of the ſtateſman; or the literary efforts of genius and erudition. Theſe beſtow, and, within certain bounds, ought to beſtow, eminence and diſtinction on men. They diſcover talents which in themſelves are ſhining; and which become highly valuable, when employed in advancing the good of mankind. Hence, they frequently give riſe to fame. But a diſtinction is to be made between fame and true honour. The former is a loud and noiſy applauſe: the latter, a more ſilent and internal homage. Fame floats on the breath of the multitude: honour reſts on the judgment of the thinking. Fame may give praiſe while it with-holds eſteem: true honour implies eſteem mingled with reſpect. The one regards particular diſtinguiſhed talents: the other looks up to the whole character. Hence the ſtateſman, the orator, or the poet, may be famous; while yet the man himſelf is far from being honoured. We envy his abilities. We wiſh to rival them. But we would not chuſe to be claſſed with him who poſſeſſed them. Inſtances of this ſort are too often found in every record of ancient or modern hiſtory.

'From all this it follows, that, in order to diſcern where man's true honour lies, we muſt look, not to any adventitious circumſtance of fortune; not to any ſingle ſparkling quality; but to the whole of what forms a man; what intitles him, as ſuch, to rank high among the claſs of beings to which he belongs; in a word, we muſt look to the mind and the ſoul.—A mind ſuperior to fear, to ſelfiſh intereſt and corruption; a mind governed by the principles of uniform rectitude and integrity; the ſame in proſperity and adverſity; which no bribe can ſeduce, nor terror overawe; neither by

pleasure melted into effeminacy, nor by distress sunk into dejection; such is the mind which forms the distinction and eminence of man.—One, who in no situation of life is either ashamed or afraid of discharging his duty, and acting his proper part with firmness and constancy; true to the God whom he worships, and true to the faith in which he professes to believe; full of affection to his brethren of mankind; faithful to his friends, generous to his enemies, warm with compassion to the unfortunate; self-denying to little private interests and pleasures, but zealous for public interest and happiness; magnanimous, without being proud; humble, without being mean; just, without being harsh; simple in his manners, but manly in his feelings; on whose word you can entirely rely; whose countenance never deceives you; whose professions of kindness are the effusions of his heart: one, in fine, whom independent of any views of advantage, you would chuse for a superior, could trust in as a friend, and could love as a brother:—This is the man, whom in your heart, above all others, you do, you must, honour.

'Such a character, imperfectly as it has now been drawn, all must acknowledge to be formed solely by the influence of steady religion and virtue. It is the effect of principles which, operating on conscience, determine it uniformly to pursue *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise*[9]. By these means, *wisdom*, as the text asserts, *bringeth us to honour*.'

In confirmation of this doctrine, the preacher shews, that the honour acquired by religion and virtue, is more independent than any that can be acquired by other means; that the universal consent of mankind, in honouring real virtue, proves that its claim is recognised by the genuine feelings of human nature; that the honour acquired by religion and virtue, is an honour divine and immortal; an honour, not in the estimation of men only, but in the sight of God. It is impossible, however, for us to follow him in the excellent illustrations which he gives of these heads, and we must satisfy ourselves by transcribing the liberal and manly conclusion of the sermon:

'Let him, therefore, who retains any sense of human dignity; who feels within him that desire of honour which is congenial to man, aspire to the gratification of this passion by methods which are worthy of his nature. Let him not rest on any of those external distinctions which vanity has contrived to introduce. These can procure him no more than the semblance of respect. Let him not be flattered by the applause which some occasional display of abilities may have gained him. That applause may be mingled with contempt. Let him look to what will dignify his character as a

9 'Philip. iv. 8.'

man.

man. Let him cultivate thoſe moral qualities which all men in their hearts reſpect. *Wiſdom* ſhall then *give to his head an ornament of grace; a crown of glory ſhall ſhe deliver to him.* This is an honour to which all may aſpire. It is a prize, for which every one, whether of high or low rank, may contend. It is always in his power ſo to diſtinguiſh himſelf by worthy and virtuous conduct, as to command the reſpect of thoſe around him; and, what is higheſt of all, to obtain praiſe and honour from God.

'Let no one imagine that in the religious part of this character there is any thing which caſts over it a gloomy ſhade, or derogates from that eſteem which men are generally diſpoſed to yield to exemplary virtues. Falſe ideas may be entertained of religion; as falſe and imperfect conceptions of virtue have often prevailed in the world. But to true religion there belongs no ſullen gloom, no melancholy auſterity, tending to withdraw men from human ſociety, or to diminiſh the exertions of active virtue. On the contrary, the religious principle, rightly underſtood, not only unites with all ſuch virtues, but ſupports, fortifies, and confirms them. It is ſo far from obſcuring the luſtre of a character, that it heightens and ennobles it. It adds to all the moral virtues a venerable and authoritative dignity. It renders the virtuous character more auguſt. To the decorations of a palace, it joins the majeſty of a temple.

'He who divides religion from virtue, underſtands neither the one nor the other. It is the union of the two which conſummates the human character and ſtate. It is their union which has diſtinguiſhed thoſe great and illuſtrious men, who have ſhone with ſo much honour in former ages; and whoſe memory lives in the remembrance of ſucceeding generations. It is their union which forms that *wiſdom which is from above*; that wiſdom to which the text aſcribes ſuch high effects; and to which belongs the ſublime encomium given of it by an author of one of the apocryphal books of Scripture; with whoſe beautiful and emphatical expreſſions I conclude this diſcourſe. *The memorial of virtue is immortal. It is known with God, and with men. When it is preſent, men take example at it; and when it is gone, they deſire it. It weareth a crown, and triumpheth for ever; having gotten the victory; ſtriving for undefiled rewards. Wiſdom is the breath of the power of God; and a pure influence flowing from the glory of the Almighty. Therefore can no defiled thing fall into her. She is the brightneſs of the everlaſting light; the unſpotted mirror of the power of God; and the image of his goodneſs. Remaining in herſelf, ſhe maketh all things new; and in all ages, entering into holy ſouls, ſhe maketh them friends of God, and prophets: for God loveth none but him that dwelleth with wiſdom. She is more beautiful than the ſun; and above all the order of the ſtars. Being compared with light, ſhe is found before it**.'

From the ſhort account which we have here given of this ſermon, the reader will be able to perceive in it the qualities which peculiarly diſtinguiſh the compoſitions of Dr. Blair: an

* 'Wiſdom of Solomon, iv. 2. 3.—vii. 25, 26, 27, 28, 29.'

accurate

accurate and natural arrangement; a talent for elegant and perſpicuous illuſtration; and a ſingular felicity in ſeizing thoſe views of a ſubject which come home to the underſtanding and heart; and, which is more valuable than all, a ſpirit of rational and manly piety. The ſame characters of compoſition will be found in the greater number of theſe ſermons.

In ſome of them, however, we have more peculiarly admired a bolder or more pathetic tone of eloquence, than we generally meet with, even in the compoſitions of Dr. Blair. To theſe, we think that even a higher tribute of praiſe is due, than that which we have already paid; and it is pleaſing to us to obſerve, that the talents of the author ſeem to riſe in proportion to his fame, and that his laſt production gives evidence of powers, which, perhaps, in his earlier works, he feared to exert. Of this kind, the ſermons that appear to us the moſt remarkable, are thoſe on death, on the creation, and on the diſſolution of the world.

The ſermon on death is from Eccleſiaſtes, xii. 5. ——Man goeth to his long home, and the mourners go about the ſtreets.

'This is a ſight which inceſſantly preſents itſelf. Our eyes are ſo much accuſtomed to it, that it hardly makes any impreſſion. Throughout every ſeaſon of the year, and during the courſe of almoſt every day, the funerals which paſs along the ſtreets ſhew us *man going to his long home*. Were death a rare and uncommon object; were it only once in the courſe of a man's life, that he beheld one of his fellow-creatures carried to the grave, a ſolemn awe would fill him; he would ſtop ſhort in the midſt of his pleaſures; he would even be chilled with ſecret horror. Such impreſſions, however, would prove unſuitable to the nature of our preſent ſtate. When they became ſo ſtrong as to render men unfit for the ordinary buſineſs of life, they would in a great meaſure defeat the intention of our being placed in this world. It is better ordered by the wiſdom of Providence, that they ſhould be weakened by the frequency of their recurrence; and ſo tempered by the mixture of other paſſions, as to allow us to go on freely in acting our parts on earth.

'Yet, familiar as death is now become, it is undoubtedly fit, that by an event of ſo important a nature, ſome impreſſion ſhould be made upon our minds. It ought not to paſs over, as one of thoſe common incidents which are beheld without concern, and awaken no reflection. There are many things which the funerals of our fellow-creatures are calculated to teach; and happy it were for the gay and diſſipated, if they would liſten more frequently to the inſtructions of ſo awful a moniter. In the context, the wiſe man had deſcribed, under a variety of images ſuited to the eaſtern ſtyle, the growing infirmities of old age, until they arrive at that period which concludes them all; when, as he beautifully expreſſes it, *the ſilver cord being looſened, and the golden bowl broken, the pitcher being broken at the fountain, and the wheel at the ciſtern, man goeth to his long home, and the mourners go about the ſtreets*. In diſcourſing from theſe

these words, it is not my purpose to treat, at present, of the instructions to be drawn from the prospect of our own death. I am to confine myself to the death of others; to consider death as one of the most frequent and considerable events that happen in the course of human affairs; and to shew in what manner we ought to be affected, first, by the death of strangers, or indifferent persons; secondly, by the death of friends; and thirdly, by the death of enemies.

'I. By the death of indifferent persons; if any can be called indifferent, to whom we are so nearly allied as brethren by nature, and brethren in mortality. When we observe the funerals that pass along the streets, or when we walk among the monuments of death, the first thing that naturally strikes us is the undistinguishing blow, with which that common enemy levels all. We behold a great promiscuous multitude all carried to the same abode; all lodged in the same dark and silent mansions. There, mingle persons of every age and character, of every rank and condition in life; the young and the old, the poor and the rich, the gay and the grave, the renowned and the ignoble. A few weeks ago, most of those whom we have seen carried to the grave, walked about as we do now on the earth; enjoyed their friends, beheld the light of the sun, and were forming designs for future days. Perhaps, it is not long since they were engaged in scenes of high festivity. For them, perhaps, the cheerful company assembled; and in the midst of the circle they shone with gay and pleasing vivacity. But now—to them, all is finally closed. To them, no more shall the seasons return, or the sun arise. No more shall they hear the voice of mirth, or behold the face of man. They are swept from the universe, as though they had never been. They are *carried away as with a flood: The wind has passed over them, and they are gone.*

'When we contemplate this desolation of the human race; this final termination of so many hopes; this silence that now reigns among those who, a little while ago, were so busy, or so gay; who can avoid being touched with sensations at once awful and tender? What heart but then warms with the glow of humanity? In whose eye does not the tear gather, on revolving the fate of passing and short-lived man? Such sensations are so congenial to human nature, that they are attended with a certain kind of sorrowful pleasure. Even voluptuaries themselves, sometimes indulge a taste for funeral melancholy. After the festive assembly is dismissed, they chuse to walk retired in the shady grove, and to contemplate the venerable sepulchres of their ancestors. This melancholy pleasure arises from two different sentiments meeting at the same time in the breast; a sympathetic sense of the shortness and vanity of life, and a persuasion that something exists after death; sentiments, which unite at the view of *the house appointed for all living.* A tomb, it has been justly said, is a monument situated on the confines of both worlds. It, at once, presents to us the termination of the inquietudes of life, and sets before us the image of eternal rest. *There*, in the elegant expressions of Job, *the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear*

hear not the voice of the oppreſſor. The ſmall and the great are there; and the ſervant is free from his maſter. It is very remarkable, that in all languages, and among all nations, death has been deſcribed in a ſtyle of this kind; expreſſed by figures of ſpeech, which convey every where the ſame idea of reſt, or ſleep, or retreat from the evils of life. Such a ſtyle perfectly agrees with the general belief of the ſoul's immortality; but aſſuredly conveys no high idea of the boaſted pleaſures of the world. It ſhows how much all mankind have felt this life to be a ſcene of trouble and care; and have agreed in opinion, that perfect reſt is to be expected only in the grave.'

We will not, however, advance farther in our extracts from this ſermon, becauſe, unleſs we could tranſcribe the whole, we ſhould injure an eloquent and pathetic compoſition. We yet hazard the inſertion of the concluſion, becauſe we are much pleaſed with its elegant ſimplicity:

'Thus have I ſet before you ſome of thoſe meditations which are naturally ſuggeſted by the prevalence of death around us; by death of ſtrangers, of friends, and of enemies. Becauſe topics of this nature are obvious, let it not be thought that they are without uſe. They require to be recalled, repeated, and enforced. Moral and religious inſtruction derives its efficacy, not ſo much from what men are taught to know, as from what they are brought to feel. It is not the dormant knowledge of any truths, but the vivid impreſſion of them, which has influence on practice. Neither let it be thought, that ſuch meditations are unſeaſonable intruſions upon thoſe who are living in health, in affluence, and eaſe. There is no hazard of their making too deep or painful an impreſſion. The gloom which they occaſion is tranſient; and will ſoon, too ſoon, it is probable, be diſpelled by the ſucceeding affairs and pleaſures of the world. To wiſdom it certainly belongs, that men ſhould be impreſſed with juſt views of their nature, and their ſtate: and the pleaſures of life will always be enjoyed to moſt advantage when they are tempered with ſerious thought. There is *a time to mourn*, as well as *a time to rejoice*. There is a virtuous *ſorrow, which is better than laughter*. There is a *ſadneſs of the countenance, by which the heart is made better*.'

[*To be continued.*]

ART. XIII. *Amuſement:* a Poetical Eſſay. By Henry James Pye, Eſq. 4to. pp. 43. 2s. 6d. Stockdale. 1790.

IN this pleaſing poem, Mr. Pye traces the efforts of men to amuſe themſelves in different periods, from the times of ſavage wildneſs to the preſent age of refinement. No labour of reſearch, nor intenſeneſs of thought, is, however, beſtowed on the ſubject: it is here treated with eaſe and ſprightlineſs. We ſhall give an extract or two; as being the moſt pleaſant mode of

of criticizing a poem, concerning the merit of which, every reader is a competent judge:

'When opulence assum'd his golden reign,
With luxury and science in his train,
And beauty, man's fastidious empire o'er,
Join'd in the scenes she only judg'd before,
The vacant hours to gentler toils invite,
Than the rude image of the bleeding fight;
Each coarse delight to softer joy gives place,
And sports of labour yield to sports of grace.
Responsive to the lyre's inspiring sound,
In mingled measure now they beat the ground,
Now on the chequer'd field with silent care
Attentive wage the sedentary war.
Even manlier exercise the arts despoil
Of half its danger, and of half its toil:
No more the knight, in shining armour dress'd,
Opposes to the pointed lance his breast;
Scarce does the skilful fencer's bosom feel
The pliant pressure of the * bated steel;
For the stupendous quoit or craggy stone,
Afar with emulous contention thrown,
Deliver'd with inferior force is seen
The bowl slow-rolling o'er the shaven green;
Or else, defended from inclement skies,
The ball rebounding from the racket flies;
Or o'er the cloth, impell'd by gentler skill,
The ivory orbs the net insidious fill.
'Even in those rougher transports of the chace,
Where nature's genuine form we seem to trace,
And art appears unequal to supply
Assistance to the calls of luxury,
For the wild tenants of the wood and plain
Still their primæval character retain,
Still will their wiles the experienc'd hunter foil,
And still fatigue attend on cold and toil;
Even in the forest-walks has polish'd care
Taught healthful sport a gentler form to wear.
Swoln opulence is not content to stray
In anxious search through many a tedious day,
Where constant hopes the eager thought employ,
And expectation doubles every joy:
But the wing'd tribe, by care domestic bred,
Watch'd with attention, with attention fed,
Where'er the sportsman treads in clouds arise,
Prevent his wish, and sate his dazzled eyes;

* '——— You may chuse
A sword unbated. HAMLET.
i. e. not blunted, as foils are.'

And

And each redoubled ſhot with certain aim
Covers the enſanguin'd field with home-bred game—
Tranſporting joy! to vulgar breaſts unknown,
Save to the poulterer and cook alone;
Who ſearch the crowded coop with equal ſkill,
As ſure to find, almoſt as ſure to kill.
No more the courſer with attentive eyes
'Mid the rank graſs and tangled ſtubble pries,
Till, many an hour in watchful ſilence paſs'd,
A moment's frenzy pays his toil at laſt.
No chearful beagle now, at early dawn,
Explores with tender noſe the dewy lawn,
Avows the recent path with carol ſweet,
And trails the liſtening leveret to her ſeat;
Stretch'd on the couch the lazy ſportſmen lie,
Till SOL aſcending gilds the ſouthern ſky,
And leave the hind, with mercenary care,
To ſeek the refuge of the lurking hare*.
Dulleſt of all purſuits, why mention here
The chace inglorious of the ſtall-fed deer?
When even that generous race who juſtly claim
Toilſome pre-eminence of ſylvan fame,
Who joy to lay with ſanguine vengeance low
The ſheepfold and the henyard's treacherous foe;
Even they who us'd, ere morn's firſt opening light,
To trace the ſkulking felon of the night,
With ſlacken'd vigour now their ſports delay,
Till PHOEBUS pours the orient beams of day.
Nor does the drag, evaporating ſoon
Beneath the warmer influence of noon,
Fruſtrate their hopes; for, bearing in their mind
That well-known adage, "Thoſe that hide can find,"
Sure of ſucceſs, the covert they explore,
For foxes turn'd adrift the night before.
But ſay, is this the paſtime of the fields,
Where panting expectation rapture yields?—
Coldly the certain victim we purſue,
And loſing doubt we loſe the tranſport too.'

The following deſcription of the country ball, and race, is good:

'BRITANNIA ſcarcely owns a town ſo ſmall
As not to boaſt its periodic ball,

* 'This ſpecies of lazy luxury is at leaſt as old as the time of Arrian, who ſays, "The moſt opulent and luxurious among the Gauls courſe in this manner:—They ſend out good hare-finders early in the morning to thoſe places where it is likely to find hares ſitting, who ſend word if they have found any, and what number; then they go out themſelves and put them up, and lay in the dogs, themſelves following on horſeback."

Where, when full-orb'd, Diana pours her light,
And gilds the darkneſs of the wintry night,
The village beaux and belles their hours employ
In the full ſwing of faſhionable joy:—
Aſide the unfiniſh'd handkerchief is thrown,
And the fair ſempſtreſs now adjuſts her own;
The apothecary quits the unpounded pill,
Even the attorney drops his venal quill,
And, as his eyes the ſprightly dance behold,
Forgets to drain the widow's purſe of gold.—
To theſe 'tis joy.—But even the courtly train,
Anxious the dregs of pleaſure's bowl to drain,
When, fully ſated with each ſplendid ſhow
That elegance and grandeur can beſtow,
To rural ſolitude they fly, will there
This faint reflection of amuſement ſhare.
When from SOUTHAMPTON'S or from BRIGHTON'S ſhore,
Which charm'd when LONDON'S revelry was o'er,
The fading beauty of autumnal hours,
Recalls the ſportſman to his native bowers,
To tell his neighbours all the toils of ſtate,
Recount of public cares the enormous weight,
And how he ſlumber'd thro' the long debate;
His wife and daughters quit the Gothic hall
To taſte the raptures of the ruſtic ball.
The high-born miſſes, inſolent and vain,
Scorn while they mingle with the homely train,
Still at the top, in ſpite of order, ſtand,
And hardly touch a mean plebeian hand;
While madam, eager 'mid the card-room's ſtrife,
Inſults the lawyer's and the curate's wife,
Now ſmiles contemptuous, now with anger burns,
And domineers and ſcolds, and cheats by turns;
Pleas'd on the village gentry to retort
Slights ſhe receives from dutcheſſes at court.
'But what are theſe, by ſtarts alone purſu'd,
Theſe partial errors of the moon?—when view'd
By that aſſemblage of each ruſtic grace,
That CYNOSURE of joy, a country race;
Where, with fatigue and dulneſs in her train,
Provincial pleaſure holds her proudeſt reign?
O that my MUSE in equal verſe could tell
Each varied object which ſhe knows ſo well!—
The crowded ordinary's loud repaſt,
The frequent bumper ſwallow'd down in haſte,
The rattling carriage driven with drunken ſpeed,
The bawling hawker, and the reſtive ſteed,
The proffer'd bet with interjection ſtrong,
And the ſhrill ſqualling of the female throng;
The ſounding hoof, the whip's coercive ſound,
As the fleet courſers ſtretch along the ground,

When

When the repeated oath and menace loud
Warn from the liſted courſe the preſſing crowd;
The various horrors of the narrow lane,
As the promiſcuous heaps the town regain,
Where coaches, waggons, horſemen, footmen, all
Ruſh eager to the alehouſe, or the ball;
The fragrant toilette of the crowded room,
The ſtable's and the kitchen's mix'd perfume;
The minuet's ſober note till midnight drawn,
The gayer dance beyond the hour of dawn,
While the vex'd gameſter at his rubber hears
The eternal tune ſtill droning in his ears;
The ſupper, circling toaſt, and choral lay,
Protracted far into the ſolid day;
The interrupted ſleep, till noon again
Rouſe to the early feaſt the drowſy train,
And to the bev'rage of the Indian weed
The ſmoking haunch and mantling bowl ſucceed.—
Is this amuſement?—Aſk the county knight,
Preſs'd into pleaſure in his own deſpight,
Who, quitting all the placid joys of home
For ſeven months ſeſſion in St. STEPHEN'S dome,
Compell'd each office of fatigue to ſhare,
And every quarter ſill the QUORUM's chair,
Muſt all theſe mingled forms of mirth partake,
Drink, dance, and gamble for his country's ſake;
Aſk him if days in dull committees ſpent,
Or ſleepleſs nights to oratory lent,
Tho' litigation waſte the morning's hours,
Or fancy crown the eve with eaſtern flowers;
Aſk him if months that toils like theſe employ,
Are half ſo hard as this oppreſſive joy.'

Many will think Mr. Pye unreaſonably ſevere in his cenſure of a very favourite amuſement:

'But ſay, what faſhionable form appears,
Whoſe vacant brow reflection's aſpect wears?
Who rolls the eye with ſenſeleſs ſapience full,
In trifles wiſe, and venerably dull?—
I know him well.—In midnight fumes enclos'd
Of the VIRGINIAN weed, while FOLLY doz'd,
DULNESS advanc'd with Aldermannic tread
In ſolemn ſilence to the idiot's bed,
And in the produce of the ſtol'n embrace
The father's ſenſe, and mother's wit we trace:
Both with a parent's love their offſpring kiſs'd,
Preſag'd his future fame, and call'd him WHIST.
Far from the courtly race, in private bred,
With rural ſwains his early youth he led,
The chearing ſolace, by the wintry fire,
Of the fat parſon or the drunken ſquire;

Till,

Till, when each livelier game could charm no more,
And dear QUADRILLE itſelf became a bore,
Capricious taſte, with novel nonſenſe fraught,
To town this ſcientific ſtranger brought,
Taught him the courtly circle's ſmile to ſhare,
Till faſhion bade him reign ſole monarch there,
Struck with amaze, his ſprightlier rivals fly
The chilling torpor of his gorgon eye:
SPADILLE no longer rears his ſable ſhield,
PAM drops his halberd and forſakes the field.—
See where around the ſilent vot'ries ſit,
To radiant beauty blind, and deaf to wit;
Each vacant eye appears with wiſdom fraught,
Each ſolemn blockhead looks as if he thought,
Here coward inſolence inſults the bold,
And ſelfiſh av'rice boaſts his luſt of gold;
Ill-temper vents her ſpleen without offence,
And pompous dulneſs triumphs over ſenſe.
Should ſome intruſive infant in the room
Diſturb with jocund voice the general gloom,
The parent's eye, with ſhort-liv'd frenzy wild,
Reproves the frolic of his wiſer child.—
O ſtrange extreme of fancy's wayward mood!
Diſtemper'd pleaſure's fickly change of food,
Which, loathing every taſte of known delight,
Provokes with traſh her blunted appetite.—'

On the whole, we are much obliged to Mr. Pye for this eſſay; by which, if he has not enlarged our reaſon, nor intereſted our paſſions, he has, nevertheleſs, pleaſingly relaxed our minds; and, while he has deſcribed our amuſements, has added to their ſtock.

ART. XIV. *Philoſophical Reflections on the late Revolution in France*; and the Conduct of the Diſſenters in England; in a Letter to the Rev. Dr. Prieſtley. By J. Courtenay, Eſq. M. P. 8vo. pp. 94. 2s. Becket. 1790.

MR. Courtenay is a true believer in the Horatian precept: no one more frequently ſubſtitutes the *ridiculum* for the *acre*, nor comes to the diſcuſſion of grave matters with a more laughing countenance. The complaints of Diſſenters, the oppreſſion of churchmen, the cabals of miniſters of ſtate, the ſlavery of the Africans, and the emancipation of the French, all ſerve to promote his joke; and as for the accumulation of national debt, and the encreaſing hardſhips of multiplied taxation, they are ſubjects on which he never fails to make us laugh till we cry. *Let thoſe laugh that win*, is, however, a good maxim; and, with reſpect to the French buſineſs, we

ſee no *loſers*,—except, indeed, as Mr. Courtenay might tell us, a few gentlemen who have *loſt their heads*.

In the preſent publication, the author ironically enumerates ſome of the moſt important and liberal proceedings of the National Aſſembly; and fancifully holds them up to our admiration as being pregnant with miſchief:

'I ſhall now proceed,' ſays he, 'in demonſtrating, that the Chriſtian religion is to all intents and purpoſes aboliſhed in France; and that the National Aſſembly have covertly and inſidiouſly introduced a ſyſtem of atheiſm in its ſtead. The ſenate of *democrats* have commenced their impious ſcheme by aboliſhing tythes; a proviſion appropriated and ſanctified, *jure divino*, for the comfortable ſupport of the clergy, by Heathens, Jews, and Chriſtians. They have ſacrilegiouſly preſumed to ſeize on the ancient revenue of the church, under the impious pretext of public good; of encouraging agriculture, by eaſing the peaſants of an unequal and oppreſſive eccleſiaſtical *corvée*; and of providing a better and more ſuitable maintenance for the ſecular and parochial prieſts, who *alone* perform the reſpective duties of their function. Thus have the National Aſſembly reduced atheiſm into a ſyſtem, by ſeizing on the lands of the clergy, with an avowed deſign of either pledging them as a ſecurity for the national debt, or ſelling them to Turks, Jews, and Infidels, for the diſcharge of it. Beſides, if biſhops, archbiſhops, abbés, and the ſuperior and dignified ranks of the hierarchy, are deprived of riches, immunities, power, and grandeur, how can they ſhew their contempt of them? You invidiouſly ſnatch from theſe *Seneca's*, theſe Chriſtian ſtoics, the ſublime merit of optional virtue, by compelling them to practice temperance and moderation, not from choice, but neceſſity.'

The weak fears and mean jealouſies, which have exiſted in minds that ſhould not have harboured them, and which could induce ſome, who have promoted the cauſe of liberty in England, inſidiouſly to retard its advancement in France, are here juſtly ſatirized:

'From the firſt ages of Chriſtianity, celibacy in both ſexes has been eſteemed the ſublimity of virtue: its merit is derived from the difficulty we feel, in this frail ſtate of mortality, in reſiſting the inſtinctive impulſe of animal ſenſation. Hence, the monaſtic life became early the divine teſt of corporeal purity, celeſtial fervour, and ſpiritual devotion. But theſe new reformers have raſhly abſolved both monks and nuns from the ſolemn vows by which they had devoted themſelves to heaven, and impiouſly encouraged them to abandon their peaceful and ſanctimonious retreats, and expoſe themſelves to the "pomps and vanities of this wicked world, and the ſinful luſts of the fleſh." However, it were well indeed if the miſchief ended here;—but alas! this fatal ſtep will eventually prove the ruin of England, as it is calculated on the moſt moderate computation, that the fleets and armies of France may ſoon be manned and recruited from this new ſource of population. Their manufactures and agriculture will no longer be diſtreſſed by a war,

as

as it may be carried on with vigour and facility without calling a single man from the plough or loom. Our moſt experienced ſtateſmen, our wiſeſt patriots, our moſt enlightened ſenators, are convinced of this melancholy truth: the French Revolution is therefore generally execrated; and has only received the contemptible plaudits of an obſcure ſociety, compoſed of atheiſtical Diſſenters, republican Deiſts, and levelling Freethinkers, who impatiently long for the deſtruction of our civil and eccleſiaſtical eſtabliſhment.'

The ſame ſubject is afterward humouroufly reſumed:

'In the preſent wildneſs of political ſpeculation in France, I ſhould not be ſurpriſed if ſome declaiming demagogue propoſed the eating of raw fleſh, *à la mode d'Abyſſinie*, in order to keep up the rage and violence of the commons in unabated vigour. An act of the National Aſſembly (conſidering their unhappy influence) would ſoon make this ſavage cuſtom faſhionable, under the fallacious pretence of reducing the price of wood; and rendering one article of the commercial treaty of no effect, by preventing the importation of coals. This barbarous nutriment would ſoon be reliſhed here, as we have always had a propenſity to that ſort of food; and would infallibly produce every atrocious act of ferocity which has already deſolated that devoted land.

'As the paſſions, taſte, and appetites, principally originate from the phyſical properties of our diet, our virtues and vices may be traced to the ſame ſource, and improved, or counteracted, by a moral regimen. This ſentiment is neither new nor paradoxical; it has been already elucidated, with philoſophic truth and poetical beauty, by one of our moſt elegant and pleaſing poets:

> "Was ever Tartar fierce or cruel
> Upon the ſtrength of water gruel?
> But who ſhall ſtand his rage and force,
> If firſt he rides, then eats his horſe*."

'The cruelty and mildneſs of animals depend on their either being graminivorous or carnivorous; man, by his dignified nature, enjoys the optional privilege of being either; but as he is alſo diſtinguiſhed by enjoying the ſuperior faculty of *cooking*†, the direful effects of a raw-fleſh diet are counteracted by this humane refinement. The Hindoos are meek, gentle, uncommonly patient, and ſubmit to every act of extortion and rapine, with aſtoniſhing compoſure and the moſt laudable reſignation. Our countrymen, who, by their travels and indefatigable reſearches, have acquired a perfect and accurate knowledge of Indoſtan, all agree (however they may differ on other points) in giving the natives this very amiable character, and univerſally aſcribe it to their ſimple vegetable diet. This phyſical principle is ſo well underſtood, that the fighting *caſts* are compelled to eat fleſh, as an eſſential part of military diſcipline; otherwiſe they would ſoon loſe their courage and the *eſprit de corps*, and meanly degenerate into the tameneſs of mere citizens.

---

* 'Prior's *Alma*.'

† 'See Boſwell's *Tour to the Hebrides*, 3d edit. p. 21, note.'

'I could adduce ſtrong reaſons for throwing out this alarming hint, and have now in my poſſeſſion letters from a leading member of the National Aſſembly, to prove that this horrid ſcheme is in agitation. The vanity of Frenchmen induces them to think, that as they have long given the *ton*, *en fait de manger*, the moſt ariſtocratic people in Europe (even Spaniards and Germans) will ſoon eat themſelves into a republican phrenzy, as they will be ſtimulated by a freſh incentive at every meal. This is the favourite project of our reſtleſs and ambitious rivals at preſent, who ſtill vainly flatter themſelves with the hope of eſtabliſhing a ſhocking ſyſtem of univerſal democracy, by this infamous expedient. Our beſt preſervative, in ſuch an emergency, would be a general teſt act, depriving every man of the rights and privileges of a citizen, beſides ſubjecting him to a fine, at the diſcretion of the judges, and impriſonment till it was paid, who did not produce and lodge a certificate weekly at the exciſe-office, ſigned by the rector, curate, and church-wardens of the pariſh, certifying his exact compliance with the obligatory clauſes of the ſaid act, *to wit*, "That A. or B. had duly and regularly eaten his fleſh or fiſh, either boiled, roaſted, baked, broiled, or fryed." Yet I am fully perſuaded, that you, Sir, and your brethren, the diſſenters, would ſtill remain ſtubborn and refractory, and factiouſly complain of this ſalutary reſtraint, as a new grievance, and again expatiate on the natural and abſtract rights of man, to eat his meat according to his own whim, either raw or roaſted.'

In a ſimilar ſtyle, Mr. Courtenay ſpeaks of the project of aboliſhing the ſlave-trade:

'On the ſame conſiſtency of principle, M. Mirabeau moved this ſenate of *democrats* to addreſs the king to appoint an envoy for the ſpecial purpoſe of jointly conſulting with our adminiſtration on the moſt effectual means of aboliſhing the ſlave-trade. Did this ſpring from the generous ſuggeſtions of humanity? Certainly not.—Treachery marks their proceedings; and the ruin of revealed religion is the invariable aim of all their actions. For has it not been inconteſtably proved, by writers * equally diſtinguiſhed by genius, learning, and profound reſearches into antiquity, that the eldeſt born of Ham, who was accurſed by his father, was called Cuſh, "which, in the Hebrew language, ſignifies black. Ethiopia, under which name Africa is included, is called in ſcripture the land of Cuſh, and the inhabitants, Cuſhims, or Cuſhites.—The Negroes therefore are deſcended from Ham, by his eldeſt ſon, Cuſh; which accounts for the degraded ſituation theſe people have ever continued in." This reaſoning is concluſive.—The Cuſhites were certainly devoted to perpetual ſlavery, for the wickedneſs of their great progenitor, Ham. Cuſh himſelf was probably born black, both as a prophetic deſignation of his future fate, and to tranſmit this degenerate colour to his poſterity.

'The only ſpecious objection to this very rational hypotheſis, is obviated by the author of *Obſervations*, &c. in anſwer to Mr. Clark-

* 'Mr. Bryant, &c.'

ſon's

ſon's reprobated Eſſay. " It may be objected," ſays he, " that Cuſh was born prior to the time of Ham's committing the offence againſt his father, for which he ſentenced him and his poſterity to ſo ſevere a puniſhment; and therefore the complexion of Cuſh could not have any relation to the crime to be committed afterwards by his father. In anſwer to this, I obſerve, there is no impropriety, nor improbability, in ſuppoſing that the blackneſs of Cuſh was the mark ſet upon him and his poſterity, from the foreknowledge of the Deity, of the crime, and conſequent puniſhment, which Ham would commit, and be ſentenced to; and as a ſeal of that perpetual ſervitude to which his deſcendants were to be doomed by that ſentence*."

' Be this as it may, it is inconteſtably proved by the celebrated author of *Ancient Mythology*, and univerſally admitted, that the Europeans are the ſons of Japheth: it is therefore our indiſpenſable duty to accompliſh the divine predictions of Noah, and to hold Ham's deſcendants in chains for ever. But it is the avowed intention of the National Aſſembly to weaken the credibility of the ſacred hiſtory, by emancipating the Negroes. However, I truſt we ſhall not be made the dupes of this profane policy: on the contrary, I ſincerely wiſh, that the corporations of Briſtol and Liverpool would ſend out the reverend author of the *Scriptural Reſearches* to the Weſt Indies, with a cargo of bibles; which may be conveniently ſtowed in the ſlave-ſhips, as they are not now ſo much crowded as formerly. Let him teach the unfortunate Africans to read and ſtudy the book of Geneſis;—let *their* genealogy be condenſed into a ſhort catechiſm, ſuited to their untutored capacities, and taught them every Sunday by one of the Negro-drivers.—It is impoſſible to ſay what a ſudden and ſalutary effect it may have on their unenlightened minds, to *know* that their ſufferings are ſolely owing to the wickedneſs of their anceſtor, Ham.

' It will conciliate their affections, and endear the ſons of Japheth to their hearts, if they are once perſuaded that we hold them in bondage, and inflict ſtripes on them, neither to obtain any baſe and ſordid profit from their burning toils, nor to gratify the ſudden impulſe of vindictive paſſion, but merely in obedience to the decrees of Heaven, to accompliſh the word of prophecy, as faithful executors to the laſt will and teſtament of Noah, our common progenitor, the ſecond father of mankind.'

With the ſame ironical cenſure, the claims of the Diſſenters are treated; and their late defeat is celebrated with like ironical praiſe. We have already been copious in our extracts; but we cannot avoid one other quotation, in which the author indulges a very ſly laugh againſt Biſhop Horſley:

' The example of Ireland has been alleged, as a triumphant inſtance of no bad conſequences having enſued from a repeal of the teſt act: but to this a moſt ſatisfactory anſwer has been given by the author of *A Review of the Caſe of the Diſſenters*.—" The repeal of the Iriſh teſt act, in 1779, was probably," ſays he, " occaſioned

* ' Page 32.'

caſioned by the dread of a Spaniſh invaſion. But what is the true uſe of Ireland's example? Eleven years are not yet paſſed over ſince the repeal took place. Is the repeal of the teſt act juſtified as a political meaſure, or is it not, by the preſent ſituation of the church and kingdom? Let the queſtion ſleep; its diſcuſſion might be more unpleaſant than it could be profitable. *But let Great Britain beware.*"

'I am extremely glad that Doctor H. has boldly and openly alluded to the treaſonable negociation carried on between Spain and the Diſſenters in Ulſter, in 1779, as the Iriſh ſectaries are very irritable and ſore on this tender point. The fact is, that a ſynod, denominated the *Northern Aſſociation*, was aſſembled at Belfaſt, and ſome propoſitions actually moved, for delivering up the province and the linen manufacture to Spain, if government any longer oppoſed the repeal of the teſt act. It is reported, that Mr. Fletcher (who recently ſaved the church and ſtate, by diſcloſing the dreadful conſpiracy of the Diſſenting miniſters at Boſton, in Lincolnſhire,) was providentially a member of the Iriſh ſynod; and ſecretly withdrawing himſelf from the aſſembly, he took poſt, arrived in a few hours at Dublin caſtle, and laid this alarming intelligence before the Lord Lieutenant.—A council was ſuddenly called, and the heads of a bill drawn up and certified, (Boyning's excellent law being then in force,) and tranſmitted to England, for a repeal of the teſt act.—A copy was diſpatched to the ſynod, entreating them at the ſame time to break off all negociation with Spain. After ſome debate, their requeſt was complied with, and the motions of the combined fleets in the channel became very languid, as Count d'Orvilliers' projects were utterly diſconcerted by this wiſe and judicious meaſure. The original papers, and the whole of the correſpondence between the preſident of the ſynod and the Marquis del C———, I hear, will be publiſhed by Doctor H. as an appendix to his next edition of "A Review of the Caſe."

Such is the mode in which Mr. Courtenay has choſen to convey his ſentiments on theſe important ſubjects. In his irony he is not always perfectly clear: but few would have been equally ſucceſsful. In general, his raillery is ſufficiently marked, ſo as not to be miſunderſtood; and yet ſo nicely covered, as not to diſguſt.

ORIGINAL PAPER.

ART. XV. FIRST LETTER to Dr. JAMES HUTTON, F. R. S. *Edinburgh, on his* THEORY OF THE EARTH.

SIR, *Windſor, June* 10, 1790.

ABOUT three years ago, I received from you a copy of your paper on the *Theory of the Earth*, publiſhed in the firſt volume of the *Philoſophical Tranſactions* of the Royal Society of Edinburgh. Not having then the honour to be in correſpondence

ence with you, I ſuppoſed that you had made ſome remarks upon my Theory, and I read your paper with that expectation. I found, indeed, that we did not agree any where in reſpect of the paſt and preſent cauſes of the great operations of nature on our globe; but I did not find any mention, either of my work, or of any of my arguments. I then began a ſecond reading, making notes, with the intention of ſending them to you: but they happened to be ſo numerous, that to expreſs them with a ſufficient degree of clearneſs, would have required a volume. I communicated to you that reſult of my examination, deſigning, at a future time, to reduce my remarks to ſome order. When I wrote to you, I was very much employed on other objects; which prevented me from duly conſidering whether it could not be poſſible to ſelect from among your propoſitions, ſome fundamental ones, on which the whole of your Theory might depend. I have now found it poſſible, and I proceed on that plan:

1. We ſet out, on both ſides, from this indubitable fact; that our *continents* have been once the *bottom of the ſea:* which is the grand phenomenon to be explained in a *Theory of the Earth.* Yours is compoſed of three fundamental hypotheſes: 1ſt, That no *ſolid ſtratum* of the earth can have been formed, but by its ſubſtance having been firſt *melted*, and then cooled. 2d, That the ſame *heat* by which our *ſtrata* have been *melted*, has raiſed them above the level of the *ſea.* 3d, That new *continents*, ſimilar to ours, are now forming at the bottom of the ocean, of the materials of the preſent ones, as theſe have been formed of the materials of former *continents*; and that the *continents* now forming, will riſe alſo, when ours ſhall be entirely *waſted.*

1ſt Hyp. *No ſolid ſtratum of the earth, can have been formed, but by its ſubſtance having been firſt melted, and then cooled.*

2. The preſent diſquiſition having *ſolids* for its object, I muſt premiſe what I underſtand by *ſolidity.* I define a *ſolid*, a body whoſe conſtituent parts have been brought, by whatſoever cauſe, into ſo cloſe a *contact*, that they remain united by *coheſion*; the cauſe of which is not our object. Two principal cauſes may bring incoherent particles into *cloſe contact*; either *fuſion*, or the *medium* of a *liquid*; but the final effect is the ſame; the particles *adhere* to one another by *coheſion.* You mention both theſe cauſes; but you fix excluſively on the firſt. Now, *ſolids* formed by theſe two different mediate cauſes, muſt have different characters; and from theſe we may firſt determine which of the two cauſes has *conſolidated* our *ſtrata.*

3. The diſtinctive characters of *ſolids* produced by *fuſion* are, that ſuch *ſolids* may be *melted* again by mere *heat*; and

that, after cooling, they ſhall be the ſame, or nearly ſo, as before: but of all the *ſolid ſtrata* of our *continents*, *lavas* only are of that nature; conſequently, none of the other *ſtrata* have been *melted*. The ſame concluſion may be drawn from a more remote theory. *Fuſion* is an operation of *fire*, by which a *liquid* is produced of ſubſtances which, before, were not in that ſtate: but the proceſs of *liquefaction* is very different, when ſubſtances have been already *melted*, from what it is when they have not; and from that difference, we may alſo judge your hypotheſis, by premiſing ſome principles. A *liquid* is a ſubſtance compoſed of homogeneous particles, either *ſimple* or *mixed*; which particles are in a certain *combination* with *fire*, from which reſult theſe two characteriſtic properties; that the conſtituent particles of ſuch ſubſtances have but very little *adherence* together; but that, however, they have a *tendency* towards one another at a ſenſible *diſtance*. It is from the firſt of theſe properties, that particles of *liquids* ſubmit ſo readily to the law of *gravitation* in their maſs itſelf, ſo that their ſurface is always horizontal; and from the latter, that the ſmall maſſes of *liquids* tend to aſſume a *ſpherical* form. Now, from theſe properties alſo it is, that a *liquid conſolidates* by a certain degree of cooling; and that the *ſolid* produced has a peculiar character. For, while the ſubſtance was *liquid*, its conſtituent particles, from their *tendency* to one another, were come to the cloſeſt poſſible *contact*; without yet *adhering*, becauſe of their *combination* with *fire:* but when that *combination* ceaſes by a ſufficient degree of cooling, their *adheſion* inſtantly takes place.

4. Let us now examine, from theſe principles, what muſt be the proceſſes of *fuſion*, in the two claſſes of *ſolids* above diſtinguiſhed. Fragments or powders of ſubſtances which have been already *melted*, are immediately *liquefied* again by a ſufficient degree of *heat*; their conſtituent particles having been brought before to homogeneity and to the faculty of *combining* immediately with *fire:* from which, when they cool, they produce *ſolids* ſimilar to thoſe which have been *melted:* but the caſe is very different with *ſolids* which are known to be produced by other cauſes than *fuſion*; as for inſtance, *mortar*, *concretions* made by ſome *waters*, the *ſolid* parts of animals and *vegetables*, beſides many others controverted between us. *Coheſion*, or its modification called *affinity*, is alſo the immediate cauſe of the *conſolidation* of thoſe bodies; but not one of them can be *liquefied* by *fire*, without undergoing great alterations in its conſtituent parts. If ſuch a *ſolid* is compoſed of *heterogeneous* particles, theſe muſt firſt combine together and with other particles, ſo as to become *homogeneous:* they muſt alſo be reduced

to

to ſuch a ſtate, as to combine with *fire* in the manner which produces *liquidity:* and it is known by experience, that theſe *combinations* are produced by more or leſs alterations in the very ingredients of the ſubſtance; either by the loſs of ſome of theſe ingredients, or by the addition of new ones, or by both. From which cauſes, the new *ſolid* afterwards produced by cooling, bears hardly any reſemblance to the *ſolid* melted, and frequently none at all. Now, ſuch is the caſe of all our *ſtrata* (*volcanic products* excepted); and this, as I have ſaid before, is an immediate and evident proof, that they have not been *conſolidated* by *fuſion*.

5. I might confine myſelf to that general demonſtration; but I will examine ſome of the facts you allege for the ſupport of your hypotheſis. You ſay, p. 237: "I ſhall only mention one ſpecimen, which muſt appear more *deciſive of the queſtion* .... In this ſpecimen, *petro-ſilex*, *pyrites*, and *cinnabar* are ſo mixed together and cryſtallized *upon each other* .... that it is impoſſible to conceive any one of thoſe bodies to have had its *fluidity* and *concretion* from a cauſe which had not affected the other two." This is indeed a *deciſive* fact, but *againſt you:* for, if that aggregation of various ſubſtances had been *melted*, they would not have remained as they are; you may try it. You ſay alſo, p. 232: "It may be aſſerted, that no *ſiliceous* body, having the hardneſs of *flint*, nor any *cryſtallization* of that ſubſtance, has been formed *except* by *fire*." What may be *aſſerted* in that reſpect, is, that no known operation of *fire* has ever produced, either *flint*, or any *cryſtallization* of that ſubſtance. As for the reſt of your aſſertion, you will judge hereafter of its ſolidity.

6. *Flint*, and other hard ſubſtances of that kind, appear to be your great object; therefore I ſhall confine myſelf to them. You ſay, p. 232 and 233: "that the actual form in which *flinty maſſes* are found, demonſtrates that they have been *introduced* among the *ſtrata* in a *fluid* ſtate, by *injection* from *ſome other place:*" and you "refer thoſe who would enquire *more minutely* into the ſubject, to examine the *chalk countries* of France and England." If you have examined thoſe countries with as much attention as I have done, we may ſpeak from recollection. Suppoſe then that we have before us, ſome of the high *chalk cliffs* along the Thames, or on the ſea coaſt. We ſee there a number of *ſtrata*, as diſtinct and regular as the rows of cut ſtones in buildings. Each of thoſe *ſtrata*, from the loweſt to the higheſt, is interſperſed, in its maſſes, with *flints* of all ſizes. Thoſe, now diſtinct bodies, are not in the *chalk*, as *knots* in the wood, round which the fibres are bent; or as *nodes* in *ſtalactites*, which alſo have cauſed inflections in the coatings of

the

the dominant ſubſtance; they lie in the *chalk*, as would equal and ſimilar pieces of the *chalk* itſelf, without any alteration or diſturbance in the *chalk* round them. Now, Sir, was each of thoſe *ſtrata*, from the loweſt to the uppermoſt, *injected* while it was forming? If ſo, the *melted flint* ought to have come from the water above; but this is impoſſible. Or did the *injection* continue from below? But why were not ſuch *injections* ſtopped in the lower *ſtrata*, inſtead of being ſo equally diſſeminated in them all? Where did the *chalk* retire that was diſplaced by theſe new maſſes? Where are the traces of their paſſage through the *chalk?* What was the *power* that *ſhot* thoſe maſſes through ſuch a reſiſting *medium*, in which, as in all others, the reſiſtance would have been as the ſquares of the velocities? Why was that *power* intermittent? Theſe are queſtions, to which I cannot find any anſwer for you.

7. After that external inſpection of *flints* diſſeminated in *chalk ſtrata*, let us come to ſome of their particulars. In breaking many of them, we find them hollow, and filled with unaltered *chalk:* many round pieces have only a *flint-ſhell*, and the inſide is *chalk*. How can it be conceived, that a *melted matter* has been thrown up in *bubbles* through the *chalk*, and filled with it? Great quantities of *marine bodies* are found in thoſe *ſtrata*, ſome of which (the *echini* of various ſpecies) are like *egg-ſhells*, both in ſhape and fragility, and they have only one or two very ſmall apertures. Theſe *ſhells* are moſtly filled with *chalk:* but a great many, which, by their external appearance and their ſituation in the *chalk*, are abſolutely ſimilar to the others, are filled with *flint*. How could you conceive, that *injections* of *melted flint* made through the *ſtrata* have met exactly, not only thoſe *ſhells*, but their ſmall aperture, in whatever ſituation it happened to be in the *chalk?* And how could the *chalk* that was in before, come out by the ſame ſmall hole through which the *melted flint* was introduced? I cannot doubt, that if you had examined, as I have done, theſe and a great many other ſtriking facts, you would have alſo thought, as I do, that *flint* is only a particular alteration of the *chalk* itſelf. The manner, indeed, is unknown; but we know of no particular proceſs that can produce *flint*; and every circumſtance belonging to its maſſes in the *chalk*, leads to that general opinion alone.

8. You quote alſo, as a proof of your hypotheſis, *foſſil wood*, found in looſe *ſtrata*, impregnated with hard ſubſtances, as *ſpar*, *pyrites*, *flint*, and *agate*; and the reſult of your obſervations on that *foſſil* is, (p. 234,) "that however little of the *wood* is left unpenetrated, the diviſion is always diſtinct between the *injected* part and that which is not penetrated by the *fluid flint:*" but again, how can you conceive, that ſuch *denſe*

and

and *hot* fluid would be *injected* into a close substance composed of *combustible fibres?* I have myself found in many sorts of *strata*, petrified pieces of *wood* of all the sorts you describe, and of many others; and they contradict your hypothesis by every one of their various appearances, a few of which I shall mention. In *strata* of loose *sand*, I have found pieces of *wood*, so hard, as to strike fire with steel, though impregnated only with fine concreted *sand*; and the same *strata* contain also *concretions* of mere *sand*, in various shapes, very similar to those of *flints*. In *clayey* strata I have found pieces of *wood*, hardened by a penetration of *clay*, that was afterwards *concreted:* they are generally involved by a *concretion* of the same substance; and similar *concretions* are found in the same *strata*, either round other extraneous bodies, or in homogeneous masses, either solid, or cracked and filled with *spar*. In *strata*, where processes of *agatization* have taken place, I have found pieces of *wood* penetrated with *agate*; and in one of these pieces, which I have, the *agatization* has been so gradual, that some of the fibres may be scraped with the nail, and are still *combustible*, though between other fibres fixed and hardened by imperceptible *agate*. I did not find any separate masses of *agate* in those strata, as separate masses of *flint* are found in the *chalk* ones; but all the extraneous bodies were, either impregnated, or filled with that substance. Many *sea shells* of the screw kind are thus circumstanced: some are involved by a concretion of the surrounding substance, some are loose in it. If these *shells* are put into an acid, they are dissolved, and a *nucleus* only remains, which shews all the shades of *agatization*. In the widest revolutions of the *shell*, where the substance of the *stratum* had been first admitted, this has remained opaque; but it is hardened, and has a glossy surface. Farther in, the *agate* is still mixed with the substance of the *stratum*; but it begins to have some transparency; and in the deepest and narrowest revolutions, the *agate* is almost as transparent as glass. Now, if a mass of *melted agate* had been *injected* in those *shells*, the appearance would have been absolutely reversed; the *opaque* part would have been in the bottom of the *shells*, where the sand would have been forced; and the pure *agate* would be in the outward revolutions.

9. You mention (p. 233) the *pudding-stones of England*, which, you say, you *have not seen in their natural situation:* but, Sir, this is only a particular phenomenon belonging to a numerous class, consisting of *concretions* of large and distinct materials mixed with sand, formed in loose *strata* of the same sort. You look upon such *concretions* as being inexplicable by any other cause than *fire*. "If it is (you say, p. 230) by

means of *heat* and *fusion* that the loose and porous structure of *strata* shall be supposed to have been *consolidated*, then every difficulty . . . is at once removed. The loose and *discontinuous* body of a *stratum* may be *closed* by means of *softness* and *compression*." I have found a great variety of those groups *in their natural situation*, and among these the *pudding-stones* you mention; and I will describe their general characters. The groups properly called *pudding-stone* by lapidaries, are found in loose gravelly *strata* of *pebbles*, such as compose them; and they only differ from the rest of the *stratum*, by the *sand* being *concreted* in that particular mass. Similar *concretions*, but not worth the attention of lapidaries, are found in the *strata* of the common flinty *gravel*; and neither in these, nor in the former, is there any sign of *compression* upon *soft* materials: the *gravel* of which they are formed has its natural shape. The general cause of such distinct groups in loose *strata*, is the *consolidation* of the *sand* between larger materials; which *sand*, from the beginning of the *stratum*, filled up the interstices between those materials. I have seen, in various countries, hills formed of loose *sand*, in which were *strata* almost entirely composed of *sea shells*, mixed with *sand*; and in these *strata* I have found *pudding-stones* formed of those *shells* instead of *gravel:* the *sand* between them was concreted. In other *sand-strata*, where *concretions* have been only produced between or round scattered *shells*, I have found many such groups, in which the *shells* still retained their native colour. Lastly, I have seen, in *strata* of *gravel* mixed with *shells*, *pudding-stone* containing these two sorts of bodies; and the *shells* also had their native colours. All these facts are so contrary to suppositions of *heat*, *fusion*, and *softness*, that I am sure you would never have formed your hypothesis, had you had more opportunities of studying, in *their natural position*, the specimens you have in your cabinet.

10. The *sea shells*, mentioned in many of the above examples, lead me to a more general objection against your hypothesis. It would be sufficient to examine those bodies, to be convinced, that the *concretions* in which they are found, did not undergo a *melting heat*; but, moreover, how could you conceive, that the *animals* themselves, of which these are the *reliefs*, could have lived upon these very *strata*, which you suppose to have been successively *consolidated* by *fusion?* Here ends every appearance of possibility: and I might have confined myself to this single objection, had I not thought it more convenient, to follow all the arguments you have adduced in favour of your hypothesis.

11. Since the strata of our *continents* have not been *consolidated* by *fire*, it must be by some process of *water*; for you agree

agree that their *conſolidation* muſt have been the effect of one of thoſe two cauſes: but you object againſt the laſt, and I muſt now examine your objections. We have ſeen, that it is ſufficient for the *conſolidation* of *looſe* materials, that any vehicle can help minute particles to inſert themſelves between larger ones, ſo as to multiply the points of cloſe *contact* in the maſs; and *water* is fit for that purpoſe. Againſt this you alledge, (p. 227,) firſt, the difficulty of finding *conſolidating* matters; and that alſo, of explaining, "whence came the matter with which the numberleſs *cavities* in thoſe maſſes were to be filled." I ſhall anſwer to theſe difficulties by a fact. If we take proper *lime* and *ſand*, we produce *mortar:* if we mix it with *ſtones*, we form a *wall:* if this be built in a place that ſhall be afterwards covered with *water*, it will in time *conſolidate*, not only as well as in the air, but better. Now, Sir, if your firſt objection, that of finding *conſolidating matters*, relates to *lime-ſtone*, *ſand-ſtone*, or other homogeneous *ſolid ſtrata*, I anſwer, that thoſe *matters* were originally in the *ſtrata* themſelves, as they are in *mortar*; and if you ſpeak of *ſtrata* compoſed of diſtinct large materials, with other ſubſtances between them, as *ſtrata* of *granite*, *pudding-ſtone*, or of ſome broken hard bodies now conſolidated together, theſe *ſtrata* have been *conſolidated* as walls, becauſe of the intervals between the large materials being filled with other ſubſtances which could *conſolidate*.

12. Here, Sir, there is a circumſtance which is again deciſive between your theory and mine. In yours, where *fuſion* is to be the *conſolidating* cauſe, it is impoſſible to conceive, that *ſtrata* of *lime-ſtone*, could be found upon *looſe marle*; or *ſand-ſtone* and *petro-ſilex*, upon *looſe ſand*; which however is common: for, how could the uppermoſt *ſtrata* be *melted*, while thoſe under them remained unaltered? but that fact is eaſily explained in my theory; for, as improper *mortar* would not *conſolidate* in *water*, ſo all our *ſtrata* which did not contain proper particles for their *conſolidation* in the bottom of the ſea, remain *looſe*, either wholly, or in part.

13. You ſay again, (p. 227,) "Without ſome power by which *water* . . . ſhould be ſeparated . . . it is inconceivable how thoſe maſſes (our *ſtrata*) ſhould be abſolutely *conſolidated* without a particle of *fluid water* in their compoſition." You are miſtaken, Sir; the moſt part of our *ſtrata* are ſtill capable of imbibing *water*, in the ſame manner as they contained it when they were *conſolidated*; as does *mortar*, either *conſolidated* in water or in the air: and we have in the *ſtalactites*, and in *concretions* made in *water*, inſtances of more compact bodies *conſolidated* in that manner.

14. Another of your objections will bring us to a diſquiſition of greater importance: it is at p. 228, where you ſay: "If *water* has been the *menſtruum* by which the *conſolidating matter* was introduced into the interſtices of *ſtrata*, maſſes of thoſe bodies could only be found *conſolidated* with ſuch ſubſtances as *water* is capable of diſſolving." This argument is again contradicted by *mortar* and *plaſter*; which, though *conſolidated* by the medium of *water*, are not *ſoluble* in it: but I ſhall now take a larger field, and maintain, not only the *precipitation* of *conſolidating* ſubſtances, but that of the whole of our *ſtrata* themſelves; and, firſt, of what *water* do you mean to ſpeak: is it *diſtilled water*, *rain-water*, or any particular *ſpring-water?* Here you have already ſome ſorts of *waters*, different in their faculty of *diſſolving:* but, in general, what are all our *menſtrua*, if not *water* impregnated with ſuch ſubſtances as make it capable of *diſſolving* certain other ſubſtances? and how ſhort is our knowlege of the power of nature, in reſpect of the compoſition of *menſtrua*, by previous ſolutions in that primary *liquid*, which is common to every *menſtruum?*

15. To prove to you the neceſſity of having recourſe to *precipitation* for the explanation of our *ſtrata*, I ſhall begin by pointing out to you the chaſm you have left in your theory, by too ſuperficial an examination of our continents. They are entirely formed of *ſtrata:* conſequently that ſort of compoſition muſt have a common general origin; and to diſcover this, our attention muſt be firſt fixed upon the lowermoſt of theſe *ſtrata*. However, you ſay, (p. 256,) "The nature of *granite* is too intricate a ſubject, to be conſidered where we have only to prove the *fuſion* of ſubſtances, from the *evident marks* which are to be obſerved in a body." This is not applicable to *granite*, which ſurely bears no *mark* of *fuſion:* and, in the mean time, it is the opinion of the moſt informed naturaliſts; which, in a future publication, I ſhall prove by many characteriſtic facts; that *granite*, or ſome other ſuch hard rock, forms the lowermoſt *ſtrata* of our continents. Perhaps that claſs of ſtrata has the more embarraſſed you, becauſe of a very important circumſtance, viz. that thoſe lowermoſt *ſtrata* contain no *relicts* of *marine animals:* but immediately above the *ſtrata* of *granite*, there is an immenſe maſs of other *ſtrata*, alſo without *marine bodies:* theſe are formed of *grey rock*, intermixed with the ſhivering *ſtrata* of *ſchiſtus*. What then became of the *animals* of a former *ſea*, during the accumulation of thoſe ſubſtances in their future abode? Whence came the materials of thoſe two *primary* ſets of diſtinct *ſtrata*, ſo generally ſpread at the bottom of the ancient ocean? Why did their, ſo different, ſubſtances, come

come at diſtinct periods? Where was the fire kindled, that *conſolidated* them, before the exiſtence of the *ſtrata* accumulated over them?

16. Immediately after thoſe two *primary* ſets of *ſtrata*, we find, all over our continents, *ſtrata* formed of *calcareous* ſubſtances. With theſe you do not appear embarraſſed: you think it ſo certain, that they were formed from the *relicts* of *ſea animals*, that you lay this down as a fact not neceſſary to be proved: but, Sir, are thoſe pretended *animal relicts* the accumulated product of that ſucceſſion of changes of *ſea* into *land*, and *land* into *ſea*, in which conſiſts the peculiarity of your hypotheſis? or, have all theſe ſubſtances been produced in that *ſea* which has immediately preceded the preſent? In the firſt caſe, I ſhall anſwer, 1ſt, That we ſee no pure *calcareous* ſubſtance migrating from our *continents* toward the *ſea*, to form there *calcareous ſtrata* ſimilar to ours; and that, conſequently, ſuch a ſuppoſition would be gratuitous. 2d, That the general idea, of a ſeparate migration from the land of different unmixed materials, keeping again ſeparate in the *ſea*, though accumulating upon one another in diſtinct *ſtrata*, is abſolutely chimerical. It would at firſt appear leſs improbable, that the whole of our *calcareous ſtrata* had been produced in the former *ſea:* however, this alſo is contrary to all phenomena of that claſs. 1ſt, Why are thoſe pretended *relicts* of *ſea animals*, depoſited in ſo many diſtinct *ſtrata*, inſtead of forming only one maſs? 2d, Why do we find as great accumulations of *marine bodies*, in *ſtrata not calcareous*, as in the *calcareous* ones? 3d, How were the *calcareous ſtrata* accumulated all over the bottom of the former *ſea*, unmixed with any other ſubſtance: while the *land* is ſuppoſed to have furniſhed, *at the ſame time*, the materials of the other ſorts of *ſtrata* accumulated *over* thoſe?

17. The above remarks concerning the *ſucceſſion* of our *ſtrata*, are only general ideas, which I offer to your meditation; and I am ſure, that when you come to examine attentively ſome of the parts of our *continents* which exhibit ſucceſſive and diſtinct claſſes of *ſtrata*, you will, yourſelf, be glad to find, in the following pages, a twilight ſpread on that grand phenomenon, by the theory of *diſſolution* and *precipitation*, which at firſt appeared to you ſo abſurd.

18. It is a very common fact, that *water* may depoſite *concrete* ſubſtances, which afterward it cannot *diſſolve*. This, principally, is the effect either of the *emiſſion* of ſome *elaſtic fluid*, whoſe ingredients, previouſly *diſſolved* by *water*, had enabled it to *diſſolve* the ſubſtances now precipitated; or of *water*, at the time of that *precipitation*, diſſolving ſome other ſubſtance. Thoſe are operations performed in many ways, ſpontaneouſly

ſpontaneouſly upon our continents, and artificially in our laboratories: and by analogy to thoſe known operations, I ſhall undertake to ſhew you, that the whole of our *ſtrata* has been produced by *precipitation*.

19. We clearly perceive in the *ſucceſſion* of our *ſtrata* a variety of diſtinct operations, nearly the ſame, in every reſpect, all over our continents; which, in the firſt place, muſt have been performed during PERIODS diſtinct from each other, not only in point of time, but by eſſential differences in the productive cauſes; and which alſo muſt have begun at a diſtinct EPOCHA of the exiſtence of our globe. Theſe are undoubtedly in the number of the moſt important circumſtances to be explained in a *Theory of the Earth*; and in the mean time, they point out *precipitation*, not merely as a vague cauſe, but as the cauſe which affords the cleareſt idea of a beginning, and is the moſt ſuſceptible of modifications adequate to that variety of diſtinct effects. We are ſtill, no doubt, too ignorant in natural hiſtory and chemiſtry, to form a fixed and preciſe theory of thoſe operations; but we can trace their out-lines; and this I ſhall attempt.

20. In this ſketch of the hiſtory of the *earth*, prior to its preſent ſtate, I fix upon a very remote, but diſtinct EPOCHA, from which I ſhall come down to the complete formation of our *continents*. At that time, *light* did not exiſt: but, that ſubſtance excepted, our globe contained all the ingredients from which were to reſult its preſent ſtate, and that of its *atmoſphere*. In the number of thoſe ingredients, were the conſtituent particles of *water*, and another ſubſtance, which, with *light*, forms *fire*. No *liquid* exiſted in that ſtate of the *earth*, becauſe *fire*, which is a neceſſary part of their compoſition, did not exiſt. This is a moſt material point, not only in the hiſtory of the *earth*, but in natural philoſophy; and from the general principles of that ſcience, together with indubitable facts, I have ſhewn (in my work, *Idées ſur la Meteorologie*), that *light* is one of the conſtituent parts of *fire*, as certainly, as this is a conſtituent part of *water*, of *aqueous vapour*, of *aëriform fluids*, and of numberleſs other *elaſtic* and *non-elaſtic* ſubſtances. To theſe propoſitions, (on which I am now publiſhing new remarks in the *Journal de Phyſique*,) I here refer; and from that determined ſtate, in which our globe was once, I propoſe to trace the operations which have produced our *continents*.

21. FIRST PERIOD. A great event changed that primodial ſtate of the *earth*, which, elſe, had exiſted everlaſtingly; this was the addition of *light* to the confuſed maſs of its ingredients; and the following were the immediate conſequences of that addition: 1ſt, From *light*, united to one of the other ſubſtances,

fire

fire was compoſed, and the various effects of *heat* began. 2d, The moſt immediate effect of the exiſtence of *fire*, was its union with the conſtituent particles of *water*: from which that univerſal *liquid* was produced. 3d, From *fire* alſo, and from ſeparate *light*, the production of all the *atmoſpherical fluids* took place in determined circumſtances. 4th, *Water* diſſolved ſucceſſively a variety of ſubſtances; being enabled to perform ſome of thoſe *diſſolutions* by antecedent ones. 5th, A number of other ſubſtances, ſome of a difficult ſolution, ſome inſoluble in that firſt ſtate of the liquid, ſubſided in it, and promiſcuouſly formed the *unliquefied* part of our globe. 6th, When *ſoftneſs* had been thus produced in the maſs of our globe, it aſſumed, by gravity and by its rotatory motion, the form that it now wears.

22. SECOND PERIOD. An *original* LIQUID being thus compoſed, it began to *diſſolve* ſome of the ſubſtances which, at firſt, had ſubſided; and that *diſſolution*, together with the emiſſion of various *elaſtic fluids*, occaſioned, in the greateſt part of the LIQUID, the ſimultaneous *precipitations* of two ſorts of cryſtallized ſubſtances, of *mica* and of other *powders*, which, altogether, compoſe *granite*. In other parts of the LIQUID, different ſubſtances, partaking of the nature of the former, were promiſcuouſly *precipitated*; and, laſtly, in ſome parts, a pure *quartzeous powder*. That firſt general *precipitation*, and all the following ones of other kinds, were intermittent; becauſe of the ſlowneſs of the communication of the *precipitating* ſubſtances from the bottom to higher parts of the LIQUID, and of the ſlowneſs alſo of the emiſſion of *elaſtic fluids* from its ſurface downward. To thoſe intermiſſions were owing diſtinct *ſtrata*, formed in the courſe of each diſtinct *precipitation*. A mixture of proper particles, both in ſize and in form, *precipitated* together in a liquid, is an adequate cauſe to produce the multitude of points of *cloſe contact*, neceſſary to *conſolidate* a maſs by *cohesion*: and that circumſtance having exiſted in a high degree in thoſe firſt *ſtrata*, they formed a very hard and thick *cruſt* at the bottom of the LIQUID all over the globe. The ſame cauſe, but with different combinations, produced various degrees of *ſolidity* in moſt parts of the ſubſequent *ſtrata*. During that PERIOD, the LIQUID emitted a great abundance of *aqueous vapour* and of other *elaſtic fluids*, which formed a firſt *atmoſphere* round the globe.

23. THIRD PERIOD. The formation of *granite* and of other *quartzeous ſtrata*, was ſucceeded in the LIQUID, by very different *precipitations*. To this PERIOD belongs, eſpecially, the *grey rock* intermixed with the ſhivering *ſtrata* called *ſchiſtus*, which, all over our continents, appears as having formed immenſe *ſtrata* over the *granite*. At ſome part of this PERIOD,

a great effect was produced, which, by its repetitions in the following PERIODS, has been the immediate cauſe of all the revolutions undergone by our *ſtrata*; and the following was its firſt cauſe. After the *ſolid cruſt* had been produced on our globe, the looſe ſubſtances on which it was laid, having continued to ſhrink in many parts, by gravity, and by a more intimate combination between themſelves, vaſt cavities were formed under that *cruſt*. The firſt great event depending on that cauſe, fixes the end of this PERIOD: this was the ſinking at once of a great part of the *cruſt*, and the accumulation of the LIQUID over that ſunk part. Thus *dry lands* of various ſizes were produced, on which *vegetation* began.

24. FOURTH PERIOD. It is only from that firſt revolution in the bottom of the LIQUID, that we may ſeparately conſider our *continents*, as being then the *bed of the ſea*. That great alteration in the combinations of cauſes, both in the now broken bottom of the LIQUID, and in the LIQUID itſelf, together with an increaſe of *light*, prepared new events. The *bed of the ſea*, though formed of ſunken *ſtrata*, was not yet ſo broken, nor thoſe *ſtrata* ſo diſlocated, as they became afterward, from a continued *retreat* of the looſe ſubſtances under them: but they were, in many parts, covered with fragments of their ſubſtances, which, mixed afterward with various powders, either gathered or precipitated, were conſolidated in diſtinct *ſtrata*. To this *period* I aſcribe the beginning of the *phoſphoric* decompoſition by which our ſun emits *light*, and from which our globe then began to receive a conſtant ſupply of that ſubſtance.

25. FIFTH PERIOD. Many great events belong to this part of the exiſtence of our globe; the firſt of which is, that the *ſea* began to be peopled with *animals*. They had not exiſted before; for we find none of their *relicts* in the former *ſtrata*, and their firſt appearance is in ſome *ſtrata* of *ſchiſtus*, which were ſtill forming: but a little after, probably by a new and conſtant ſupply of *light*, the LIQUID was diſpoſed to the diſtinct *precipitation* of *calcareous* ſubſtances, and all the former *precipitations* were ſtopped. Immenſe *calcareous ſtrata*, of various ſorts, were then formed all over the bottom of the LIQUID, by which the *primary ſtrata* were covered. In ſome of theſe *ſecondary ſtrata*, either in the ſame ſets, or in different parts of the *ſea*, a great quantity of *relicts* of *ſea animals* were buried; but in many other *ſtrata* of the ſame kind, even in the ſame ſets, there were few or none depoſited. The ſame difference, reſpecting the *exuviæ* of *ſea animals*, happened in ſome of the following *ſtrata*; ſome have none; and ſome, in which no *calcareous* ſubſtance was depoſited, excepting thoſe *exuviæ* themſelves, contain a prodigious quantity of them. Among the *ſea animals*, whoſe

whoſe *relicts* are depoſited in thoſe *calcareous ſtrata*, were many ſpecies, which diſappeared when that kind of *precipitation* was at an end. During that diſtinct *precipitation*, a new ſort of revolution began in the bottom of the *ſea*, by *volcanic eruptions*: and many *volcanic cones* were ſurrounded, as *lavas* covered by *calcareous ſtrata*. Towards the end of this PERIOD, other great revolutions of the firſt claſs took place, by partial *falls* of the bottom of the ſea, in its whole extent, owing to the continued retreat of the looſe materials under the ſolid *ſtrata*. In thoſe *falls*, ſome of the deeply broken *ſtrata*, being turned up, in falling more on one ſide than on the other, and ſome parts of them being prevented from falling, by the reſiſtance of *concreted* ſubſtances under them, vaſt *ridges* of different forms were produced on the ſurface of our future *continents*. To this only it is owing, that the lowermoſt *ſtrata* of our *land* happen be under our inſpection: we ſee them clearly turned up in the center of our great ridges of mountains; and, directed by that immediate information, we diſcern them in ſmaller ridges, and in their fragments ſcattered over many parts of the uppermoſt *ſtrata*. In thoſe revolutions, alſo, many *iſlands* which had remained up in the third PERIOD, and on which *vegetation* had produced great accumulations of *peat*, ſunk for the firſt time, and were afterward covered with other kinds of *ſtrata*. At that time, however, the bed of the *ſea* was the only theatre of revolutions; a great maſs of *land* remained, which had not yielded to the *retreat* of the looſe ſubſtances under it.

26. SIXTH PERIOD. Another great alteration happened now in the *ſea*. Not only the *precipitation* which had produced *ſolid calcareous ſtrata* ended in moſt parts of the LIQUID; but this was rendered capable, perhaps by the *volcanic eruptions* continuing with violence, of *diſſolving* many *calcareous ſtrata* of the *chalk* kind, of which, remains only the *flinty gravel* found in ſo many parts of our continents. The origin of that *gravel* is manifeſted, (as I have explained in my *Hiſtory of the Earth*,) by the ſame *marine bodies* which exiſt in our *chalk ſtrata*, and ſometimes, by *chalk* itſelf, being found in its maſſes. Many ſorts of *ſtrata* belong to this PERIOD; the firſt of which proceeded from a *precipitation* of *ſand*, which, in many parts of the ſea, was *conſolidated* in *ſtrata* over thoſe of *lime-ſtone*. After this, and ſome other *precipitations*, new revolutions happened in the bed of the *ſea*, by which the *ſand* and *calcareous* ſtrata were broken and diſlocated; as were the particular ſets which contain our *coals*. As all theſe revolutions had for their common cauſe, the ſinking of new parts of the bottom of the *ſea*, the level of the *ſea* itſelf ſunk alſo more and more; and then the upper parts of the high *ridges*, which had remained between fallen

parts, appeared as *iſlands* over that level, and began to be covered with *vegetation*. In the latter part of this PERIOD, many new ſorts of *ſtrata* were formed over the ruins of the former: theſe are ſtrata of *clay*, *marle*, *ſand with gravel*, and ſtrata of various ſorts of pure *ſand*. The moſt parts of thoſe *ſtrata* were ſuch as could not *conſolidate*, except partially. The *ſea animals*, which, notwithſtanding the above revolutions, continued to propagate in many parts of the *ſea*, became nearer and nearer the ſpecies which inhabit the preſent *ſea*, and their *relicts* were depoſited in great abundance in many of the new *ſtrata*: ſome are not very ancient, for we find them ſtill with their native *colours*, which have vaniſhed in the more ancient ones: however, among the more recent, there are ſome whoſe ſpecies now exiſt only in very remote parts of our *ſea*. Theſe remains of the lateſt inhabitants of the ancient *ſea* are often found mixed with remains of *animals* and *vegetables* proceeding from a *continent*, which then ſtill exiſted: or rather, this fact proves the exiſtence of that *continent*, and that it was then peopled with *animals*. We are now come near another revolution, of which I am not to ſpeak in this place, having here only to trace the formation of our *continents* under the *ſea*. The revolutions which produced their characteriſtic form were moſtly at an end, by the looſe ſubſtances under them being ſettled; conſequently they were nearly the ſame as we ſee them now. The *continent*, on which the *animals* lived, whoſe *carcaſſes* were carried to ſome parts of the *ſea*, ſtill exiſted; being, by its ſolid compoſition, ſupported over the *cavities* formed by the *retreat* of the looſe ſubſtances under it: however, in that ſtate, it was expoſed to the ſame ſort of revolution which had happened over the reſt of the globe.

27. I confine myſelf, Sir, within thoſe narrow limits, in reſpect of the operations and revolutions that happened on our globe, prior to the retreat of the *ſea* from our *continents*: but, in that mere ſketch, I have pointed out a ſucceſſion of cauſes, whoſe characteriſtic effects are diſtinctly marked on the ſurface of thoſe *continents*: and this I think ſufficient to ſhew you, that the theory of *precipitation* is the only one that can bear to be examined comparatively with the preſent ſtate of our *ſtrata*. The only argument which you have oppoſed to that theory is, that *ſubſtances precipitated in a liquid, ought to be ſtill ſoluble by that liquid*: but a moment's reflection would have made you diſcover, that, on the contrary, no ſubſtance can be *precipitated* in a *liquid*, while that *liquid* ſtill retains the faculty of *diſſolving* it; and in general, that the very modifications which produce the *precipitation* of ſubſtances in a *liquid*, are the cauſe of its incapacity of diſſolving them again. As for the admiſſion

of

of an *original* LIQUID, such as I have explained it, if it gives a clear, though not a precise idea, of the great phenomena observed on the surface of our globe, of the intricate compound of the *liquid* called *sea water*, and of the no less intricate assemblage of *elastic fluids* which now forms our *atmosphere*, I think you will not oppose to it, our incapacity of producing such a *liquid*.

28. I propose myself to treat that subject more fully in a future publication. It will not be with a view of extending much more the descriptions and determinations of the particular processes belonging to each of the above PERIODS: I have said before, that we are too little advanced in general, precise, and well-directed observations, to determine exactly those phenomena: it will be then, particularly, to establish, from a number of new observations, the characteristic facts, from which I have drawn these out-lines. I come now to your second hypothesis, in the examination of which, new proof will occur of what I have hitherto stated.

2d HYPOTH. *The same heat that has melted our solid strata has been capable of raising them.*

29. According to this hypothesis, when our *strata* had been produced by a pretended *fusion*, they were *raised* by the same *heat* that had *melted* them. On this I must quote your own words: "There has been (you say, p. 263.) an extreme degree of *heat* below the *strata* formed at the bottom of the sea; and this is *precisely* the *action of a power* required for the *elevation* of those *heated bodies* into a higher place." In explanation of this, I find only these few words, which are in the same paragraph: "The power of *heat* for *expanding* bodies, is, so far as we know, *unlimited*." Being deprived of more explanation from you, I must suppose, what only can give the idea of an adequate *power* of that kind; and this would be, the sudden and copious production of some *elastic fluid*: but, Sir, if you had taken notice of what I have said, respecting that idea, in my Letters on the *Theory of the Earth*, you would not have renewed that ancient hypothesis. When that supposed operation took place, the *strata* which were to form our *continents*, were either in their first state of *fusion*, or *consolidated* by cooling. In the first case, the expanding fluid would first have raised an immense *bubble*, the middle of which would have soon burst, by the soft matter falling down its sides; or if the *strata* had been before *consolidated*, they would have been broken to pieces: and in both cases, the *elastic fluid* having made its escape, the raised materials would have sunk again.

30. In order to prove that our continents have been *raised* by the expansion of some substance below them, you say,

p. 271, "One thing is demonſtrable, from the inſpection of the *veins* and their contents; this is the *ſucceſſive irruptions* of thoſe *fluid ſubſtances*, breaking the ſolid bodies which they met, and *floating* theſe fragments of the broken bodies in the *vein*." This is unintelligible to me: for you here ſuppoſe a very denſe *liquid*, ſince it is to *float* fragments of *ſtones*; but ſuch a ſubſtance cannot afford the ſmalleſt idea of an *expanſion* ſuch as you want it: however, let us go on. "It is very common (you ſay) to ſee three *ſucceſſive ſeries* of thoſe operations; and all theſe may be perceived in a ſmall fragment of ſtone, which a *man of ſcience* may examine *in his cloſet* often *better* than *deſcending the mines*. . . :" but firſt, if an *expanded matter* had broken through our *ſtrata*, would it have only filled up the fiſſures? would it not have ruſhed out in torrents? However, no exuberance of the ſubſtances of *veins* is found any where. On the other hand, you give afterwards *lavas* as a proof of thoſe *irruptions of melted ſubſtances:* we ought then to find it in *veins*; and none of them contain *lava*. Thus, the phenomenon of our *veins*, which you thought ſo favourable to your hypotheſis, is abſolutely againſt it. You do not ſay what is that *ſmall fragment of ſtone* which is to inform a *man of ſcience*; but I have *deſcended* into various *mines*, and there I have ſeen a variety of quite different ſubſtances laid over one another, either regularly or promiſcuouſly. Many ſorts of *metallic ores* form there diſtinct layers, between other mineral ſubſtances; and *veins* entirely different from each other are found, at but a little diſtance, in the ſame ridges of mountains. Theſe, and many other circumſtances, which you would have ſeen *better* in the *mines*, than in a *ſmall fragment of ſtone*, would have led you to think, that if a *liquid ſubſtance* had been forced, from ſome furnace, through our *ſtrata*, and had filled up the fiſſures, it would have been an homogeneous ſubſtance, as *lavas* are, and not ſuch a variety of diſtinct ſubſtances.

31. In order to determine the *power* exerted in your ſuppoſed operation, you ſay (p. 271.), "Let us conſider what *power* could be required to force up, from the moſt unfathomable depth of the ocean, to the *Andes* or the *Alps*, a *column of fluid metal or ſtones:* this *power* cannot be much leſs than that required to elevate the *higheſt land upon the globe*." As you allude afterwards to the *columns* of *lava* forced up to the top of high *volcanos*, I will apply to them your argument, for ſhortneſs ſake; and I ſhall ſuppoſe, that the principle on which you depend is, that a *liquid column*, whatever be its diameter, preſſes upon its baſe, in proportion to its *height:* but, Sir, if the *vaults*, againſt which the *liquid column* preſſes upwards, were to give way, the column would inſtantly ſubſide; and in the caſe

you

you want to explain, the *vaults* againſt which the *power* was to exert itſelf were our whole *continents*; which were to be *raiſed*, and ſo to give way. I do not think that you have given a ſufficient degree of attention to that pretended analogy.

32. You quote an example of ſuch an operation; and as the caſe is real, the above argument will thereby be exemplified. "It muſt be evident, (you ſay, p. 275.), that in the caſe of the *new iſland* near *Santorini*, had the *expanſive power* been *retained*, inſtead of being *diſcharged*, much more *land* might have been *raiſed* above the level of the ocean." My propoſition is, that no *land* can be raiſed in that manner, becauſe the *expanſive power* muſt be *diſcharged:* and this is an inſtance of it; for no *land* was *raiſed*. I have related, in my Hiſtory of the Earth, from original authors, that event, with that of a *new hill* formed near *Naples:* in both, the *diſcharge* of the *power* was the firſt and conſtant ſymptom obſerved; and the blaſt itſelf was the cauſe of the new exuberances formed on the ſurface of the ground: not by raiſing a *land*, by which muſt be underſtood *whole ſtrata*, but by heaping up melted and broken material. Theſe, in ſhort, were only two *volcanic cones*, ſimilar to all thoſe which, in the ſea, form *iſlands*, and *mountains* on our continents. I have alſo given, from my brother, in the ſame work, a theory of thoſe operations, which I ſhall ſhortly repeat here.

33. The *mole-hills* give us a clear and preciſe idea of the mechanic operations by which ſuch *heaps* are formed upon the ſolid *ground*; thoſe operations being of the ſame general kind, from the little diſregarded excreſcence made by the *mole*, up to the *Ætna* and to the *volcanic cones* of the *Andes*. A firſt *opening* is made at the ſurface of the ground, by the *power* which is to perform the whole mechanic operation. The ground afterwards is undermined, and the *power* throws up the *looſe materials*, which accumulate round the opening. In the formation of a *mole-hill*, the whole operation is mechanic; the animal is, in the mean time, the *miner* and the *heaper*. In the formation of *volcanic cones*, there are alſo chemical operations, by which, firſt, a great *heat* is produced, that melts certain mineral ſubſtances, which I have ſome reaſons for ſuppoſing to lie under all the *ſtrata:* at the ſame time, *elaſtic fluids*, eſpecially *ſteam*, are produced; and theſe form the mechanic *power*. The firſt effect of that *power* is, to burſt the *ſtrata* above. If, then, the *melted matter* obſtructs the paſſage to thoſe conſtantly forming *elaſtic fluids*, they force it up through the *opening*, mixed with maſſes of the broken *ſtrata:* whence the accumulation of thoſe materials, on the outſide, in the neceſſary ſhape of a *cone*. The conſtant ruſhing out of the *elaſtic fluids*, keeps a channel

open in the axis of the *cone*, through which, from time to time, are forced up *lavas*, either compact, or frothy; these are the *pumice ſtones*. At other times, when the *liquid matter* is not ſufficient to fill up the channel, the *blaſt* burſts through it, and drives along, even at a great height above the *crater*, ſhowers of red-hot maſſes of that *liquid*; theſe are the *volcanic cinders*. When thoſe *ſhowers* are thrown up from a great depth, part of the *melted matter* conſolidates againſt the ſides of the *channel* in its cooler parts, by which at laſt it is obſtructed. Then a threatening quiet takes place, during which the *melted matter* and the *elaſtic fluids* are accumulated; and at laſt theſe burſt open the *cone* in ſome weak part, whence a *lava* flows, followed ſometimes by ſhowers of *cinders*, and broken pieces of the *ſtrata*, from which a new *cone* is formed on the ſide of the main one.

34. Such are the operations by which *volcanic* iſlands and mountains are formed: we ſee thoſe operations in the few *volcanoes* which are ſtill in action; but they are very inconſiderable, comparatively to ſimilar operations, which, having taken place in the bottom of the *ancient ſea*, have formed there the *volcanic* mountains now found every where upon our continents, many of which are partly buried under *ſtrata* of *lime* and *ſand* ſtones. Some of the *cones* produced at that time have been immenſe, as we may judge from the ſkirts of their baſes, exiſting now under the form of circular ridges of hills: the *cones* themſelves have ſunk into caverns over which they were heaped; and the circular ridges of hills, ſeemingly formed of a ſeries of *cones*, are only the ſections of *lavas*, which had flowed from and around the immenſe ſunk *cone*. I have deſcribed, in my work, many of thoſe *circular ridges*, which I have called *volcanic crowns*, (*couronnes volcaniques*); and it ſeems probable that the ſame events have happened on the ſurface of the *moon*.

35. Now, Sir, if you read the deſcriptions given by contemporary authors, of the riſing of the *Iſola-nuovo*, near *Santorini*, in the year 1707, and of the formation of the *Monte-nuovo*, in ſight of the inhabitants of *Naples*, in the year 1538, you will find, that thoſe events anſwer perfectly to the theory I have ſtated above. There was no *land* raiſed, but only *broken materials* thrown up. In the *new iſland*, thoſe materials came out from many *openings*; in the *new hill* there was only one *opening*, through which came out ſuch a quantity of broken and melted materials, as to form, in a ſhort time, a *cone* of three miles in circumference, and of a proportionable height. Theſe examples, conſequently, inſtead of ſupporting your hypotheſis,

are

are evident inſtances in favour of the arguments by which I have ſhewn its impoſſibility.

36. You yourſelf complete the proofs againſt that hypotheſis, in the cloſe of that article of your paper, where you ſay, (p. 285.), "How that *land* is preſerved in its *elevated ſituation*, is a ſubject on which we have *not even the means of forming a conjecture*?" but, Sir, the abſolute impoſſibility of ſuch *pieces of land* as our *continents* remaining in that *elevated ſituation*, after having been *heaved up*, and thereby *broken to pieces*, is preciſely what I oppoſed, in my work, againſt that hypotheſis; and acknowledging that we have not *even the means of forming a conjecture* for its explanation, is giving it up entirely.

37. Since our *continents*, though now *dry*, have evidently been covered by the *ſea*, and ſince, as I have now ſhewn, they cannot have been *raiſed* from its bottom, the *ſea* muſt have ſunk, and retired to that part of the globe where it is now. You admit that *dilemma*; but having adopted the firſt of thoſe operations, you object againſt the laſt; and this is one of your arguments (p. 264.): "If the preſent *land* has been diſcovered by the *ſubſiding* of the waters, there has not been a *former land* from whence the *materials* had been produced for the conſtruction of the preſent, when at the bottom of the *ſea*; for there is no veſtige remaining of that *land*." I do not underſtand that argument. We both admit a *former land*, from an evident ſymptom, which is, the *relicts* of *land* animals and vegetables found in our *ſtrata*. We both alſo acknowledge, that there is *no veſtige remaining of that land*, it being now covered by the ocean. As for the neceſſity of a *former land*, to provide *materials* for the preſent, it is what I am far from admitting, as you have ſeen above. In this reſpect, you add in the ſame place: "Neither could the natural productions of the *ſea* have been accumulated in the *ſhape* we now find them on the ſurface of the earth; for how ſhould the *Alps* and *Andes* have been formed within the *ſea*, from the natural production of the water? Conſequently this is a ſuppoſition inconſiſtent with *every natural appearance*." I have explained before, how thoſe *ridges* have been *formed:* but what, in that reſpect, is contrary to *every natural appearance*, is, that in any way, our *mountains* can have been formed *in the ſhape in which we now find them.* The higheſt parts of the *Alps*, as well as the loweſt hills, are formed of *ſtrata*; but in theſe firſt huge maſſes, and in the parallel ridges that follow them, the moſt parts of the *ſtrata* are *broken* and *turned up*. This you may have ſeen clearly deſcribed in M. DE SAUSSURE'S *Voyages dans les Alpes*. The ſame ſituation of the *ſtrata* is obſerved in many parts of every ridge

ridge of mountains, and even in hills; and it is evident that they are now the *higheſt* parts of the ground, only becauſe the other parts have *ſunk* round them. This will be the principal object of the new work that I intend to publiſh.

38. You ſay again, (p. 265.) "The ſinking the body of the *former land* into the *ſolid* globe, ſo as to ſwallow up the greateſt part of the ocean after it, if not a natural impoſſibility, would be at leaſt a *ſuperfluous exertion* of the *power of nature*. Such an operation would diſcover as little *wiſdom* in the *end elected*, as in the *means* appropriated to that *end*." Certainly it would be an odd *attempt* of any *power*, to ſink the *body of the former land* into the *ſolid globe*; and I do not know who has thought of it. That *land* had *cavities* under it, as I have explained above; and it required very little *exertion of power* to ſink it into them; and here, your objection of an unwiſe *exertion of power*, which does not affect my theory, is again entirely againſt you; according to your theory, the revolution by which our *land*, formerly under the *ſea*, is now above its level, is only one, in a ſeries of alternate revolutions, ſome already paſt, ſome to come, in which the ſame parts of the globe have been ſometimes *ſea*, at other times *land*. The *firſt land* that *roſe* from the bottom of the water, ſtood already upon a firſt *cavity*. The *materials* of that *land* went into the *ſea*, to form there a *ſecond land*; which roſe, and driving the *ſea* over the *firſt land*, remained *dry* in that manner. Upon the *firſt land*, then become again the *bottom of the ſea*, new *materials*, coming from the *ſecond land*, were accumulated; and at a proper time, a *third land* roſe, either the *firſt land* newly ſtocked, or only the *ſtrata* formed upon it. In the firſt caſe, the *cavity* under the *firſt land* was double the ſize of what it was before, and conſequently that *land* had been again *ſtretched* in proportion to the *cavity* under it: in the latter caſe, a new *vault*, of the ſize of a continent, was to ſwell over the firſt, and ſo to leave a ſecond *cavity*. I cannot go any farther; I am overwhelmed by the weight of thoſe *broken materials*, forming, however, a ſucceſſion of *vaults* over *vaults*, in an indefinite ſeries: and I am ſure, that when you come to conſider theſe conſequences of your theory, you will be perſuaded to abandon it.

39. We are too ſhort-ſighted, Sir, to claim *wiſdom*, as an argument *à priori*, to eſtabliſh what are to be the *laws of nature*, and what have been the events that have happened in the world: the only thing that our *wiſdom* can ſometimes attain, is to judge, *what are* thoſe *laws*, and what muſt have been the *acting cauſes* to have produced certain *effects*. In the preſent inquiry, before launching into your imaginary world, where *continents* were to riſe over *continents*, and ſo to alternate with the *ſea* in the ſame parts

parts of our globe, you ſhould have firſt attentively ſtudied our preſent *continents*, in order to judge, if they are really *waſting away*, and tranſmitting their *materials* to the *ſea*, for the production of new *continents* ſimilar to them. This is your opinion; but with as little foundation as you had for ſuppoſing, that thoſe preſent *continents* ſtand *elevated*, by the effect of the ſame *power* which has *raiſed* them, after having produced their *conſolidation*.

40. In this laſt part of your theory, the moſt important to mankind, the objects of examination will be no more chymical effects of fire, mechanic *powers*, or collections of *minerals* cloſeted by *men of ſcience*; they will be ſubmitted to the judgment of every man: for, upon a larger or a ſmaller ſcale, they are under the eyes of every body; and they will eſtabliſh theſe two very important propoſitions: 1ſt, That our *continents* are not *wearing* away, but only ſettling, for as long a time as the ſame known cauſes ſhall continue to act upon our globe. 2d, That theſe *continents* are very *modern*, in compariſon of the antiquity that your theory would ſuppoſe:—but having ſufficiently intruded on your leiſure for the preſent, I ſhall reſume the ſubject in a future letter; and, in the mean time, remain, with due regard, Sir,

Your moſt obedient,
humble Servant,

DE LUC.

MONTHLY CATALOGUE,

For JUNE, 1790.

EAST INDIA AFFAIRS.

Art. 16. *Obſervations on Mr. Dundas's India Budget.* 8vo. pp. 48. 1s. 6d. Debrett. 1790.

MR. Dundas gave a very favourable report of the ſtate of the Company's preſent circumſtances, which, in the main, is not controverted by this obſerver; who only reaſons on them in compariſon with other repreſentations and known facts. So far as we may truſt nameleſs communications, the writer appears to be well-informed, and to make ſome pertinent remarks; and, in truth, a name is a very ſlight ſanction to aſſertions reſpecting Eaſt Indian affairs, when we find that men of rank and *reputed* credit can openly, boldly, and flatly, reverſe each other's repreſentations, in the moſt material points!

From what is, very vulgarly, indeed, termed the *budget**, it appears that, in Bengal, there was a ſurplus of 2,536,000l. after

* A naſty *tinkerly* word, which we wiſh to baniſh from the polite and political circles.

payment of all expences, laſt year; and that according to the eſtimate tranſmitted by Lord Cornwallis, a ſurplus of 10,000l. more, may be expected in the preſent year. It has been very naturally aſked, ſays this obſerver, how it happens that, with ſuch a ſurplus, the company has been reduced to the neceſſity of borrowing ſuch large ſums in England? To this he anſwers, that the Commutation Act obliged the Company to double their commercial capital; that it was not until the concluſion of the war, that the Company knew the amount of the military expences at Madras and Bombay, which occaſioned the accounts preſented to parliament in 1784 to be ſo materially defective. He farther adduces the transfer of the India debt to Great Britain, the remainder of which he thinks, ſince France has withdrawn herſelf from India, and ſo cloſe a connection has been formed with Holland, may now be paid abroad. He mentions, alſo, the conſiderable ſums paid to government in the laſt three years, for regiments ſerving in India; and, laſtly, the very large military eſtabliſhments formed at Madras and Bombay, the neceſſity of which no longer exiſts.

This writer is very ſevere on Mr. D. for inconſiſtency, in having pointedly condemned, in one character, the very ſyſtem which he as warmly approved in another; and he laughs at the character of moderation given to the Engliſh governments in the Eaſt. For particulars, the pamphlet muſt be conſulted.

LAW.

Art. 17. *The Bankrupt Laws.* By W. Cooke, of Lincoln's Inn. 2d Edit. Large 8vo. 2 Vols. 10s. Boards. Brooke. 1788.

The firſt edition of this work was publiſhed in 1786. It now makes its appearance with conſiderable additions and improvements; and it is barely doing juſtice to the author's merit, to ſay that it is the moſt valuable publication on the ſubject: nor would it, perhaps, be too much to aſſert, that it is the *only* work on which the profeſſion, and the public, can rely, in matters relating to a branch of juriſprudence of the utmoſt importance in a commercial country.

Art. 18. *A Syſtem of Engliſh Conveyancing*, adapted to Scotland. By James M'Nayr, Writer. 4to. pp. 320. 12s. 6d. Boards. Murray, &c. 1789.

This work is deſigned for the aſſiſtance of thoſe perſons who may have occaſion to execute conveyances, and other inſtruments, in Scotland, which are to receive effect in England, or in the Britiſh colonies. It contains a conſiderable number of precedents, ſuch as are moſt likely to be in requeſt; and ſome general obſervations are added on the nature and requiſites of Engliſh deeds, and on the title to real and perſonal property, according to the law of England. This part of the work is taken chiefly from the ſecond volume of Blackſtone's Commentaries. It concludes with an abſtract of the act of the 5th Geo. II. for the more eaſy recovery of debts in his Majeſty's plantations and colonies in America; and with a few uſeful monitions on the mode of proving and authenticating legal demands that are attempted to be enforced there.

IRE-

IRELAND.

Art. 19. *A Letter from Lord De Clifford* to the worthy and independent Electors of the Town of Downpatrick. 8vo. pp. 25. 1s. Debrett. 1790.

This is a letter patent from an Iriſh Lord, to the voters in an Iriſh borough, whom he addreſſes nearly in the following ſtyle:

'Worthy and *independent* electors,

'You well know the repreſentation of your borough is an heir-loom in my family; and when I recommended two friends of mine to your choice, I confeſs I did not expect to meet with any perverſeneſs on your parts: but I find my friends are oppoſed by a Mr. P. who was provided with a ſeat in the laſt parliament, on the expreſs condition that he ſhould never attempt to diſturb my intereſt in your town. I incloſe the letters containing this engagement, for your ſatisfaction, and appeal to your conſciences whether you ought to ſupport him to my injury. I aſſure you, the gentlemen whom I recommend to you, are every way worthy of your choice and confidence, and I ſhall always take care to conſult your real intereſt and proſperity.'

We do not uſually expoſe our electioneering negociations ſo openly, on this ſide of the water: but all things being well underſtood by every party, matters are tranſacted with due privacy, ſo as *to preſerve appearances*.

BIOGRAPHY.

Art. 20. *Memoirs of the Life of Robert Adair**, Eſquire. 4to. 2s. 6d. pp. 48. Kearſley. 1790.

Mr. Adair's life was marked by ſome ſtriking, fortunate, and extraordinary circumſtances; and theſe are, in the preſent pamphlet, agreeably, but haſtily ſketched, by a friendly hand. Though not blind to the gallantries and foibles of his hero, the writer has done juſtice to the philanthropy and goodneſs of his heart:—to which all who were well acquainted with Mr. Adair will bear *willing*, and many will bear *grateful*, teſtimony.

MEDICAL.

Art. 21. *Reports of the Royal Humane Society*; with an Appendix of Miſcellaneous Obſervations on the Subject of Suſpended Animation. For the Years 1787, 1788, and 1789. 8vo. pp. 475. 5s. Boards. Cadell, &c.

References to accounts of the preceding reports of this excellent inſtitution, may be found in our General Index, vol. i. p. 381. The preſent volume contains about an hundred caſes, in moſt of which, the means uſed for the recovery of the unfortunate ſubjects were ſucceſsful in reſtoring the vital functions. The utility of publiſhing theſe caſes, to ſtimulate attempts for reſtoring our fellow-creatures from the conſequences here alluded to, is ſufficiently obvious; but as the circumſtances of accidents, of bodily conſtitutions, and of the propriety of the applications for recovery, all vary, and,

* Late Surgeon-general to the army. He died in March, 1790.

we may add, the accuracy and literary abilities of the relaters alſo, we cannot yet collect any general inferences to regulate our endeavours for, and expectations of, recovery, according to the time during which a body has lain in the water. We can only hope, that, in proportion as the influence of the practice extends, the patient perſeverance of all who engage in ſuch acts of true humanity will extend likewiſe.

The moſt extraordinary caſe in this volume, is that of a young woman at Southampton, who had thrown herſelf into a well.—'It happening in the night, ſhe remained in this condition about four hours before ſhe was *diſcovered*.' From theſe words we are led to infer, that ſhe remained under water all that time; and yet this could hardly be, when it is immediately added,—'On being taken out, there appeared a fluttering palpitation of the heart juſt *perceivable* *.'—There have been inſtances of perſons who have dropped into wells, and have been drawn up without material injury †; and we are juſtified in ſuppoſing that this poor object might have fallen favourably, and have hung by a bucket, or by the ſides of the well, until her ſtrength failed: for it ſtaggers all belief, that any perſon, after remaining during four hours under water, could retain *perceivable* ſymptoms of life. The depth of the well is not mentioned.

The utility of ſuch an inſtitution cannot receive a ſtronger exemplification, than in the ſummary report from Liverpool, where, in a year and a quarter, out of ſeventy caſes, ſixty-ſeven were recovered!

Some good cautions are here added, reſpecting ſudden deaths, and the horrid danger of burying perſons in whom 'life is only retired to its inmoſt receſſes;' the fine machine may be ſtopped, while the ſpring ſtill retains its elaſtic vigour. Thoſe who hurry their relatives into the earth with eager haſte, ſurely do not reflect how ſoon they are to become ſubject to the ſame treatment! how ſoon they may be, in like manner, expoſed *inſtantly* to the cold air, or *finally* diſmiſſed before clear indications of putrefaction are perceptible.

While the important object of theſe Reports engroſſes our minds, we loſe all idea of making any remarks on the manner of compiling the materials.

Art 22. *A Review of the Medical Department in the Britiſh Navy*, with a Method of Reform propoſed: in a Letter to the Right Hon. the Earl of Chatham, Firſt Lord of the Admiralty. By Thomas Trotter, M. D. Surgeon in his Majeſty's Navy, &c. 8vo. pp. 52. 2s. Bew. 1790.

It is a curious argument, and one which is often urged, ſucceſsfully, againſt all kinds of improvements, that, by adopting them,

* P. 446.

† The writer of this article knew a woman, who tumbled into a well ſixty feet deep, that had two large buckets, one up, and the other down; and whoſe firſt, and only complaint, on being drawn up, was, that ſhe had loſt one of her pattens!

we

we break through an eſtabliſhed cuſtom; and that we violate a conſtitution framed by the wiſdom of our anceſtors, and made venerable by having continued from time immemorial.—It is the worſt plea imaginable. The laws and cuſtoms of former ages might have been excellently adapted to the neceſſities and manners of thoſe ages: but the age is changed—our wants and our poſſeſſions are totally altered; and our anceſtors, however wiſe they might have been in providing for themſelves, were gifted with no ſupernatural power of foreſight, to enable them to regulate the varying circumſtances of future times. Surely then, reſpecting ourſelves and our own concerns, we may be allowed to ſay, that we are more proper judges than thoſe who lived ſome centuries ago: nor can the moſt partial admirer of ancient wiſdom be diſpleaſed, if we affirm of our forefathers, that, in theſe matters, their knowlege, compared with ours, was ignorance.

Let us, however, confine our thoughts to the reform propoſed in the pamphlet before us.—The medical department in the navy, although it ſpeaks but little in praiſe of the wiſdom of thoſe who planned it, is certainly an excellent proof of the patience of their poſterity, who have ſo long ſuffered it to remain unimproved. It was bad at its firſt inſtitution, and has been gradually growing worſe. Dr. Trotter has attempted to point out its deficiencies, and has propoſed a plan which he imagines would remedy them. The deficiencies he has ſhewn very clearly; his remedy is not, we fear, altogether ſo certain.

Dr. Trotter firſt conſiders the inconveniences attending the examination of navy ſurgeons. They are examined by the board of examiners of the corporation of ſurgeons in London. This is ſaid to be an evil; and, inſtead of it, a board, compoſed from the ſurgeons of the fleet, royal hoſpitals, and dock-yards, is recommended.—This is indeed a change, but not an improvement. It matters little at what place, and by whom, the examination is held. By adopting the propoſed alterations, the number of offices would be multiplied, and, conſequently, expences would be enhanced, without any advantages.

A more material circumſtance here noticed, is the fee paid to the examiners, which amounts to nearly four guineas, and is paid by the ſurgeon who is examined. This is a ridiculous hardſhip. If a maſter wiſhes to hire a ſervant, but chuſes, for his own ſecurity, to employ an agent, who ſhall previouſly inquire into the ſervant's qualifications, would he demand that the agent ſhould be paid by the ſervant? Are not the caſes parallel? Let Government then pay its own agents.

After ſome further obſervations on this head, the author comes to his ſecond diviſion: the ſupply of medicines. Every ſurgeon in the navy is obliged to provide a cheſt of medicines, furniſhed by the company of apothecaries in London; the contents of the cheſt are ſaid to be choſen by the company, and not by the ſurgeon, who alſo pays more for them, than what he would pay for ſimilar articles in other places. To remedy this, it is adviſed to eſtabliſh diſpenſaries at the different dock-yards, which ſhall ſupply the ſhips with medicines,

medicines, inſtruments, &c. in the ſame manner as with other naval ſtores.—Another miſchief attends the preſent mode of furniſhing medicines: it is, that the ſurgeon pays for them, who is reimburſed by a ſtated ſum, called the king's bounty, together with ſome perquiſites from the ſeamen. In conſequence, it becomes his intereſt to give little medicine, and that little, of as cheap a quality as poſſible; when, perhaps, the nature of the diſorder may require expenſive remedies in large quantity. This would be prevented by allowing a fixed and ſuitable ſalary to the ſurgeon, while the medicines were ſupplied by Government.

By means of this ſalary, Dr. T. recommends that ſome perquiſites paid by the ſeamen ſhould be leſſened: particularly, in venereal caſes, for every cure of which the patient pays 15s. This fine, in the author's opinion, ſhould be diminiſhed to 5s.:—but this is only to lighten the evil, and not to remove it. Why exact any fine? The payment of 5s. like the payment of 15s. would hinder application to the ſurgeon in recent caſes, or at leaſt in thoſe recent caſes in which the ſymptoms were neither rapid nor alarming in their progreſs.—Our ſentiments on this ſubject are, that all perquiſites of all kinds ought to be aboliſhed.

Theſe are ſome of the principal objections urged by Dr. T.; and his propoſed alterations are generally rational, and practicable. This, however, is not always the caſe: he ſometimes deviates into matters of mere ſpeculation. Thus he adviſes the appointment of a phyſician-general, who ſhall 'make remarks on the ſurgeon's practices, and correſpond and remonſtrate with him on the ſubject;' for which purpoſe, the phyſician is to be furniſhed by each ſurgeon with a journal; and from theſe journals, 'generalized and condenſed' by the phyſician, is expected a moſt important ſyſtem of medicine! Thus too, becauſe 'a cuſtom has prevailed *in learned ſocieties* of conferring prize medals on the authors of eſſays, &c.' he propoſes to eſtabliſh a ſimilar practice in the *royal navy*: but who, in the name of common ſenſe, would ever think of compoſing learned eſſays in ſo 'unpropitious an *aſylum* for ſtudy, as the cockpit of a man of war!'

SLAVE TRADE.

Art. 23. *Obſervations on the Project for aboliſhing the Slave Trade*; and on the Reaſonableneſs of attempting ſome practicable Mode of relieving the Negroes. By John Lord Sheffield*. 8vo. pp. 72. 1s. 6d. Debrett.

So abhorrent does the ſlave trade, at the firſt glance, appear to humanity, that it cries out for an immediate abolition: but no ſooner does reaſon turn her calm and patient eye toward this ſubject, than ſhe perceives that the immediate abolition, for which indiſcreet humanity is ſo vehement, would neither be kindneſs to the Negroes, nor juſtice to the planters. Slavery is an accurſed weed; care, however, ſhould be taken, leſt in *plucking it up*, we *root up*

* We have inſerted Lord S.'s name, on the authority of the news-paper advertiſements.

alſo the uſeful corn with it. The ſudden extermination of ſome evils, would produce others ſtill greater. Negroe-ſlavery is an evil of this nature; and parliament will, no doubt, exert all its wiſdom and prudence in providing a remedy. The noble author of this pamphlet has ſuggeſted many judicious remarks to aſſiſt its deliberations. He wiſely proteſts againſt an *immediate and abſolute abolition*, and reminds us, that *our* generoſity to the Negroes is at the expence of others.

This buſineſs involves in it a variety of conſiderations; and in order to induce the humane to allow time for the fulleſt inveſtigation, let them reflect, that it is madneſs to extend liberty to the Negroes in the iſlands, till they are capable of its proper enjoyment, if we only reſpect them; and it is deſtruction, if we reſpect the Whites.

As for attempting the immediate abolition of the ſlave trade, it would be fruitleſs as well as impolitic. We were of opinion, long before we peruſed theſe Obſervations, that the only effectual method of aboliſhing this trade, is to prevent its neceſſity, at leaſt to the extent to which it is now carried on, by taking every proper ſtep to prevent the *waſt* annual *waſte* of Negroe life in our Weſt India iſlands, and by encouraging the breed of Negroes. This great *waſte* evidently indicates miſmanagement, inattention, and, moſt certainly, *ſome* cruelty; and it is, no doubt, a reaſon for attempting ſomething to leſſen, if not to remove, the evil. By reviſing the ſyſtem of laws reſpecting their treatment; by extending ſome further indulgences toward them; by appointing perſons to inſtruct them, and to ſuperintend their morals; and by giving a bounty to every Negroe woman, as well as to the planter, for every child which ſhe brings alive into the world, the importation from Africa might gradually diminiſh, and, at laſt, entirely ceaſe.

The noble author's remarks, as well as our own, proceed from no intereſted views: 'They come from one (ſays he at the concluſion) who has not the leaſt connection with, or perſonal intereſt in, the plantations, or their trade; and it ſo happens, that, perhaps, no man who has in any degree lived in the world, can have leſs acquaintance with thoſe who are immediately concerned in the queſtion, than the writer of theſe Obſervations.'

Art. 24. *The Slave Trade indiſpenſable:* in Anſwer to the Speech of William Wilberforce, Eſq; on the 13th of May, 1789. By a Weſt India Merchant. 8vo. pp. 77. 1s. 6d. Richardſon, &c. 1790.

The earneſtneſs, and the plain artleſs ſtyle, of this advocate for the ſlave trade, induced a belief that the character in which he writes is not aſſumed: but that he argues from his feelings, and from his knowlege. He is clearly of opinion, that the idea of aboliſhing the ſlave trade is viſionary in the motive and in the expectation, while it is big with deſtruction to the Weſt India iſlands, and to this country: but the ſubject has now been canvaſſed in all ſhapes on both ſides, ſo often, that no new information can be expected in reference to it; and it is believed that few intelligent minds, that have attended to the argument, now remain undecided.

POETRY.

Art. 25. *A Benevolent Epiſtle to Sylvanus Urban*, alias, Maſter John Nichols, Printer, Common-Councilman of Farringdon Ward, and Cenſor General of Literature: not forgetting Maſter William Hayley, &c. &c. By Peter Pindar, Eſquire. 4to. pp. 34. 2s. 6d. Kearſley. 1790.

Peter Pindar, Eſquire, having been ſomewhat roughly handled in the Gentleman's Magazine, has, in this *benevolent* Epiſtle, taken his revenge on the editor, and on a gentleman who is ſuppoſed to be a writer in that monthly publication.

'Squire Pindar, in his uſual pleaſant, laughing, mode of ſeverity, has here attacked ———: —but let us not forget, that the principal object of this poet's vengeance, on the preſent occaſion, is a *periodical brother*.—It is a rule with us to avoid all *family* quarrels;—a rule which we have never yet violated:

"Nor e'er embru'd our hands in brother's blood."

RACE, a poem, by SHAW.

Art. 26. *A* ROWLAND *for an* OLIVER: or, a Poetical Anſwer to the Benevolent Epiſtle of Mr. Peter Pindar. Alſo the Manuſcript Odes, Songs, Letters, &c. &c. of the above Mr. P. Pindar. Now firſt publiſhed by SYLVANUS URBAN. 4to. pp. 50. 2s. 6d. Kearſley. 1790.

It is no new *manœuvre*, among ſquabbling wits, when any party in a paper war refuſes to *anſwer*,—to *make* him *anſwer*, whether he chuſes to enter the liſts, or not. Thus the ſilence of Sylvanus Urban, when provoked to the combat by the ſatirical author of the Benevolent Epiſtle, has availed him nothing. Here is his reply to Peter Pindar, Eſquire,—his Rowland for an Oliver, *generouſly* written for him, by the ſaid 'Squire himſelf! As to the merit of the compoſition, we forbear, on the principle above mentioned, to offer any opinion.

Art. 27. *Cheyt Sing*. A Poem. By a young Lady of Fifteen. Inſcribed, by Permiſſion, to the Right Hon. Charles James Fox. 4to. pp. 38. 2s. 6d. Woodhouſe, Brook-ſtreet. 1790.

This poem, as the prefixed advertiſement ſets forth, was written at the commencement of the proceedings againſt Mr. Haſtings. The young authoreſs profeſſes to be unconnected with party; yet ſhe repreſents the Indian Prince, Cheyt Sing (the hero of the piece,) as ſuffering under the baſeſt and moſt cruel oppreſſion that could be inflicted by 'the ſcourger of his kind:' p. 6. Her ideas of Mr. Haſtings, and of the juſtice of his proſecution, appear to have been contracted, not from any perſonal knowlege of his real character, or of his adminiſtration in the Eaſt, but from the reports, whether true or falſe, that have been circulated in this quarter of the globe. Yet we will give her credit for every good intention, and benevolent meaning, even in the very ſevere invectives which ſhe pours forth againſt the perſon, the ſuppoſed tyrant, who is the object of her reſentment; for that very reſentment is excited merely by her love of equity and mercy: both of which ſhe conſiders as having been outraged and violated in the ill-treatment of her hero. Her detail of the ſufferings of this unfortunate Rajah, the chief circumſtances of

which muſt have been taken on truſt, from what was advanced in the courſe of the trial, forms a pathetic tale of woe, embelliſhed with many of the graces of poetry. Her imagination is fervid, her numbers are harmonious; and we have no doubt that, on future occaſions, when her judgment is matured, and her choice of a ſubject more happy, ſhe will obtain the general applauſe of the public. At preſent, it may prove unfortunate for her, that a majority, perhaps, of her readers, will widely differ from her, in their opinion of the conduct of Mr. H. during his Indian government. The enemies of this gentleman may applaud the ſpirit and execution of her performance, while his diſguſted friends will throw aſide the poem with an affected contempt.

In the next edition, the fair writer will, perhaps, correct a word in the following couplet, which we have marked in *Italic:* it occurs in p. 17, where we are informed that the 'ill-fated Rajah,'

'With eaſy confidence embrac'd deceit,
And laid his empire at a ſerpent's *feet*.'

MISCELLANEOUS.

Art. 28. *A Statement of Dr. White's literary Obligations* to the late Rev. Mr. Samuel Badcock, and the Rev. Samuel Parr, LL. D. By Joſeph White, D. D. 8vo. pp. 108. 2s. 6d. Robinſons, &c. 1790.

As far as relates to Dr. W.'s literary obligations to Mr. B. and to the pecuniary obligations of the latter to Dr. W. every thing is here cleared up, to our perfect ſatisfaction; and we are now fully convinced of the unfairneſs of every attempt that has been made to diminiſh the literary fame of the learned profeſſor;—who ſeems to have been very undeſervedly traduced in news-paper ſquibs, paragraphs, &c. As to the *ſchool-tales* * that are here divulged, in letters from the late Mr. Badcock, our reſpect for the memory of a deceaſed aſſociate prevents our ſaying any thing that may ſeem to reflect on his want of diſcretion in this reſpect.

In regard to the friendly aſſiſtance of Dr. Parr, in giving that additional brilliancy to the Bampton Lectures, which no pen can better afford, the account here exhibited comes to us with his expreſs permiſſion.—On the whole, it reflects honour on Dr. W. to have received aſſiſtance from friends of ſuch high reſpectability; and it only remains to be regretted that he did not acknowlege, openly, and *at firſt*, that he *had* received aſſiſtance; as ſuch a confeſſion would have prevented the diſpute, which we hope the preſent pamphlet will terminate.

Art. 29. *A Letter to the Reverend Dr. Parr*, occaſioned by his Republication of Tracts by Warburton and a Warburtonian. 8vo. pp. 73. 1s. 6d. Bew.

Though our account of this pamphlet is obliged to "creep into a corner of our catalogue," we ſhall do its author the juſtice to acknowlege, that, as a literary combatant, he is entitled to a more honourable place. He boldly enters the liſts againſt the celebrated editor of "Tracts by Warburton and a Warburtonian," prepared

* Concerning articles written for periodical works, and revealing cabinet ſecrets.

to aſſail him with his own favourite weapon—*the antithetical ſpear*, in the management of which, he diſcovers no little dexterity and adroitneſs. In the onſet, we were inclined to think him not altogether qualified for meaſuring the lance with ſo redoubtable an antagoniſt: but as he continued the fight, he obliged us to conceive more favourably of his abilities. He takes nearly the ſame ground that we occupied, in noticing the publication which has provoked his animadverſions. The manner of the editor of the Tracts, &c. is, in ſeveral places, happily imitated; and, were the ſubject of this pamphlet more generally intereſting, the author might expect to engage ſome portion of the public attention: but the *funerals* of Leland, Jortin, and Warburton, are *gone by*, (to uſe a proverbial phraſe,) and Fame has erected for them unperiſhable monuments; and as for the reputation of the Biſhop of Worceſter, it ſtands on ſolid ground, and requires no laboured vindication.

POLITICAL.

Art. 30. *Conſiderations on the approaching* * *Diſſolution of Parliament.* Addreſſed to the elective Body of the People. With ſome Account of the *Exiſting Parties*, &c. By the Author of the "Letter to a Country Gentleman," "Royal Interview, &c. &c." 8vo. pp. 76. 2s. Walter, Piccadilly. 1790.

This manly and ſpirited, but decent and candid, writer, gives a fair and free ſtatement of the real pretenſions of the two great parties, which divide this country, to the favourable opinion of thoſe honeſt electors who may wiſh to make a judicious and conſcientious choice of their repreſentatives in parliament. What proportion the number of theſe "good men and true" may bear to the whole amount of our county and corporation voters, is a queſtion which we cannot pretend to decide: but we will venture to ſay, that none of them could ſin through ignorance of their duty, after an attentive peruſal of this well-written and inſtructive pamphlet.

In ſetting forth the diſtinct merits, both of the friends of adminiſtration, and of the adherents of oppoſition, this plain-dealing writer takes no pains to conceal his attachment to the government ſide of the queſtion: but he gives *ſuch* reaſons for his bias as, we believe, only the violence and prejudice of party will venture to diſpute with him.

In ſtating the political *manœuvres* of Carlton-houſe, and of thoſe eminent characters who are conſidered as the leaders of oppoſition, the writer inveſtigates the conduct of the Heir Apparent, and of his principal adviſers; and the animadverſions here made on Mr. Fox, Mr. Burke, Mr. Sheridan, &c. however freely expreſſed, appear to be well ſupported by an appeal to matters of fact.

The author concludes by obſerving, to the 'electors of Great Britain,' that 'the period is at hand, when you will be called upon to reconſtitute the repreſentation of it;' [the country;] 'and I truſt you will act with a becoming zeal in the performance of that duty, which, as pious men, you owe to your God;—as intereſted men, you owe to yourſelves;—and as patriot men, you owe to

* This pamphlet was publiſhed in the early part of the month of *June*.

your

your country.'—That 'period' is now paſt;—and how far the 'electors of Great Britain' have benefited by the good council, and wiſe admonitions, of the reſpectable author of theſe *conſiderations*, is beſt known to themſelves.

Art. 31. *The Critical Period*; or ſeaſonable Truths relative to the General Election in Great Britain and Ireland. 8vo. pp. 82. 1s. 6d. Kearſley. 1790.

This writer has the ſame general and ſeaſonable view with the author of the foregoing *Conſiderations*, viz. to recommend to the electors of Great Britain and Ireland a free, independent, and honeſt exerciſe of their rights, in the choice of worthy and able men to be their repreſentatives in parliament; men who are true friends to our happy conſtitution of government, and ſteady reſiſters of miniſterial corruption.

He does not appear to enter at all into the diſtinctions or views of parties: but, if he has any *leaning*, it is a laudable bias toward the great and popular cauſe of legal liberty; on which ſubject, he frequently appeals to the ſentiments of our firſt-rate whig writers, Locke, Sydney, &c. from whom, as from the fountains of truth, he appears to have imbibed his notions of government and freedom;—and from what better ſources can the political ideas of Engliſhmen be drawn?*

Art. 32. *The Duty of a Member of Parliament*; clearly explained. In a Letter from a Nobleman to his Son. With Examples, &c. 8vo. pp. 23. 1s. Ridgway. 1790.

A literary *take-in*;—a bagatelle, ſomewhat in Swift's ſtrain of grave irony: but, in point of *humour*, we do not mean to compare it with the productions of that great maſter. It will, however, excite a ſmile; which effect on the riſibility of the reader's muſcles, is, probably, all that the writer deſigned to produce.

Art. 33. *The Patriot:* addreſſed to the Electors of Great Britain, by a Member of the Houſe of Commons. Containing a Diſſertation on the propoſed Reform of Parliamentary Repreſentation. The Advantages and Diſadvantages of Annual Elections. A Copy of the Teſt intended to be propoſed to Candidates at the enſuing † Election. A conciſe View of Mr. Pitt's Adminiſtration. With diſpaſſionate Remarks on the ſuppoſed Conſequences of admitting a Majority of Mr. Fox's Friends into the New Parliament. 4to. pp. 45. 3s. Bourne. 1790.

The ſubjects which are diſcuſſed in this dialogue, (for ſuch it is,) are fully enumerated in the title-page; and the manner of their diſcuſſion would almoſt lead us to ſuſpect that the author is not, as is here ſtated, a Member of the Houſe of Commons, but a gentleman, on the ſeverity of whoſe ſufferings for ſimilar publications, we reflect with pity. The ſame ſhrewdneſs of remark, and the ſame boldneſs of language, which diſtinguiſhed the writings of *Alfred*, are conſpicuous here. The ſhrewdneſs, however, occaſionally deviates into fallacy, and the boldneſs becomes rancour.

* Ireland, as the title of this performance imports, is not leſs the object of our patriotic author's attention, than her elder ſiſter.

† This pamphlet was publiſhed in May, 1790.

'It is pleasant enough,' says our author, by the mouth of one of his principal interlocutors, 'to hear citizens, under the "*auspicious reign*" of the Brunswicks, cautioning each other to beware of *fine, pillory*, and *imprisonment*, for a plain detail of FACTS. Do I not contribute largely to the support of the state? and have I not an undoubted right to complain of every increase of my burden?'—Certainly so: but let your complaints be made with manliness and temper. Do not wantonly injure those, who are as undeserving of your attack, as they are unable to repel it. For the rest, much as we condemn virulent publications of all kinds, we cannot avoid seeing with grief and indignation, how readily men of all parties seek to justify their own characters, by inflicting punishments on their accusers; especially when we consider how immensely disproportionate these punishments are, in general, to the crimes committed. Let those, who *really* have the welfare of liberty at heart, rather patiently submit to the unmerited abuse, which cannot hurt them, than, while thus repelling it, injure the cause of freedom by the cowardice of prosecution, under the name of law.

TEST ACT.

Art. 34. *Observations suggested by the Perusal of Mr. Loft's History of the Corporation and Test Acts.* By a Clergyman of the Establishment. 8vo. pp. 30. 1s. Robinsons.

This clergyman contends strongly for the utility of an establishment, in opposition to Mr. Loft's insinuation: but, in his arguments, he confounds the propriety of an establishment, with the propriety of a settled provision for the public ministers of religion: two things which are not precisely the same.—Dissenters complain of the pressure of establishments; but if the following passage be true, they are a set of *sad dogs*:

'Those learned Dissenters, who decry establishments, appear to me guilty of similar ingratitude with the patrons of natural reason, when they disparage revelation; they each alledge the lights, which they have derived from excellent institutions, as arguments against the necessity of their existence. "We have laboured, (the members of the Establishment say to the Dissenters,) and ye have come into our labours:" or we may justly apply to ourselves, when we speak the most modestly, what Tasso, when he had perused the Pastor Fido, said of himself and Guarini, "If he had not read the Aminta, he had not excelled it."

Quere? Does this writer mean, which the latter part of the above extract implies, that the Dissenters have surpassed the members of the Establishment? Surely not.

Art. 35. *A Country Curate's Observations on the Advertisement* (in the Morning Herald of Thursday, January 28, 1790) *from the Leeds Clergy*, relative to the Test Act, &c. in a Letter to a Friend. 8vo. pp. 14. 3d. Johnson.

This country curate is for acting toward the Dissenters, on the golden rule, *of doing to others as we would wish to be done unto*. He argues for the repeal, as reasonable and expedient. The Doctors Priestley and Price, may be republicans, for aught that he cares; and five hundred more of the Dissenters be *of their kidney* (as he elegantly expresses himself). He is not afraid;

Fiat justitia, ruat cœlum.

Art.

Art. 36. *A Letter to the Rev. John Martin,* occaſioned by his intended Speech on the Repeal of the Corporation and Teſt Acts. By *no reverend* Diſſenter. 8vo. pp. 32. 6d. Johnſon.

We have not ſeen the ſpeech to which this letter is deſigned as an anſwer: but, by the ſpecimens here adduced, we think the *no reverend* Diſſenter has paid it a compliment which it did not merit, in leaving his ordinary employment, to compoſe a pamphlet in its refutation. Some things are not worth an anſwer. What falls, ſtillborn from the preſs, can do no harm, and had better be left, unnoticed, to paſs to *the land where all things are forgotten.*

THEOLOGY.

Art. 37. *The Divinity of our Lord Jeſus Chriſt demonſtrated from the Holy Scriptures,* and from the Doctrine of the primitive Church; in a Series of Letters addreſſed to the Rev. Dr. Joſeph Prieſtley, in Anſwer to his Letters to the Rev. Dr. Geddes. By the Rev. James Barnard. 12mo. pp. 371. 3s. ſewed. Robinſons. 1789.

It was an article in the controverſial creed of Sir Roger de Coverley, that "much might be ſaid on both ſides." We Reviewers have ſubſcribed—no, not ſubſcribed, for that, perhaps, would have cauſed diſſenſion among us, and created a ſchiſm on the ſubject—no uncommon conſequence of ſubſcription;—but now, not having ſubſcribed, we have all, unanimouſly, in the bond of peace, and *ex animo,* embraced the good old knight's faith: but we are believers on better and ſurer grounds than he was. He, in conformity with the philoſophy of his day, probably founded his belief on hypotheſis. We, keeping pace with the improvements of modern times, reſt ours on the ſolid baſis of fact and experiment. We believe that much *may be,* becauſe we daily ſee, and *feel,* in theſe theological controverſies eſpecially, that much *is,* ſaid on both ſides. Mr. Barnard is one of thoſe who has ſaid much; and, which will be a recommendation to all that are fond of buying bargains, he has ſaid it, in this large pocket volume, at leſs than half the price at which it is uſual to ſay ſo much. His demand riſes higher on the reader's patience, than on his purſe.

Mr. Barnard's work is four-fold. Firſt, He treats of the divinity of Jeſus, from the ſcriptures, and from the fathers of the four firſt centuries. 2dly, Of the council of Nice. 3dly, Of the Ebionites. And 4thly, Of the faith of the primitive church; and endeavours to ſhew that it was not Unitarian, but Trinitarian. The quotations from the later fathers ſpeak out, and plainly declare what their faith was. Theſe, ſo far as their authority goes, are expreſsly to our author's purpoſe: but the paſſages cited from the earlier fathers, and from the ſcriptures, by which principally, if not entirely, the controverſy muſt be decided, are extremely ambiguous, and of very doubtful import. Mr. Barnard's deductions from them are, accordingly, very uncertain, and his concluſions are very unſatisfactory; falling far ſhort of that *demonſtration* of which he ſpeaks in his title page. If, however, his arguments do not convince, it is not for want of ſolidity. We can ſafely ſay, that they are weighty. We have found them *literally* ſo—not the leſs on account of their being repeated ſo often—over and over again—both

by himself and others; a circumstance which never fails to add considerably to their gravity. In this respect, a theological argument is somewhat like fame; *vires acquirit eundo.*

One thing we must not omit to notice in Mr. Barnard's book; and that is, the good temper and mild spirit which he every where manifests. In page 161, he says to Dr. Priestley, 'I love you with all my heart, and am ready to do for you any good office that may be in my power: for in this manner we are commanded to love every individual of the human race, whether he be Jew or Samaritan.' This is the truly orthodox Christianity. If controversy were always thus conducted, it would soon cease to be odious. The more of such controversy, the more there would be of truth in the world: but it is often so managed, that controversy is now considered, by many, only as another name for malevolence and abuse.

Art. 38. *An Apology for the two Ordinances of Jesus Christ, the Holy Communion, and Baptism.* By Robert Applegarth. 8vo. pp. 59. Richardson. 1789.

This author inscribes his performance to the clergy of England and Ireland: but he particularly recommends it to the consideration of the Quakers. With this class of Christians he was formerly united. For fourteen years, he tells us, he gradually declined their meetings, and frequented the public service of the church of England, and about two years since was married according to her ritual; on which account, his quondam brethren have disowned him: but this, he adds, he has regarded as no evil; his principles, previously to this censure, having been wholly with the established church, of which he has now commenced a member. The intention of his book may be given in his own words:—'The symbol of *water* in Baptism, and of *bread* and *wine* in the Holy Communion, being rejected by the Quakers, it is the design of this piece to vindicate the administration of those rites, against the sophisms of *Robert Barclay.*' Some strictures, too, are made on the subject of 'his *silent waiting*,' which is shewn to be impracticable and absurd. The whole concludes with an appendix, in which is compared, 'the great diminution of the *Quakers*, with the prophecy of their apologist in favour of their increase.'—We are pleased with his remark concerning the word *Quakers*, that he does not use it by way of reproach, but merely as he does the term *Papists*, for the sake of brevity, being now generally understood only as a mark of distinction. Yet he does not, on all occasions, treat them with that regard which this respectable brotherhood, considered as a community, in general, deserves; and when he gives a short account of *George Fox*, he observes, that William Penn will maintain that he was a *shepherd*, and that this employment was an emblem of his future divine mission: but, it is added,—to his name FOX, he makes no allusion.—At the same time, using the language of Mr. *Hurley*, (who a few years ago renounced the errors of Popery,) he pays the highest compliments to, and extols in the warmest terms, (as is not uncommon with new converts,) the Christian society to which has now united himself.

As to the immediate subjects of the pamphlet, we cannot doubt that this writer has the best side of the argument, though he does not

not appear to have ſufficient ſcripture knowlege to qualify him for a diſputant.

Art. 39. *Letters to the Rev. Dr. Prieſtley*, on the Infallibility of the Apoſtolic Teſtimony, concerning the Perſon of Chriſt. By the Rev. Edward Burn. 8vo. pp. 32. 1s. Johnſon.

Art. 40. *Letters to the Rev. Edward Burn*, of St. Mary's Chapel, Birmingham; in Anſwer to his, &c. By Joſeph Prieſtley, LL.D. F.R.S. 8vo. pp. 51. 1s. Johnſon.

Mr. Burn chuſes ſmooth ſtones for his ſling, (his ſtyle is good,) but he does not direct them with the hand of truth. He charges Dr. Prieſtley with aſſerting the reaſon of the individual to be the ſole umpire in matters of faith; with attempting to invalidate the teſtimony of the Apoſtles, and to diſcredit the proof drawn from it, by diverting the attention to *early opinions*. He likewiſe condemns his ſentiments as *big with every miſchief*, as *unfavourable to the intereſts of ſociety*, and as *attacking the very baſis of moral obligation*; ſo that *the very Decalogue is not ſafe*.

To theſe heavy charges, Dr. Prieſtley replies; and while he acquits himſelf of them, properly chaſtiſes his accuſer. He expreſſes his ſurprize, that a clergyman of the very town in which he reſides, and who may be ſuppoſed to be acquainted with his writings in defence and for the illuſtration of ſcripture, ſhould accuſe him of attempting to deſtroy their authority, as the only true foundation of Chriſtian doctrine. He ſeriouſly expoſtulates with Mr. Burn, on bringing ſuch a charge without proof: he refers him to his writings, where the very doctrine, which Mr. Burn accuſes him of denying, is maintained: he gives his reaſons for appealing to *early opinions*, concerning the perſon of Chriſt; he ſhews, that however erroneous his ſentiments may be on this ſubject, their moral conſequences are not ſo dreadful as Mr. Burn deſcribes them; and he proves that the foundations of virtue are no more ſubverted by the Unitarian than by the Trinitarian ſcheme. We were ſo much ſtruck with the following paſſage, containing the words of truth and ſoberneſs, that we could not reſiſt the pleaſure of tranſcribing it.

'That you may not hereafter '*fear where no fear is*, (ſays Dr. P. addreſſing himſelf to Mr. B. on the alarm which he has taken, on account of the pernicious conſequences with which he conceives the Doctor's principles are pregnant), pleaſe to take from me, a preacher of Chriſtianity as well as yourſelf, though not appointed according to your rules, (which, it is ſaid, you did not wait for), and one who has ſtudied Chriſtianity at leaſt longer than you have done, this plain leſſon of it: That which is moſt favourable to virtue in Chriſtianity, is the expectation of a future ſtate of retribution, grounded on the firm belief of the hiſtoric facts recorded in the ſcriptures, eſpecially the miracles, the death, and reſurrection, of Chriſt. The man who believes theſe things only, (which I imagine I do as firmly as you,) and who, together with this, acknowleges an *univerſal Providence*, ordering all events, that our very hearts are open to the divine inſpection, ſo that no iniquity, or purpoſe of it, can eſcape his obſervation, will not be a bad man, or a dangerous member of ſociety. Theſe principles, which are com-

mon to all Chriſtians, habitually impreſſed upon the mind, would *lead* us all *to ſet God always before us*; and thus conſtantly *living as ſeeing him who is inviſible*, cheriſhing an habitual love and reverence for him, and having an immortal ſtate hereafter in continual proſpect, our hearts will be looſened from all improper attachments to this world, all inordinate deſires will be ſuppreſſed, all undue reſentments ſtifled, and we ſhall rejoice in nothing ſo much as the purſuit of truth, and the uniform practice of virtue.' P. 31.

However ſome of the opinions of Dr. P. may be condemned as heretical, the moral reformer will pronounce the above extract to be truly orthodox.

There is an illiberality in charging a man's opinions with conſequences which he himſelf diſallows, and there is ſomething worſe than illiberality in ſtigmatizing them, without the fulleſt proof, as favouring immorality. The eſtabliſhed and the diſſenting clergy may diſpute about articles of faith, and may repreſent each other as eſpouſing falſe doctrine: but the laity will find that they agree in many great points; and that virtue may be learned in the church and in the meeting houſe.

The Preface to the Letters of Dr. P. has attracted conſiderable notice. Some paſſages were quoted from it in the Houſe of Commons, and others have been printed in the St. James's Chronicle. To vindicate himſelf from the charge of being hoſtile to *the eſtabliſhed clergy*, he ſketches a part of his own hiſtory.

Art. 41. *Familiar Letters addreſſed to the Inhabitants of Birmingham*, in Refutation of ſeveral charges advanced againſt the Diſſenters by the Rev. Mr. Madan, Rector of St. Philip's, in his Sermon entitled, '*The principal Claims of the Diſſenters conſidered*,' preached at St. Philip's Church, on Sunday, Feb. 14, 1790 *. Part I. (the Second Edition corrected), and Part II. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. pp. 22, and 20. 6d. each. Johnſon.

Mr. Madan fully provoked the pointed animadverſions contained in theſe Letters. He aſſerted things which are incapable of proof; and Dr. Prieſtley here arraigns him, before the tribunal of his townſmen and neighbours, of *evil-ſpeaking* and *calumny*, (ſee Mr. Madan's text). The Doctor maintains, that 'the Diſſenters, ſo far from being republicans, have given clearer proofs of their loyalty, of their attachment to the preſent family, and of their zeal for the preſervation of the Britiſh conſtitution, than the generality of the clergy.' As many of our countrymen have been alarmed by a variety of reports reſpecting Dr. Prieſtley's tremendous *gunpowder*, they may not be diſpleaſed with his own account of it. 'All the gunpowder that I manufacture is contained in ſuch pamphlets as this; and though it may ſerve for wadding for a gun, it can do nothing elſe towards ſhooting birds, or killing men. My gunpowder is nothing but *arguments*, which can have no force but what you yourſelves ſhall be pleaſed to give them.' P. 28. Part I.

There is much plain good ſenſe in his remarks, in Part II. on the Teſt laws. It is a reflection on our noble eſtabliſhment, as

* See p. 246.

well

well as contrary to hiſtoric fact, ro aſſert them to be neceſſary to the church's ſecurity. Dr. Prieſtley ſays, that 'they are ſuch as unbelievers would have made, to turn our ſacraments and our religion into ridicule.'

Art. 42. *Familiar Letters*, &c. Part III. 8vo. pp. 40. 1 s. Johnſon.

Dr. Prieſtley here proceeds to treat *of the complete toleration* which Diſſenters are ſaid to enjoy. Under this head, he very properly animadverts on the intolerance of that act of parliament, which prohibits any one, under pain of confiſcation of goods, and impriſonment for life, to declare his diſbelief of the doctrine of the Trinity. While ſuch a law exiſts, toleration is very far from being complete.

On the ſtale calumny, of the Diſſenters being king-killers, with which Mr. Madan diſgraced his ſermon, eſpecially in the eyes of impartial Reviewers and diſpaſſionate philoſophers, Dr. P. beſtows a little pleaſantry:

'The philoſophical world has of late been amuſed with a ſtory of a poiſonous tree in the iſland of Java, that would not ſuffer any plant to grow, or any animal to approach, within twelve miles of it. But the murder of this king has a far more baneful and extenſive influence; and, according to appearance, we can never remove far enough from it. I ſhould think, however, that the clergy ſhould fix ſome time, *a thouſand years*, for example, (for I would not be unreaſonable in fixing too ſhort a term of probation,) after which, if the Diſſenters ſhould behave like other ſubjects, and kill no more kings, it ſhould be deemed illiberal in ſuch preachers as Mr. Madan to charge us with the crimes of *republicaniſm* and *king-killing*. However, it ſeems hardly fair to infer a *habit* from a *ſingle fact*; and we are not charged with killing any more kings than one.'

He next diſcuſſes the utility of *religious eſtabliſhments in general*. Of theſe Dr. P. very freely delivers his opinion, remarking, in a ſubſequent letter, on *what Mr. Madan has obſerved on this ſubject*. He concludes with telling his antagoniſt, that, ſince he has been urged to this controverſy, he will not ſtop till he has

"——————— pour'd out himſelf as plain
As downright Shippen, or as old Montaigne." POPE.

A 4th Part is publiſhed: but as this contains animadverſions on Mr. Madan's Letter to Dr. P. in reply to the three parts of the Familiar Letters, we ſhall take no farther notice of it till we have procured Mr. Madan's Letter.

Theſe Letters, in our opinion, do Dr. Prieſtley great credit. They are plain, yet not dull; ſpirited, but not illiberal.

Art. 43. *A ſerious Addreſs to the Rev. Mr. Madan*, containing ſome Obſervations on his Sermon, &c. By a Layman. 8vo. pp. 16. 6d. Johnſon.

This honeſt well-meaning Layman oppoſes Mr. Madan on wrong grounds. The *higher powers*, in the paſſage quoted by Mr. M. can only mean *temporal* powers. There was no neceſſity for proving the Divine Ruler to be ſuperior to a human magiſtrate; it would have been ſufficient for the Layman's purpoſe, had he maintained that *the ſubjection* required by the Apoſtle to the *higher powers*, only implied

implied civil ſubjection. In *religious matters*, he might have ſaid, the Apoſtle was known to have been a perfect rebel againſt all the kings and high prieſts of the earth.

Art. 44. *A Letter to the Rev. Richard Price*, D.D. LL.D. F.R.S. &c. upon *his Diſcourſe on the Love of our Country*, delivered Nov. 4, 1789, to the Society for commemorating the Revolution in Great Britain. By William Coxe, A.M. F.R.S. F.A.S. Rector of Bemerton. 8vo. pp. 46. 1s. Cadell.

The author of this Letter, in a ſpirited, but not in an illiberal and uncandid manner, (for he is too much of a philoſopher and a man of the world, not to deteſt all kinds of illiberality,) animadverts on Dr. Price's celebrated ſermon. Avowing himſelf the friend of civil and religious liberty, he does not undertake the defence of the Teſt laws: it may be clearly perceived, from this Letter, that he diſapproves them: but he cannot avoid objecting to the mode which the Diſſenters adopted to procure their repeal.—On Dr. Price's definition of *the love of our country*, he obſerves that, 'by extracting from the love of our country, the love of our native ſoil, and ſubſtituting in its ſtead, the love of the world, the Doctor annihilates what is ſpecific and fixed, and ſubſtitutes what is general and indeterminate.'

He is of opinion, likewiſe, from the knowlege which he has collected, in his travels, of the *Griſon Diet*, which is an annual parliament, whoſe members are choſen by every male of the ſtate, and controlled in their votes by their conſtituents, that could *an equality of repreſentation* in the Britiſh parliament be obtained, it would neither annihilate, nor, probably, diminiſh corruption; nor, of courſe, contribute ſo greatly to the advancement of liberty, as Dr. Price ſuppoſes.

Taking for granted every thing which Mr. Coxe ſtates, of the Diet of the Griſons, we cannot allow him his concluſions. Great ſtates do not admit of the corruption of its members ſo eaſily as ſmall ſtates. We know that the county of York is not be bought like a Corniſh borough; and though we have no romantic ideas of the glorious effects of a more *equal repreſentation of the people*, we are firmly of opinion, that, could it be brought about, it would be a good work.

Art. 45. *A Series of Remarks upon a Sermon* preached at St. Philip's Church, in Birmingham, on Sunday, Jan. 3, 1790, intitled, "The Teſt Laws defended," by George Croft, D.D. Prefaced by Animadverſions on his Preface, containing Remarks on Dr. Price's Revolution Sermon, and other Publications. By the Rev. John Hobſon. 8vo. pp. 68. 1s. Johnſon.

Diſſenters, who are active for the repeal of the Teſt laws, would not, we were ſure, permit Dr. Croft's ſermon in defence of them, (ſee our Review for April, p. 475.) to paſs unnoticed. Mr. Hobſon ſtands forward to reply to the charges there brought againſt the Diſſenters, and to combat the objectionable paſſages. He proves himſelf well informed on the ſubjects which he undertakes to diſcuſs: but his arguments have too much the appearance of reſentment. He copies Dr. Croft's violence, and proceeds on the maxim

maxim adopted in the controverſies of Billingſgate, of *giving him as good as he brings*. This practice does not meet with our approbation. Mr. Hobſon would have ſucceeded better, had he repelled acrimony by moderation, confounded aſſertions by facts calmly ſtated, illiberality by candour, and rudeneſs by urbanity. It is always matter of ſome triumph, to put an adverſary out of temper; and when an uncandid writer provokes animadverſion, the beſt way of managing him is, to *heap* ſome of St. Paul's *coals of fire upon his head*.

ART. 46. *The Caſe of Deſertion and Affliction conſidered*, in a Courſe of Sermons, on the firſt ten Verſes of the 77th Pſalm, preached at Ottery St. Mary. By John Lavington, junior. 12mo. pp. 294. 3 s. bound. Buckland.

Theſe ſermons will be acceptable to that claſs of ſerious Chriſtians, who are fond of the ſtrain of preaching which prevailed among the Independents of the laſt century.

Art. 47. *Effuſions of the Heart*: or, Heavenly Meditations and Devotional Exerciſes. By Sophronia. 12mo. pp. 62. 1s. ſewed. Dilly. 1789.

A very proper ſupplement to the preceding work.

Art. 48. *A ſhort Expoſition of the Catechiſm of the Church of England*, by way of Annotations and Reflections, ſuited to the Comprehenſion of young Minds. By Richard Weaver, Schoolmaſter in Chippenham. 12mo. pp. 140. 2 s. bound. Dilly. 1789.

This is, no doubt, a uſeful performance; though we feel ſome pity for a writer, who, in his well-meant endeavours for the improvement of youth, is neceſſitated to confine himſelf to any obſolete or objectionable plan.—The church catechiſm certainly contains ſeveral important truths;—yet the ignorant, the bigotted, and the arbitrary, will uſe it with moſt ſatisfaction. Men of ſenſe, piety, and knowlege, will find it difficult to accommodate themſelves to ſome parts of it. Nor will this appear ſurpriſing, when it is conſidered, how gradually the light of reformation from Popery aroſe; and alſo that it was thought neceſſary, even then, to leave things in a rather imperfect ſtate, conſidering what the times would bear; to which poſſibly might be added other political and intereſted views. Mr. Weaver acknowleges himſelf indebted, in the preſent work, to Archbiſhop Wake, Mrs. Trimmer, and to Crocker's notes on the ſubject. He compoſed it firſt for his own ſchool, and having found it of ſervice there, hopes it may be of more general benefit; in which hope he has our hearty concurrence.

Art. 49. *A Letter to the Lord Mayor*, on the ſacramental Qualifications. With ſome Obſervations on the Sermon preached before his Lordſhip, January 10. 8vo. pp. 29. 1 s. Johnſon.

The writer of this Letter, which contains ſtrictures on Mr. De Coetlegon's ſermon, (ſee Rev. for April, p. 474.) conſiders the Teſt Act as enjoining the profanation of a ſacred rite. In refuting Mr. De Coetlegon's idea, the author, a liveryman, produces not only Scripture, but the articles and opinion of the Lower Houſe of Convocation in 1704. We think he has the advantage of the preacher, in his view of the ſubject.

Art.

Art. 50. *The Ram's Horn ſounded ſeven Times.* By John Bouſell. 8vo. 1s. Buckland.

This ſeven-fold ſound of the ram's horn is given in ſeven letters, from John Bouſell to Joſeph Proud, the former a Quaker, the latter a Baptiſt. The firſt defends his own principles, in the Quaker's original ſtyle, againſt the obſervances of the Baptiſts, which he cenſures: but, we obſerve that Mr. Bouſell publiſhes none of the letters from his friend Mr. Proud; and this may be as well, perhaps, ſince it would have ſwelled the pamphlet. We learn that the ſounding ram's horn is to be heard again, in a ſecond Part, addreſſed more generally to the Chriſtian world; for which we can wait with patience.

SINGLE SERMONS.

Art. 51. *The Eſſential Deity of the Meſſiah; and the great Importance of that Article of the Chriſtian Faith, to every conſcientious Member of the Church of England, conſidered.* Preached in the Cathedral Church of St. Paul, Jan. 24, 1790: being the firſt Sunday in Hilary Term. By C. E. De Coetlegon, A. M. Chaplain to the Lord Mayor. 4to. pp. 26. 1s. Rivingtons.

We do not recollect to have ſeen this much-controverted article of faith diſcuſſed with more confidence, and leſs ingenuity. A few texts of ſcripture, from thoſe uſually produced on this ſide of the queſtion, are ſtrung together; and then, without taking any notice of oppoſing, or ſeemingly oppoſing, texts brought forward on the other ſide, the preacher roundly aſſerts, 'if that ſtupenduous flood of illumination which pours itſelf from the ſacred writings upon the human intellect, be not ſufficient to ſatisfy the mind, reſpecting the *true, proper,* and *eſſential Godhead* of the Meſſiah, we are ſurely juſtified in ſuppoſing, that it muſt ariſe from a *predetermination* not to believe.' (P. 12.)

This, Anti-trinitarians will ſay, is not *reaſoning:* we ſhall only obſerve, it is not *candour.*

If the doctrine here contended for, be a *myſtery,* (which Mr. De Coetlegon owns,) it ſhould only be laid down in the preciſe words of revelation; nor ought any party to inſiſt on the admiſſion of words and phraſes unauthoriſed by ſcripture, as eſſential to Chriſtianity.

Art. 52. *The principal Claims of the Diſſenters, conſidered.* Preached at St. Philip's Church in Birmingham, on Sunday the 14th of February, 1790. 8vo. pp. 27. 1s. Rivingtons.

The preacher (the Rev. Mr. Spencer Madan) commences this ſermon with ſolemnly declaring, *as he hopes for mercy from the God of truth, that the obſervations it contains are the* ſettled *principles and conviction of his heart.* Far be it from us to queſtion his ſincerity, or his zeal: but we will venture to ſuggeſt, that as his mind grows more enlightened and enlarged, he will probably exchange ſome of theſe *ſettled* principles and convictions, for others that have a better foundation in truth, and are more becoming a philoſopher, and a Chriſtian. His ſolemn aſſeveration induced us to ſuppoſe, that he would aſſert nothing but what he had moſt ſeriouſly, and even *pioufly,* examined. This, however, does not ſeem to have been the caſe.

caſe. Some of his ſettled principles are *baſeleſs* prejudices. When he aſſerts, p. 8, ' *that the Preſbyterian principles are unqueſtionably republican*,' can he think this to be an accurate ſtatement of truth? He is not ſingular, we know, in holding this doctrine. In preſſing through the multitude of pamphlets to which the Diſſenters' application has given riſe, we have frequently heard this aſſertion. At firſt, we gave it no attention: but, when reverberated in our ears, we conſidered ourſelves bound to reflect upon it. The reſult has been, that it appears to us as abſurd to charge the religious principles of the Diſſenters with republicaniſm, as it would be to advance the ſame accuſation againſt the principles of the Newtonian philoſophy. The doctrine of gravitation may as well be deemed dangerous to the ſtate, as Socinianiſm. If Diſſenters, by having their civil rights abridged, are prompted to complain, charge not their complaints to the tendency of their principles, but to the *policy* of civil government.

Our little court, uninfluenced by the hopes and fears of political men, remain decidely of this opinion, that the repeal of the teſt-laws would have been beneficial, rather than injurious, to the eſtabliſhment. Their exiſtence, by creating diſabilities, makes a ſchiſm in the political body; and feeds, at the ſame time, the flames of religious animoſity.

Art. 53. *The oppreſſive, unjuſt, and prophane Nature and Tendency of the Corporation and Teſt-Acts, expoſed*; preached before the Congregation of Proteſtant Diſſenters, meeting in Cannon-ſtreet, Birmingham, Feb. 21, 1790. By Samuel Pearce. 8vo. pp. 34. 6d. Johnſon.

The title ſufficiently explains the drift of this diſcourſe. It is much to the purpoſe, and deſerves to be read. The text is Pſalm cxix. ver. 161. Mr. Pearce exhorts his hearers not to make the *tomb of Chriſt* the path to *earthly preferment*.

CORRESPONDENCE.

*** If ' A Friend to all Parties,' will turn to the act, Cha. II. 13 and 14 c. 4. he will find the word *uſe* inſerted. The act ſays he " ſhall give his aſſent to the *uſe*, [of the liturgy,] in the following words," &c. (the Declaration.) How far this agrees with other parts of the act, we do not pretend to ſay: but a lawyer, looking merely to the injunction, would interpret it as only a declaration of aſſent to the *uſe*. We know not whether, in the declaration itſelf, the word *uſe* is inſerted. Its impoſition is a great hardſhip on the clergy; we wiſh to put the beſt conſtruction on it: we wiſh more to have it altered.

We are obliged to this Correſpondent for his poſtſcript.

---

† The letter of our ' True Friend,' with ſuch a ſignature, could not poſſibly ' be attributed to ill nature.' It did not arrive till the ſcheme, to which it relates, was fixed and executed: we can now, therefore, only ſay, that we hope this Correſpondent, and the eminent literary characters, whom he mentions, will have no reaſon to complain of our determination.

†*† We

†*† We think we may be allowed to ſay, that the benevolent writer of a long letter on the cruelty of angling, might have ſaved himſelf the trouble of compoſing it. At no period of our labours, can we be accuſed of arguing on the ſide of inhumanity: nor can the ſlight, and, we will add, the *immature*, ſentence [Rev. for April laſt, p. 446.] which has produced this letter, be urged as a ſufficient reaſon for the *earneſtneſs* of the writer's manner. When we ſtyled angling an innocent amuſement, that epithet bore reference rather to human ſociety, than to the brute creation; and the note, which we ſubjoined, at once evinced our conviction of its cruelty with reſpect to the object of the ſportſman's ſkill.

††† *Cantab.* is right in his obſervation, that we always ſpell knowledge, alledge, &c. without the *d*: but this omiſſion is not confined to the new ſeries of our work. With regard to his remark, that we inſert the *d* in the ſame words, when they occur in *extracts*, we need only ſay, that, though we chuſe to omit it ourſelves, we have no right to make all other authors omit it likewiſe. It has been our cuſtom, (as it has been that of many of our beſt writers,) for a great length of time, to leave out the *d* in knowledge, pidgeon, &c. as totally redundant; and till any perſon thinks it worth while, and finds himſelf able, to convince us that we are wrong, we muſt continue in the ſame opinion. We have not leiſure to enter into the literal and derivative diſquiſition which would be unavoidable, if we were to ſit down to give this Correſpondent all our reaſons for that opinion.

We are ſurpriſed that *Cantab.* could not underſtand us when we ſaid, in our advertiſement, that the new regulation of three *Appendices per annum*, at 1s. 6d. each, would be but 6d. *per annum* more than only two *Appendices* at 2s. each: for this is the meaning which, in our apprehenſion, the words clearly and obviouſly bear.

‡ We ſhall not be inattentive to the requeſt of our poetical Correſpondent at Dover.

†‡† Mr. Aſhe's pamphlet on revealed religion, which we have received from Dublin, has been publiſhed too long to be reviewed now.

‡‡‡ As we have reaſon to think that our acquieſcence in the requeſt of our 'anonymous' Correſpondent, would not, at the preſent juncture, anſwer the end for which he makes it, we ſhall defer our farther attendance to it, till another opportunity.

☞ An account of Dr. Dornford's Tranſlation of Putter's 'Political Conſtitution of the German Empire,' will be given in our next month's Review. Alſo Stuart's Antiquities of Athens, Vol. II.

Other letters remain, the conſideration of which muſt be deferred to our next Number.

N. B. In this Review, p. 180. l. 31. for '*redet*,' read '*ridet*.'

THE MONTHLY REVIEW,

For JULY, 1790.

ART. I. *The Four Goſpels, tranſlated from the Greek.* With Preliminary Diſſertations, and Notes critical and explanatory. By George Campbell, D. D. &c.

[*Article continued.* See our laſt Review, p. 138.]

DISSERTATION VII.

'INQUIRY into the import of certain titles of honour occuring in the New Teſtament.'

The object of the author, in this diſſertation, is, to offer a few remarks on thoſe titles of honour which moſt frequently occur in the N. T. that we may judge more accurately of their import, by attending not only to their peculiarities in ſignification, but alſo to the difference between the ancient Jewiſh manner of applying them, and that which prevails among modern Europeans in the uſe of words ſuppoſed to be equivalent.

It is moſt certain, that titles were originally the names either of offices or of relations. Now relation implies oppoſite relation in the object: but when thoſe perſons over whom a particular office was exerciſed, were very numerous, the language, commonly, had no appropriate term to denote the people who ſtood in the oppoſite relation. When the number of theſe was ſmall, there was a ſpecial term for denoting the relative connection in which they alſo ſtood. Language, however, like all human arts and ſciences, is progreſſive. Neceſſity *firſt*, and ornament afterward, lead to the extenſion of words beyond their primitive ſignification. When a perſon is in want of a proper ſign to expreſs his thought, he more naturally recurs to a word which is the known name of ſomething that has an affinity to what he means, than to a ſound which, being entirely new to his hearers, cannot, by any law of aſſociation in their ideas, ſuggeſt his meaning to them. Thus, to expreſs the reverence which he feels for a reſpectable character in one who is alſo older than himſelf, he is naturally led to ſtyle that

perſon *father*, though he be not literally his *ſon*; to expreſs his ſubmiſſion to one of greater dignity than himſelf, he will call ſuch a man *maſter*, though he be not his *ſervant*; and to expreſs his reſpect for one of more extenſive knowlege, he will uſe the word *teacher*, though he be not his *diſciple*. Such applications of terms were common among the Jews: they were, however, conſidered rather as voluntary expreſſions of reſpect, than as ſtrictly due from thoſe who gave them: but to affix titles to places and offices which ſhould be given by all, whether they ſtand in the relation correſpondent to the title or not, is, comparatively, a modern refinement. There is another ſtill more remarkable refinement, to which there ſeems to be nothing ſimilar in ancient times. Titles are regarded as due to him who ſucceeds to them, alike from all men, without any conſideration either of perſonal or official dignity; as one who is entitled to be called, my lord, is thus addreſſed by his inferiors, by his equals, and even by his ſuperiors. It was totally different among the Hebrews. The Greek word κυριος, anſwering to the Hebrew אדון, to the Latin *dominus*, and to the Engliſh *lord*, or *maſter*, was not originally applied, excepting by one bound to obey another who was entitled to command. In proceſs of time, however, it was univerſally beſtowed on a ſuperior, or a perſon conſidered as ſuch, even by thoſe who were not his ſervants and dependants. This notion of ſuperiority was, indeed, always implied by the term. Though, therefore, there were few ſo low as not to claim this honourable compellation from ſome perſons, yet there were none, (the king alone excepted,) ſo high as to be entitled to it from all. To the king himſelf, the common addreſs, from men of all ranks, was, *My lord, O king:* but, by the king, this title was given to none but God: becauſe a monarch, who was not tributary, acknowleged no earthly ſuperior.

From theſe, and ſimilar obſervations, Dr. C. very ably illuſtrates and enforces our Saviour's argument (Matt. xxii. 41.) reſpecting the dignity of the Meſſiah. The paſſage is too long for us to tranſcribe, and it cannot be abridged without injury: but it well deſerves the attention of the reader. Dr. C. thinks that our tranſlators have rendered the word κυριος very improperly, when applied, in the goſpels, to Jeſus Chriſt. On his very firſt appearance as a teacher, though attended with no exterior marks of ſplendor and majeſty, he is addreſſed by all in the peculiar manner in which the Almighty is accoſted in prayer. Thus the leper, *Lord, if thou wilt, thou canſt make me clean.* Thus the centurion, *Lord, my ſervant lieth at home*, &c. Thus the Canaanitiſh woman, *Have mercy on me, O Lord.*—For this, Dr. C. thinks, there is no ground in the original:

for,

for, though the title that is given to him is the ſame that is given to God, it is ſo far from being peculiarly applicable to him, as is the caſe with the Engliſh term thus circumſtanced, that it is the common compellation of civility given to almoſt every perſon by thoſe whoſe ſtation does not place them in an evident ſuperiority. It is the title with which Mary Magdalen accoſted one whom ſhe ſuppoſed to be a gardener: it is the title given by ſome Greek proſelytes to Philip, who was probably a fiſherman of Galilee: it is the title with which Paul and Silas are ſaluted by the jailor at Thyatira; and, laſtly, it is the title with which Pontius Pilate, a pagan and idolater, is addreſſed by the chief prieſts.

'To do juſtice to our idiom, therefore,' ſays Dr. C. 'to preſerve at once conſiſtency, perſpicuity, and propriety, it is neceſſary that the word κυριος, in an addreſs to Heaven, be rendered *Lord*, or *O Lord:* when the Supreme Being is not addreſſed, but ſpoken of, *the Lord*; in addreſſing a king, or eminent magiſtrate, *my lord*; and in other ordinary caſes, *ſir*. Sometimes, from a ſervant to his maſter, or from one in immediate ſubordination, to a perſon on whom he depends, it may be more emphatical to ſay *maſter*.—Let it, however, be obſerved, that what I have ſaid of κυριος, as applied to Jeſus Chriſt, regards purely its application in the goſpels.

'It is plain, that after Chriſt's aſcenſion into heaven, and exaltation at the right hand of the Father, he is viewed in a very different light. Addreſſes to him are conveyed only by prayer, and ought to be clothed in its language. When we ſpeak of him, it ought to be, not as of *a lord*, one poſſeſſed of great power and eminence, but as of *The Lord* of the creation, the heir of all things, to whom all authority in heaven and upon the earth, and all judgment, are committed by the Father. That expreſſion of Thomas, therefore, ὁ Κυριος μου και ὁ Θεος μου *, cannot be otherwiſe rendered than it has been rendered by our tranſlators, *My Lord and my God*. It is manifeſt, from the exclamation, that Thomas viewed his Maſter now ſince his reſurrection, though not yet aſcended, in a light in which he had never viewed him before. For theſe reaſons, I think that in general no alteration would be proper in the way of rendering the word κυριος as applied to Jeſus, either in the Acts or in the Epiſtles.'

We admit, in general, the propriety of theſe obſervations. There are, however, ſome inſtances, beſide the anſwer of St. Thomas, in which we think *maſter*, or *ſir*, would be very inadequate tranſlations of the word κυριος. We mean when the evangeliſts, who wrote long after the aſcenſion of their Maſter, ſpeaking in their own perſons, apply this term to Chriſt: as Mark, xvi. 19, 20. Luke, xxii. 61, &c. We were glad to find, on turning to Dr. C.'s verſion of theſe paſſages, that he has himſelf adopted the common tranſlation *Lord*.

* 'John, xx. 28.'

The ſecond part of this diſſertation conſiſts, principally, of remarks on the import of the word διδασκαλος, or rabbi, in the N. T. Dr. C. conceives that this was the higheſt of thoſe diſtinctions which, like degrees in our univerſities, were ſolemnly conferred in the Jewiſh ſeminaries. He thinks that *maſter* is too indefinite a tranſlation of διδασκαλος. The word *maſter* ſerves equally for reading κυριος, δεσποτης, επισατης, καθηγητης, and διδασκαλος; and, therefore, in many caſes, eſpecially where the context requires a contradiſtinction to any of thoſe terms, the word *maſter* is not proper. It appears to him, indeed, that, in the ordinary Helleniſtic uſe, it correſponds nearly with the Engliſh word *doctor*. Both are honorary titles, expreſſive of the qualifications of the perſon to whom they are given. Both are literary titles, that relate to no other ſort of merit but learning; and both are conferred, with certain ceremonies, by thoſe who are accounted the proper judges. Dr. C. diſtinguiſhes accurately between the uſe of κυριος and διδασκαλος among the Jews. Κυριος, he ſays, muſt be regarded as a term purely relative, which derived its value from the dignity of the perſon who beſtowed it: but rabbi, or διδασκαλος, was underſtood to expreſs, not relation, but, certain permanent qualifications in the perſon who received it. Hence he diſcovers the reaſon why our Lord, when warning his diſciples againſt imitating the oſtentation and preſumption of the Scribes and Phariſees in affecting to be denominated rabbi, does not mention κυριος, though the moſt common of all titles of reſpect:

'It is manifeſt,' ſays Dr. C. 'that his view was not to prohibit them from giving or receiving the common marks of civility, but to check them from arrogating what might ſeem to imply a ſuperiority in wiſdom and underſtanding over others, and a title to dictate to their fellows, a ſpecies of arrogance which appeared but too plainly in the Scribes and learned men of thoſe days. As to the title *kyrios*, he knew well that from their worldly ſituation and circumſtances (which in this matter were the only rule), they could expect it from none but thoſe in the loweſt ranks, who would as readily give it to an artiſan or a peaſant, and that therefore there could be no danger of vanity from this quarter. But the caſe was different with titles expreſſive not of fleeting relations, but of thoſe important qualifications which denote a fitneſs for being the lights and conductors of the human race.'

Dissertation VIII.

'Obſervations on the manner of rendering ſome words to which there are not any that perfectly correſpond in modern languages.'

Theſe words are diſtributed, by the Doctor, into three claſſes. The firſt contains the names of weights, meaſures, and coins; the

the ſecond, thoſe of rites, ſects, and feſtivals; the third, thoſe of dreſſes, judicatories, and offices. With reſpect to the firſt claſs, it is evident that there is nothing wherein nations more widely differ from each other. It is ſometimes, however, of conſiderable importance to the ſenſe, that we ſhould be accurate as to the value of the meaſures or coins mentioned in the original. When this is the caſe, and when we have no word exactly correſponding in import with the original term, Dr. C. thinks that term ought to be retained in the verſion, and explained in the margin. Thus, it was doubtleſs the intention of the ſacred penman, to acquaint us at how low a price our Saviour was ſold by his treacherous diſciple, when he informs us that the chief prieſts agreed to give Judas τριακοντα αργυρια; and when the evangeliſt mentioned the indignant obſervation of Judas, that the ointment wherewith our Lord's feet were anointed, might have been ſold for more τριακοσιων δηναριων, it was certainly his view to acquaint us with the value of the gift. Again, when Philip remarked to our Lord, who had propoſed to feed the multitude in the deſert, διακοσιων δηναριων αρτοι, *two hundred pennyworth of bread*, as it is commonly tranſlated, *is not ſufficient for them*, it was the deſign of the hiſtorian to ſupply us with a kind of criterion for computing the number of the people preſent:—but this could be no criterion, unleſs we knew the value of the δηναριον.

There are other paſſages wherein coins and meaſures are mentioned, in which the value of the coin, or the capacity of the meaſure, is of no conceivable conſequence to the import of the paſſage. In theſe caſes, Dr. C. thinks that the uſe of ſome name of our own, ſuppoſed to be equivalent, or of ſome general expreſſion, as *a piece of money*, *a meaſure*, &c. is preferable to the introduction of a foreign term. He would not, however, employ names peculiarly modern, or European, and which are not applied to the money and meaſures of ancient and Oriental countries, becauſe ſuch terms always ſuggeſt the notion of a coincidence with us, in things wherein there was actually no coincidence.

The word *penny*, though often uſed indefinitely, differs ſo much in its common meaning from δηναριον, that Dr. C. has thought it better to retain the Latin word. He has reſerved the word penny as a more proper tranſlation of ασσαριον, between which and a penny ſterling, the difference in value is inconſiderable.

The ſecond claſs of words, to which it is not always poſſible to find, in another language, equivalent terms, conſiſts of the names of rites, feſtivals, and ſects, religious, political, or philoſophical. With reſpect, however, to the ſects mentioned in the N. T. there ſeems to have been no difference among tranſla-

tors. The ancient names have been adopted by all. As to rites and feſtivals, their conduct has been different: here they have ſometimes tranſlated, and ſometimes retained, the original term. In this inſtance, the example of the Vulgate has been followed by moſt modern tranſlators. The Engliſh tranſlators have ſometimes deviated from this example. Πασχα is retained in the Vulgate, but, in the Engliſh, it is very properly tranſlated *paſſover*, agreeably to the import of the original Hebrew. Σκηνοπηγια is retained by the Vulgate: with us it is tranſlated *the feaſt of tabernacles.* The Vulgate has retained the Greek word *azyma*; with us it is very properly rendered *unleavened bread.*

Dr. Campbell's third general claſs of words, not capable of being tranſlated with exactneſs, comprehends names relating to dreſs, peculiar modes, judicatories, and offices. With reſpect to dreſs, he thinks that a general name is ſufficient, when nothing, in the original, depends on the form: but where ſome diſtinction ſeems to have been intended in the paſſage, he would uſe a more definite term. Dr. C. ſays that the word *coat* anſwers ſufficiently to the Greek χιτων: but he thinks our tranſlators have ill rendered ἱματιον, the name of the upper garment, by the word *cloak.* He would rather uſe the word *mantle*—becauſe that word is employed to expreſs the ſame thing in the verſion of the O. T. and a change of this term may poſſibly ſuggeſt the idea of a change in the Jewiſh dreſs, though they are known to have been religiouſly tenacious of their ancient garb,—and becauſe the word *mantle* gives a more juſt repreſentation of the looſe veſture worn by the Hebrews, than *cloak.*

Of all their cuſtoms, however, ſays Dr. C. the Jews were not ſo tenacious. In things which were not conceived to be connected with religion, they did not heſitate to conform to the manners of thoſe under whoſe power they had fallen. A remarkable inſtance of this appears in their adopting the mode of the Greeks and Romans, in lying on couches at their meals. In the O. T. the practice of ſitting appears to have been univerſal. Thus Gen. xliii. 33. εκαθισαν εναντιον αυτε. xxxvii. 25. εκαθισαν δε φαγειν αρτον, and Exod. xxxii. 6. εκαθισεν ὁ λαος φαγειν και πιειν. This word is uniformly employed to expreſs the poſture at table, as ανακλινω, or ſome ſynonymous term, is employed for the ſame purpoſe in the N. T. The Hebrew word is equally unequivocal with the Greek. It is always יָשַׁב, *to ſit*, never שָׁכַב, nor any other word that imports lying down. Dr. C. thinks that he can trace the firſt indications of this change of poſture in the apocryphal writings, which are poſterior in compoſition to thoſe of the O. T. and, probably, poſterior to the

the Macedonian conqueſt, though prior to the books of the N. T. Thus, εις το εδαφος κατακλινομενην is applied to Judith, xii. 15.; and Tobit, ii. 1. ανεπεσα τε φαγειν. In our Saviour's time, however, the change was ſo univerſal in Judea, that even the common people conformed to it. The multitudes, whom our Lord twice fed in the deſert, are repreſented by all the evangeliſts as *lying*, not *ſitting*, on the ground. Dr. C. diſapproves the conduct of our tranſlators in deviating from the original in ſuch inſtances. He does not except againſt a general expreſſion, as, *placed themſelves at table*, where a literal verſion would appear unnatural: but he cannot approve a verſion which miſrepreſents the original. Such errors, he ſays, trivial as they may appear, are ſometimes highly injurious to the ſenſe, and render a plain ſtory not only incredible, but abſurd. Thus, Luke, vii. 36, 37, 38.

'*One of the Phariſees deſired Jeſus that he would eat with him; and he went into the Phariſee's houſe, and ſat down to meat. And behold a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter box of ointment, and ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment.* Now a reader of any judgment will need to reflect but a moment to diſcover, that what is here told is impoſſible. If Jeſus and others were in our manner ſitting together at meat, the woman could not be behind them, when doing what is here recorded. She muſt in that caſe, on the contrary, have been under the table. The chairs, on which the gueſts were ſeated, would have effectually precluded acceſs from behind. It is ſaid alſo that ſhe ſtood, while ſhe bathed his feet with tears, wiped them with the hairs of her head, anointed and kiſſed them. Another manifeſt abſurdity. On the ſuppoſition of their ſitting, ſhe muſt have been at leaſt kneeling, if not lying on the floor. Theſe inconſiſtencies inſtantly diſappear, when the Evangeliſt is allowed to ſpeak for himſelf, who, inſtead of ſaying that *Jeſus ſat down*, ſays expreſsly that he *lay down*, ανεκλιθη.'

Hence, too, Dr. C. illuſtrates St. John's account of the paſchal ſupper, xiii. 23—25.

The author next conſiders the names of offices and judicatories; and he is moſt copious in his remarks on the word αγγελος. This word he would often render *meſſenger*, not *angel*.—Firſt, when there is a manifeſt alluſion, in the original, to the primitive and ordinary acceptation of the word in that language. Secondly, when it is not clear from the context, whether the ſacred penman meaned a coeleſtial or a terreſtrial being. Thirdly, when, though it evidently refers to a ſuperior Being, it is joined with ſome word or epithet which ſufficiently marks the reference, as αγγελος Κυριε, *a meſſenger of the Lord*; οι αγγελοι τ ουρανιων, *the heavenly meſſengers*; οι αγιοι

αγγελοι, *the holy messengers*, &c. Fourthly, when the word is applied to a human being. To this last rule, however, he makes some exceptions. The words χιλιαρχος, ανθυπατος, σπειρα, he would render *tribune*, *proconsul*, *cohort*, and he thinks that these expressions would not be less perspicuous to the lower classes, than *chief-captain*, *deputy*, *band*: but we doubt the truth of this opinion, particularly with respect to the first and last of these words. Ηγεμων, when applied to Pontius Pilate, he would render *procurator*; and *sanhedrim* he would generally retain for the Greek συνεδριον. We have our doubts with respect to both instances.

Dissertation IX.

The words, which are the subjects of the author's inquiries in this dissertation, are, mystery, blasphemy, schism, and heresy. By the most current use of the English word, mystery, is denoted some doctrine incomprehensible to human reason; by some ancient ecclesiastical writers, it is used to signify a religious ceremony, or *sacrament*. In the communion office of the church of England, the elements, after consecration, are termed holy mysteries; and in the fourth, and in some succeeding centuries, the word μυστηριον was so frequently employed by the Greek fathers, and *mysterium* or *sacramentum*, as it was often rendered by the Latin, that it would be impossible to say what meaning they affixed to the words. Dr. C. after the most careful examination of all the passages in the N. T. in which the Greek word occurs, after consulting the use made of the term by the ancient interpreters of the O. T. and by the writers of the Apocrypha, has been able to discover two senses only which can strictly be called scriptural. The first and leading sense of μυστηριον, is not that of the English word mystery, *i. e.* something incomprehensible, but *arcanum*, a *secret*, any thing not disclosed, not published to the world, though perhaps communicated to a select number; and in support of this interpretation, the reader is referred to the numerous passages of the N. T. in which St. Paul evidently treats of something that had been concealed for ages, but was then openly revealed, and not of any thing in its own nature dark and inconceivable. An appeal is also made to the usage of the LXX, who adopt it as a term strictly corresponding with the Chaldaic רזא, *res arcana*; and that μυστηριον, even in the N. T. is not confined to divine secrets, but sometimes expresses those of a different and even of a contrary nature, the author proves from 2 Thess. ii. 7. on which passage he makes the following observations:

'Thus, the Apostle, speaking of the antichristian spirit, says, *The mystery of iniquity doth already work*. The spirit of antichrist hath begun to operate; but the operation is latent and unperceived. The

The Gospel of Christ is a blessing, the spirit of antichrist a curse. Both are equally denominated *mystery*, or secret, whilst they remain concealed.'

Another meaning which the term μυστηριον sometimes bears in the N. T. is so nearly related to, if not coincident with, the former, that Dr. C. is himself doubtful whether it should not rather be called a particular application of the same meaning:

'The word is sometimes employed to denote the figurate sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. It is plain that, in this case, the term μυστηριον is used comparatively; for, however clear the meaning, intended to be conveyed in the apologue, or parable, may be to the intelligent, it is obscure, compared with the literal sense, which, to the unintelligent, proves a kind of veil. The one is, as it were, open to the senses; the other requires penetration and reflection. Perhaps there was some allusion to this import of the term, when our Lord said to his disciples, *To you it is given to know the mystery of the kingdom of God: but to them that are without, all these things are done in parables**. The Apostles were let into the secret, and got the spiritual sense of the similitude, whilst the multitude amused themselves with the letter, and searched no further.'

This part of the dissertation concludes with some remarks on 1 Tim. iii. 16. in which Dr. C. attempts to prove that the word μυστηριον should, even in that passage, be rendered *secret*.

Dr. Campbell next proceeds to offer his sentiments on the word βλασφημια, often falsely translated *blasphemy*. That it comprehends all verbal abuse against whomsoever uttered, God, angel, man, or devil, is universally admitted by the learned: but even when it refers to reproachful speeches against God, and thus approaches nearer to the meaning of our word blasphemy, still the primitive notion of this crime has undergone a considerable change. Blasphemy is, in its essence, a species of defamation: but it is immensely aggravated, by being committed against an object infinitely superior to man. Hence the author infers that what is fundamental to the existence of the crime, will be found in this, as well as in every other species which comes under the general name. As the crime of defamation cannot be imputed to mere mistake, in regard to another man's character, especially when it is the wish of the person mistaken not to lessen, but to exalt it, so neither can there be any blasphemy where there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love and reverence of God. Dr. C. produces many arguments to prove the consequent injustice of so frequently using the odious epithet blasphemous in our controversial writings. This evil is certainly imputable solely

* 'Mark, iv. 11.'

to

to the malignity of temper which a habit of ſuch diſputation rarely fails to produce.

'Hence it is, that the Arminian and the Calviniſt, the Arian and the Athanaſian, the Proteſtant and the Papiſt, the Jeſuit and the Janſeniſt, throw and retort on each other the unchriſtian reproach. Yet it is no more than juſtice to ſay, that each of the diſputants is ſo far from intending to diminiſh, in the opinion of others, the honour of the Almighty, that he is, on the contrary, fully convinced, that his own principles are better adapted to raiſe it than thoſe of his antagoniſt, and, for that very reaſon, he is ſo ſtrenuous in maintaining them. But to blacken, as much as poſſible, the deſigns of an adverſary, in order the more effectually to render his opinions hateful, is one of the many common, but deteſtable, reſources of theological controvertiſts. It is to be hoped that the ſenſe, not only of the injuſtice of this meaſure, but of its inefficacy for producing conviction in the mind of a reaſonable antagoniſt, and of the bad impreſſion it tends to make on the impartial and judicious, in regard both to the arguers and to the argument, will at length induce men to adopt more candid methods of managing their diſputes; and even, when provoked by the calumnious and angry epithets of an oppoſer, not to think of retaliating; but to remember, that they will derive more honour from imitating, as is their duty, the conduct of Him who, when he was reviled, reviled not again.'

Such ſentiments breathe the genuine ſpirit of that charity which is the bond of peace.

In conſidering the import of the word σχισμα, the author firſt refers to the language uſed by St. Paul when he conjures the Corinthians by the name of the Lord Jeſus, ἱνα μη η εν ὑμιν σχισματα—and he thinks that it is not ſo much what makes an outward diſtinction or ſeparation, (though this alſo may, in a lower degree, be ſo denominated,) as what produces an alienation of the heart, which conſtitutes ſchiſm in the ſenſe of the apoſtle. In the ſame manner, he examines other texts of the N. T. in which the word σχισμα occurs; and he concludes this ſubject by obſerving, that, though among theologians the words ſchiſmatic and ſeparatiſt have been accounted ſynonymous, yet this opinion is inconſiſtent with the import of the Greek word as uſed in the N. T.; and that ſchiſm, in ſcriptural uſe, is one thing; and ſchiſm, in eccleſiaſtical uſe, another.

In the fourth part of this diſſertation, the learned Principal inquires, with the ſame freedom, into the ſcriptural uſe of the term hereſy. He premiſes that the Greek word αιρεσις was employed by the Helleniſtic Jews in our Saviour's time, to denote a party, or ſect, whether the opinions of the perſons ſo denominated were approved or diſapproved by the writer. After endeavouring to eſtabliſh this poſition, from ſeveral paſſages of the Acts, in which our tranſlators have rendered it

ſect,

ſect, and particularly adverting to chap. xxiv. 5. where the αἱρεσις, of which Tertullus calls St. Paul the ringleader, appears to be a term of reproach, he proceeds to obſerve, that though, in the Epiſtles, the Greek word always denotes ſomething faulty, and even criminal, yet its acceptation is not materially different from that in which it always occurs in the Acts of the Apoſtles; that the word ſect has always ſomething relative in it; and therefore, in different applications, though the general import of the term be the ſame, it will convey a favourable or an unfavourable idea, according to the particular relation which it bears.

Dr. C. afterward obſerves, that, though there be a great affinity in the ſignification of the words ſchiſm and hereſy, they are not to be deemed convertible terms. In the Epiſtles of St. Paul, he underſtands them as expreſſive of different degrees of the ſame evil. An undue attachment to one part, and a conſequent alienation of affection from another part, of the Chriſtian community, comes under the denomination of σχισμα. When this diſpoſition has proceeded ſo far as to produce an actual party or faction among them, this effect is termed αἱρεσις, and this term was at that time currently applied when an open rupture, and ſeparation in point of communion, had not yet commenced. The paſſage moſt hoſtile to this definition of hereſy, is 2 Pet. ii. 1. Dr. C. however, has taken conſiderable pains to explain this paſſage, in a way ſuited to his own hypotheſis.

The Doctor further contends that, by the αἱρετικον ανθρωπον, whom Titus was commiſſioned to reprove and to reject, was meaned neither a ſectary, nor a heretic, but a factious man; and he adds, that, as far down as the ſecond century, and even lower, error alone, however groſs, was not conſidered as ſufficient to warrant the charge of hereſy.

Dissertation X.

'The chief things to be attended to in tranſlating.—A comparative view of the oppoſite methods taken by tranſlators of Holy Writ.'

What firſt claims the attention of a tranſlator is, to give a juſt repreſentation of the ſenſe of the original. The ſecond thing is, to convey into his verſion, ſo far at leaſt as is poſſible, and conſiſtent with the genius of the language into which he tranſlates, not only the general ſpirit and manner of his author, but even the very character of his ſtyle. The third and laſt point is, to take care that the verſion has ſo far the quality of an original performance, as to appear natural and eaſy; that it ſhall neither apply words improperly, nor combine them in a way

way which renders the ſenſe obſcure, and the conſtruction harſh or ungrammatical. The complete attainment of theſe three objects is a work of conſiderable difficulty. In purſuit of one of them, we often loſe ſight of another; nay, on ſome occaſions, it ſeems ſcarcely poſſible to attain one, without ſacrificing both the others. Now, if ſuch be the difficulty with which tranſlation in general is attended, this difficulty will be greatly increaſed, when the ſubject is of ſuch importance as to demand of the tranſlator an uncommon degree of attention to all theſe objects; and when the difference of the two languages, in point of idiom, is very remarkable. In tranſlating the N. T. into Engliſh, as Dr. C. very properly obſerves, it is not to the Greek idiom, nor to the Oriental, that we are required to adapt our own, but to a certain combination of both: often, rather, to the Hebrew and Chaldaic idioms, involved in Greek words and ſyntax. The analogy and prevailing uſage in Greek will, if we be not on our guard, frequently miſlead us. On the contrary, theſe are ſometimes ſafe and proper guides: but without a conſiderable acquaintance with both, it will be impoſſible to determine when we ought to be directed by the one, and when by the other.

There are two extremes in tranſlating, which are commonly noticed by thoſe who examine this ſubject critically. From one extreme, we derive what is called a cloſe and literal, from the other, a looſe and free, tranſlation. Each has its advocates: but though the latter kind is moſt patroniſed when the ſubject is a performance merely human; yet, with reſpect to the ſcriptures, the general ſentiments of men ſeem very properly to favour the former; on this principle, that we are not entitled to uſe ſo much freedom with the dictates of inſpiration, as with the works of a fellow-creature.

As an example of literal tranſlation, Dr. C. in the ſecond part of this diſſertation, examines the verſion of Arias Montanus; and inquires how far the three objects above mentioned are attained by it, or indeed can be attained, by any verſion conſtructed on the ſame plan. The firſt and principal object is, to give a juſt repreſentation of the ſenſe of the original: but how, it may be aſked, can he fail of attaining this object, who always treads cloſely in the footſteps of his author, and who cannot be tempted to turn aſide, even for a moment, by the beauty or fragrance of thoſe flowers which grow by the way? On cloſer examination, however, we ſhall find that, in no inſtance whatever, does the literal tranſlator fail more remarkably than in this of exhibiting the ſenſe: nor is it difficult, indeed, to account for this failure. Were the words of the one language exactly correſpondent with thoſe of the other, in meaning

meaning and extent; were the modes of combining the words in both entirely ſimilar, and were the idioms and phraſes thence reſulting perfectly equivalent, ſuch a concluſion might reaſonably be deduced: but when all the material circumſtances are nearly the reverſe; when the greater part of the words of the one are far from correſponding accurately, either in meaning or extent, with thoſe of the other; when the conſtruction is diſſimilar; and when the idioms reſulting from the like combinations of correſponding words are by no means equivalent; it is highly probable that ſuch a tranſlator will often exhibit to his readers what has no meaning at all, and ſometimes a meaning very different from that of his author.

Dr. C. illuſtrates and confirms theſe poſitions by examples from the verſion of Arias. The ſame arguments, and the ſame examples, demonſtrate the impoſſibility of attaining, by ſuch a verſion, the ſecond object to which a tranſlator ought to attend: for when an author's ſenſe is not given, he is not fairly repreſented. Juſtice is not done to his manner, if, when he reaſons conſequentially, he be exhibited as talking incoherently; if what he writes perſpicuouſly, be rendered ambiguouſly or obſcurely; and if what flows from his pen naturally and eaſily, be rendered ruggedly and unnaturally, by violence perpetually done to the conſtruction of the language into which it is tranſmuted, rather than tranſlated. The manner of a tall man, who walks with dignity, would be wretchedly repreſented by a dwarf, who had no other mode of imitation but to number and trace his footſteps.

The third object above mentioned, preſerving purity and perſpicuity in the language into which the verſion is made, is not ſo much as attempted by any of the tribe of literal tranſlators.

Dr. C. proceeds, in the third part of this diſſertation, to examine the merits of the Vulgate tranſlation of the Scriptures. The greater part of this verſion is juſtly aſcribed to Jerom: but there is reaſon to believe, that a part of the old Italic verſion ſtill remains in the Vulgate, and is, in a manner, blended with it. Even the lateſt part of the Vulgate tranſlation was made about 1400 years ago, and is, conſequently, prior, by many centuries, to all the Latin tranſlations now current, none of which can claim an earlier date than the revival of letters in the Weſt. The two principal circumſtances, then, which render this verſion worthy the attention of the critic, are, firſt, that being made from MSS. older, perhaps, than any now extant, it may aſſiſt us in diſcovering what the readings were which Jerom found in theſe MSS. that he ſo carefully collated;—and, ſecondly, that being finiſhed long before thoſe contro-

verſies aroſe; which are the foundation of the ſects now ſubſiſting, we may reſt aſſured that, with reſpect to theſe, it is perfectly impartial. Dr. C. then very properly combats the prejudice which proteſtants have generally entertained againſt this verſion, as if, on account of the declaration of its authenticity by the council of Trent, it were peculiarly calculated to ſupport the cauſe of popery. He ſays that the Vulgate did not receive the ſanction of that council, becauſe it was particularly adapted to the Romiſh ſyſtem, but becauſe it was the only Bible with which the greater part of the members had, from their infancy, been acquainted. He adds, that if it were his ſole purpoſe to refute the abſurdities and corruptions of popery, he would not deſire other or better arguments than thoſe with which this very verſion would ſupply him. The critic will derive another advantage from the Vulgate too important to be overlooked:—its language, barbarous as it often is, will aſſiſt him in underſtanding more perfectly the Latin eccleſiaſtical writers of the early ages.

After theſe two examples of literal tranſlation, Dr. C. proceeds, in the fourth part of this diſſertation, to animadvert on ſome tranſlators who have fallen into the oppoſite extreme. The firſt of theſe is Caſtalio, whoſe merits he has well appreciated. The deſign of Caſtalio was this: *Cupiebam*, ſays he, *extare Latiniorem aliquam, necnon fideliorem, et magis perſpicuam ſacrarum literarum tranſlationem, ex qua poſſet eadem opera pietas cum Latino ſermone diſci, ut hac ratione et tempori conſuleretur, et homines ad legenda ſacra pellicerentur.* With reſpect to conveying the true ſenſe of his author, Dr. C. thinks that Caſtalio has ſucceeded at leaſt as well as moſt other tranſlators into Latin, and better than ſome of thoſe who, with much virulence, traduced his character, and decried his work. He knew more, indeed, of the three languages, Hebrew, Greek, and Latin, than moſt of the critics of his time: but his immoderate fondneſs for claſſical elocution ſometimes led him to adopt feeble, obſcure, and even improper expreſſions.

As to the ſecond object of the tranſlator, the conveyance of the ſpirit and manner of his author, Caſtalio failed entirely, and even intentionally. He has flagrantly violated that ſimplicity which is one great characteriſtic of the ſtyle of the Holy Scriptures, by the profuſion of ornaments that he has introduced; by the accumulation of diminutives, particularly in Solomon's Song; by affecting frequently to give, in the way of narrative, that which, in the original, is in the form of dialogue; and by his eagerneſs to expreſs the ſame ideas, when they recur, almoſt always in different words and varied phraſes. Thus he has employed ſeven or eight phraſes, in the N. T. to expreſs

expreſs the import of the ſingle verb μετανοεω, though uſed always in the ſame acceptation; and to expreſs διωγμος, he uſes, beſide the word *perſecutio*, the far too general terms *vexatio*, *afflictio*, *inſectatio*, *adverſa*, *res adverſæ*. Nay, his love of variety has ſometimes carried him ſo far as to ſacrifice not merely the ſtyle, but the ſenſe of his author. Thus, Joſhua, xxiv. 19. rather than recur to a term which he had employed before, he denominates God, *Deus obtrectator*, an epithet that ſeems better ſuited to the Diabolical nature than the Divine. Caſtalio, however, by no means merited, on this account, the bitter invectives vented againſt him by Beza and others, as a wilful corrupter of the word of God. His intention was good; it was to entice men as much as poſſible to the ſtudy of the ſcripture; and the expedient which he uſed, appeared to him, at leaſt, harmleſs. He regarded the thoughts ſolely as the reſult of inſpiration, the words and idiom as merely circumſtantial. On the whole, Dr. C. pronounces that, though there are no tranſlators, (Arias and Pagnin excepted,) whoſe general manner of tranſlating is more to be diſapproved, yet he knows not any by which a ſtudent may be more aſſiſted in attaining the true ſenſe of many paſſages, than Caſtalio.

The verſion of Beza is next examined, in the fifth part of this diſſertation. In general, Beza is neither ſervilely literal, barbarous and unintelligible, like Arias; nor does he appear aſhamed of the unadorned ſimplicity of the original, like Caſtalio. The greateſt fault with which Beza is chargeable, (and, indeed, what greater fault can be charged upon a tranſlator of the ſcriptures?) is his conſtant endeavour to accommodate the language of the ſacred writers to the peculiar notions of his ſect. Of this diſpoſition, Dr. C. produces ſeveral very ſtrong inſtances, one or two of which we will tranſcribe. Matt. xiii. 14, 15. ου εγκαταλειψεις την ψυχην μου εις αδου, he boldly tranſlates *non derelinques cadaver meum in ſepulcro*. He even avows his motive: *Quod autem annotavi ex vetere verſione* ANIMAM MEAM *natum eſſe errorem, ac propterea me maluiſſe aliud nomen uſurpare, non temerè feci, cùm hunc præcipuè locum a Papiſtis torqueri ad ſuum limbum conſtituendum videamus, et veteres etiam inde deſcenſum illum animæ Chriſti ad inferos excogitarint.* 1 Tim. ii. 4. For the ſake of avoiding every expreſſion which appeared to favour the doctrine of univerſal redemption, the words of the apoſtle concerning God, Ος παντας ανθρωπους θελει σωθηναι, he tranſlates, *Qui quoſvis homines vult ſervari*. Again, Heb. x. 38. with a view to ſupport the doctrine of the perſeverance of the ſaints, he renders the words, Ο δε δικαιος εκ πιστεως ζησεται· και εαν υποστειληται, ουκ ευδοκει η ψυχη μου εν αυτω, thus perverſely, *Juſtus autem ex fide vivet: at ſi* QUIS *ſe ſubduxerit,*

duxerit, non eſt gratum animo meo. QUIS is here very improperly inſerted; and, in the end of the verſe, the diſpleaſure of God is transferred from the perſon to the action.—A perverſion, on the whole, ſo groſs, as to juſtify the ſevere cenſure pronounced by Biſhop Pearſon: *Illa verba haud bonâ fide à Theodoro Beza ſunt tranſlata.*

DISSERTATION XI.

'Of the regard which, in tranſlating Scripture into Engliſh, is due to the practice of former tranſlators, particularly of the authors of the Latin Vulgate, and of the common Engliſh tranſlation.'

The general rule, which Dr. C. lays down for determining what regard is due to the practice of former tranſlators, is this:

'When the terms and phraſes employed by former interpreters are well adapted for conveying the ſenſe of the author; when they are alſo ſuited to his manner, and do no ſuch violence to the idiom of the language into which they are transferred as is incompatible with propriety and perſpicuity, they are juſtly preferred to other words equally expreſſive and proper, which, not having been uſed by former interpreters, are not current in that application.'

Almoſt the whole firſt part of this diſſertation is employed in ſtrictures on Father Simon, the celebrated author of the Critical Hiſtory of the O. and N. T. The great and leading object of that work, according to Dr. Campbell, is to repreſent the ſcriptures as, in every thing of moment, either unintelligible or ambiguous; and hence Simon infers the neceſſity of tradition, of which the church is both the depoſitory and the interpreter. A ſecond object, ſubordinate to the former, is to induce his readers ſo far to acquieſce in the Vulgate, which he calls the tranſlation of the church, as to conſider the deviations from it in modern verſions, as erroneous and indefenſible. The manner in which he purſued the firſt of theſe objects has been conſidered by Dr. C. in a former diſſertation; and he examines, in the preſent, the method by which the learned father endeavours to eſtabliſh the ſuperiority of the Vulgate over every attempt that had been made in the Weſtern churches toward a tranſlation of the Bible. In the courſe of this examination, Dr. C. ſucceſsfully expoſes the mean artifices, and even the contradictory arguments, which, as circumſtances varied, Simon, with all his knowlege and with all his acuteneſs, too often condeſcended to employ.

In the ſecond part of this diſſertation, 'on the regard due to the Engliſh tranſlation,' Dr. C. certainly does not eſtimate that tranſlation too highly, when he ſays that it is, on the whole, one of the beſt of thoſe compoſed ſo ſoon after the Reformation.

tion. We ſcruple not to aſſert, that it is, on the whole, one of the beſt of thoſe that have been made into any language, at any period, ſince the Reformation. We ought not raſhly to accuſe former tranſlators of improprieties with which they are not juſtly chargeable. Language, like all other human things, is ſubject to perpetual viciſſitude. Certain it is, that our own language has undergone conſiderable changes, in reſpect of the conſtruction, as well as of the ſignification, of words, ſince the time when our verſion of the ſcriptures was made. In ſome caſes, we combine words differently from the way in which they were combined at that period: we have acquired many words which were not uſed then; and many then in uſe are now become obſolete, or uſed to expreſs a different meaning. Of all theſe caſes, Dr. C. produces examples; and in all theſe caſes, he very properly propoſes to deviate from our common verſion.

[*To be concluded in another Article.*]

ART. II. *An Hiſtorical Developement of the preſent Political Conſtitution of the Germanic Empire.* By John Stephen Pütter, Privy Counſellor of Juſtice, Ordinary Profeſſor of Laws in the Univerſity of Gottingen, &c. Tranſlated from the German, with Notes, and a comparative View of the Revenues, Population, Forces, &c. of the reſpective Territories, from the Statiſtical Tables lately publiſhed at Berlin, by Joſiah Dornford, of Lincoln's Inn, LL. D. of the Univerſity of Gottingen, and late of Trinity College, Oxford. In Three Volumes. Vol. I. 8vo. pp. 540. 7s. Boards. Payne, &c. 1790.

WORKS of entertainment and fancy may, without much prejudice to the public, continue to be confined to the languages in which they are originally written: becauſe, of ſuch works, every civilized country of Europe now produces a ſupply ſufficient for its own conſumption; and the French and Italian languages, from which moſt tranſlations of this kind are made, now enter into the plan of ſtudy of almoſt every man liberally educated: but the performance before us is a work of ſcience, compoſed by a man who has dedicated the greateſt part of his life to the ſubject which he treats; and it is written in the German language, which, however undeſervedly, receives but little attention in this country.

Although the ſecond and third volumes of this valuable work will, perhaps, ſoon make their appearance*, we were unwilling to delay giving ſome account of the volume already publiſhed, which is entitled to diſtinction from the mob of tranſlations.

---

* The *ſecond* volume has appeared, ſince this article was written; it is now before us, and will be farther noticed in due time.

In his preface, the tranſlator, having pointed out the connection between the laws and conſtitution of Germany and England, obſerves, p. xii.

'A circumſtance, which may have no ſmall tendency to recommend the work which I have attempted to tranſlate, is, that it was originally written at the expreſs deſire of our moſt gracious QUEEN. Her Majeſty, anxious for the welfare of her native country, and deſiring to contribute whatever might have the ſmalleſt tendency towards it, expreſſed a wiſh to our Author, who has long worn the laurel as one of the moſt diſtinguiſhed public lawyers in Germany, that he would compoſe a book, "which might ſerve to convey a juſt idea of the preſent conſtitution of Germany, in the manner of a hiſtory; but at the ſame time more with reſpect to the modern than preceding times." The author was informed of her Majeſty's deſire in May 1785. In the month of March of the following year, the preſent work was publiſhed. Her Majeſty was ſo ſatisfied herſelf, that ſhe condeſcended to teſtify her approbation of it in a letter to the author. It was received with applauſe by all the Proteſtants of Germany. The Catholics, no doubt, viewed with a jealous eye, a work which contradicts in ſo many inſtances the aſſertions of their firſt hiſtorians, and lays the axe to the root of thoſe principles which they have endeavoured with ſo much induſtry to propagate.

'It now remains that the tranſlator ſhould ſay one word on the part which he has taken in endeavouring to communicate ſo valuable a work to ſuch of his countrymen as are unacquainted with the German language. His firſt inducement to tranſlate it, was a wiſh to acquire a knowlege of the language, hiſtory, and political conſtitution, of Germany. The ſubject was highly intereſting; and he has been led on by one circumſtance and another to commit his labours to the preſs. Shielded by ſuch a name as that of Britain's QUEEN, he ventures to produce his firſt performance.

'A political work of ſuch a nature will not be expected to abound with many flowers of language. Facts ſimple and unadorned follow cloſely upon each other. I have endeavoured to adhere as much as poſſible to the original, though much allowance muſt be made for the different idioms of the languages. I have, however, this ſatisfaction, that the author himſelf has been pleaſed to teſtify his approbation of the manuſcript, and I fear too flattering an expectation of its appearance in print. The notes which I have taken the liberty of adding, are either hiſtorical anecdotes, which I have preſumed might tend to illuſtrate the ſubject, or elſe explanatory of ſome peculiar technical terms, which, though the meaning of them is naturally become familiar to German, would be unintelligible to Engliſh readers.

'The difficulties to encounter, when I firſt began, were many; but ſuch as might be overcome by induſtry, aided by advantages which few tranſlators are indulged with. A reſidence of two years in the univerſity of Gottingen, in his Majeſty's Hanoverian dominions, where, by the great liberality of its gracious patron, I had

had acceſs, in common with the other ſtudents, to a library conſiſting of an hundred and thirty thouſand volumes, any of which I had the privilege of enjoying the peruſal of in my own apartments, has enabled me to ſearch for the proper terms of law made uſe of by our moſt celebrated writers, and conſulting ſuch works in our own language as tended to elucidate the ſubject.

'I am not without hopes that this tranſlation will contribute ſomewhat to the information and amuſement of my countrymen. I do not remember to have ſeen any thing written already on the ſubject; and a work which has been ſo well received abroad, though its dreſs may be conſiderably altered, may reaſonably hope at leaſt for a candid reception in England.'

The preſent volume is divided into five books. The firſt book treats of the Germanic conſtitution, from the earlieſt times, to the decline of the Carlovingian race, A. D. 888. Book II. contains the firſt period of the middle ages, from the extinction of the Carlovingian race, down to the year 1235. Book III. comprehends the latter Suabian emperors and kings, of different houſes, between 1235 and 1308; which the author very properly denominates the ſecond period of the middle ages. Book IV. includes the firſt period of modern hiſtory, which begins with the emperor Maximilian, and deſcribes the origin of the Imperial Chamber, the Aulic Council, the diviſion of the empire into circles, the eſtabliſhment of the Roman law, and the firſt commotions of the church, occaſioned by Luther. Book V. and laſt, contains the hiſtory of the public law of Germany during the important reign of Charles V. The two ſubſequent volumes, relating to times more recent, and ſtill more abounding in hiſtorical materials, will deduce a more copious narrative, from the death of Charles V. to the preſent reign.

Such are the contents of this work, which, being itſelf an abridgment, is incapable of analyſis. As a ſpecimen of the tranſlation, we ſhall inſert part of a chapter on the origin of the German towns, and of the German nobility; ſubjects greatly perplexed by preceding antiquaries, and ill explained by many very eminent hiſtorians.

'It ſeemed to be reſerved for Henry I. to re-eſtabliſh in ſome degree the authority of the crown, which had ſuffered ſo great a decline. To preſerve the connection of Bavaria with the empire, he made an inconſiderable ſacrifice, in granting to the dukes of that country the authority over the biſhops of it, which was before conſidered as a part of the royal power. Whether this was deſigned merely as a perſonal prerogative conferred on the duke, who was then in power, or intended for all the ſucceeding dukes of Bavaria, is a queſtion which is ſtill diſputed, particularly by the Bavarian and Salzburg writers. The union which had been formed between Lorraine and Germany, in the years 923 and 935, was now re-

ſtored, by more than one treaty with the king of France, to its former ſtate.

'But we are principally indebted to this reign for the change which took place in the interior parts of Germany by the foundation of towns; for before this period, excepting the caſtles on the mountains, the ſeats of the nobility, and convents which happened to be ſurrounded with walls, there were only lonely farms and villages. A few people might poſſibly have erected ſome houſes in the neighbourhood of a caſtle or church; but all theſe places were open and defenceleſs.

'The mournful experience, that ſo few were able, in ſuch ſituations, to make effectual proviſion againſt the increaſing diſtreſs occaſioned by the incurſions of foreign nations, firſt ſuggeſted the idea to Henry, that it would be more conducive to the public ſecurity if there were towns ſurrounded with walls, with towers and gates; and not only large enough to contain a greater number of inhabitants, but capable of affording protection to their effects, and thoſe of their neighbours who might take refuge there in times of neceſſity.

'Any other motives than thoſe of neceſſity would have availed but little to diveſt the people of their averſion to live in towns; but the experience of other advantages which this inſtitution produced, ſoon taught them to change their opinion; and of courſe therefore the number of towns continually increaſed.

'But how was it poſſible to accompliſh this innovation at firſt? The method which Henry adopted was, that every ninth man ſhould remove from the country, and ſettle in the towns, and that all public meetings ſhould be held there; a plan which certainly merits the higheſt approbation. We have no particular account of any other regulation which might have been made, to encourage the population of the towns, and promote their trade; much leſs are we acquainted with the number and ſituation of the particular towns then founded.

'It is probable that many of them owed their origin to buildings which happened to be already in the neighbourhood of epiſcopal churches and cloiſters, or elſe adjoining caſtles which were ſurrounded by extenſive walls. The diviſion of the ſtreets muſt naturally have depended upon accident, by one houſe by degrees being added to another. Even where the towns were built entirely from the ground, one cannot be ſurprized that there was ſo little regularity obſerved, and ſo little application of that refined policy which we imagine to be requiſite in a town at preſent; partly as this hiſtory relates to an age of the groſſeſt ignorance, and partly becauſe there was only the ſhort period of nine years, during which Henry had made a truce with the Thuringians, allotted for the purpoſe. In ſuch circumſtances it is rather a wonder that ſo much was performed, and that a nation which was before ſo exceedingly averſe to this mode of living, could ſo ſoon be prevailed upon to reſide in towns. But the greateſt proof of this having really been the caſe was, that, after the dangers which they were expoſed to from the Thuringians were over, their number continually increaſed.

'With

'With reſpect to the manner of life of the inhabitants of theſe towns, and amongſt other things the particular diſtinction of rank which prevailed, we muſt not form our ideas of them from the ſtate of our towns at preſent, whoſe origin certainly cannot be derived from ſo early a period. Every one of the original inhabitants knew what rank he was of, and whether he was free or not. In the firſt generation, it is probable that the people ſeldom married perſons of any other rank than their own. At that time the mere abode in a town was not a ſufficient reaſon for conſtituting a particular rank or order of men; and this is the cauſe that even in the preſent day there are noble families in many ancient cities, who have preſerved their rank almoſt from time immemorial.

'It was not till ſeveral generations afterwards that the inhabitants of cities, whoſe anceſtors were freemen, no longer ſcrupled to intermarry with perſons whoſe wealth and perſonal accompliſhments made them willingly forget that their anceſtors perhaps were originally ſlaves, or came firſt into the town in the capacity of menial ſervants.

'In the ſame manner, likewiſe, the averſion which the people in general had to merchandiſe and mechanical employments was by degrees deſtroyed. Thoſe indeed who continued to keep up their houſes in the old ſtyle in the country, ſoon laid claim to precedency, becauſe they ſtill complied with the cuſtoms of their anceſtors, by principally occupying themſelves in the chaſe and war, and trading only in the produce of their lands and cattle. Theſe likewiſe were the only perſons who were appointed to the offices of the court, and performed the feudal duties, which the inhabitants of the towns were wholly excluded from. At laſt people were required to produce proof of the noble deſcent both of their paternal and maternal anceſtors, in religious foundations, and at tournaments. Hence we may conceive how the few people of the country, whoſe liberty and birth otherwiſe entitled them to no ſuperiority over the inhabitants of towns, who were originally equally free, in a few centuries conſidered themſelves of a diſtinct rank from the burghers, and endeavoured to emulate the rank of thoſe independent families which had hitherto conſtituted the real nobility of Germany; though an eſſential difference has been always preſerved between this order of high nobility, and thoſe free families which conſtitute at preſent what is called the inferior nobility. On the other ſide, the burghers, by virtue of the freedom which they originally inherited from their anceſtors, or elſe by obtaining their burgherſhip, or freedom of the town, remained as eſſentially diſtinct from the order of peaſants, who were ſtill either in a ſtate of ſlavery, or elſe groaned under the grievous hardſhips of villanage, and impoſts on their property. This was the origin of the four diſtinct ranks of people ſtill exiſting in Germany. The high nobility, conſiſting of princes, counts, and barons; the inferior nobility, who had anciently no other pretenſion to ſuperiority than their mere enjoyment of freedom; the order of burghers; and, laſtly, the peaſants.

'The cotemporary writer, to whom we are indebted for the account of the towns founded by Henry, speaking of the manner adopted to people them, by means of taking every ninth man from the country, makes use of an expression, which some interpret as if the first inhabitants of the German towns had been only peasants: but he expressly says, *milites agrarios*, which, according to the language of the succeeding times, must be translated "country knights," or warriors who lived on their estates. The addition of the word *agrarius* was probably intended to distinguish such knights or freeholders from those who were obliged to perform military service as vassals in the field, or else garrison duty in the castles, or the offices of the court as ministers, just as at present the country gentlemen, LANDJUNKERS, are distinguished from those noblemen who are in offices at court, or in the army.'

Having perused the original, we can venture to give it as our opinion, that Dr. Dornford's translation, though not wholly entitled to the praise of elegance, is not only faithful, but far superior in perspicuity, to the German of M. Pütter. That learned man, being constantly employed in deep juridical researches, concerning the subjects of which his opinions have been more than once received as law by the Protestant princes of Germany, has never found leisure to acquire the graces of style. His periods are long, intricate, and destitute of harmony. Dr. Dornford has shortened his sentences, unravelled his parentheses, and, without altering the matter, has greatly improved the manner, of his author.

We are very desirous of seeing the remainder of this work, which is, confessedly, the best account of that most difficult subject, the public law of Germany.

We are enabled to correct a small error in Dr. Dornford's note, p. 177, by the kind information of a friend at Oxford, who tells us, that the words *bene nati* are not to be found in the statutes of All Souls College: but as they have been often applied to the members of that college, in contrast with the pleasantry, *mediocriter docti*, it is not surprising that Dr. D. should have believed there must be some foundation for what he had heard so often repeated.

ART. III. Mr. Bruce's *Travels to discover the Source of the Nile.*

[*Article continued.*]

HAVING, in our last month's Review, made such general observations respecting these extraordinary travels, as seemed necessary for the satisfaction of our readers, we proceed to consider the five volumes in their order. In an introduction of fourscore pages, Mr. B. proposes to explain the motives

on

on which his journey was undertaken, with the manner in which it was executed; and to give ſome account of the work itſelf, both as to its matter and its form. A conſiderable part of this introduction, however, is employed in relating the author's tranſactions while conſul at Algiers, particularly in deſcribing a tedious diſpute concerning paſſports; and another, and far more intereſting, part, relates Mr. B.'s different excurſions in the dominions of Algiers and Tunis, which may be conſidered as preludes to his grand expedition.

In ſailing along the coaſt of Numidia and *Africa Proper*, our traveller ſays, that he met not with any ruins worthy of notice. He arrived at Bona, the ancient Aphrodiſium, built from the ruins of Hippo Regius, from which it is two miles diſtant. Nothing remains of Utica, excepting an heap of rubbiſh and ſmall ſtones: but the trenches and approaches of the ancient beſiegers are ſtill very perfect. In diſtributing his inland journey, Mr. B. proceeded along the river Majerda, the ancient Bagrada; and at Tucca, or Dugga, ſaw a large ſcene of ruins, particularly a temple of the Corinthian order, of Parian marble, with fluted columns, and cornice ornamented in the beſt ſtyle. Beyond Tucca, at the ancient Thunodumum, dwell the Welled Sidi Boogannim Arabs, who pay no taxes to Tunis, nor to Algiers, are immenſely rich, brave horſemen, and expert hunters of lions, whoſe fleſh forms their ordinary food. Tipaſa, which was a Roman colony, exhibits a ruined temple, and a four-faced triumphal arch. Mr. B. then croſſed the Myſkianah, and travelled 'through the moſt beautiful country in the world,' to Conſtantina, and ancient Cirta, ſituated on a high, gloomy, tremendous precipice, once the capital of Syphax the Numidian. From Cirta, he travelled to *Diana Veteranorum*; and, at Medraſhem, beheld an immenſe pile of building, the ſepulchre of the Numidian kings. Thence he proceeded ſouthward to the *Auraſius Mons*, inhabited by a ſavage tribe, of fair complexions, red hair, and ſuppoſed to be a remnant of Vandals, who have maintained themſelves in thoſe faſtneſſes in defiance of the Moors and Arabs. The people of this tribe, which is called Neardie, have each, in the middle of the face, between their eyes, a Greek croſs, marked with antimony; this mark ſeems to be the chief veſtige of Chriſtianity among them, which religion they not only acknowlege, but boaſt that their anceſtors profeſſed it. Mr. B. who ſays they are Vandals, inconſiſtently enough calls them Kabyles, that word being appropriated to the independent tribes of vagabond Arabs.

Having proceeded to Feriana, the Thala of the ancients, within the juriſdiction of Algiers, our traveller, as ſeveral

armies were in the field, prudently measured back his steps, and re-entering the dominions of Tunis, visited Suffetula, now Spaitla; and delineated three temples, which he says 'Dr. Shaw had attempted very much in the style of an ordinary carpenter or mason.' Thence he proceeded to *Tucca Terebinthina*, and made drawings of two triumphal arches, which, in point of elegance, equal, or exceed, any thing in antiquity.

Mr. B. having returned to Tunis, set out 'on a very serious journey,' indeed,' across the desert of Tripoli. This desert is commanded by the Wargumma and Noile Arabs, two tribes as insensible to pity as they are avaricious of plunder. He passed the coast and island of the Lotophagi, which, Dr. Shaw says, abounds with the lotus, but which, Mr. Bruce says, produces nothing but short grass. About four days journey from Tripoli, he met the Emir Hadje conducting a caravan of pilgrims all across Africa from Fez to Mecca. The caravan consisted of 3000 men, 14,000 camels! loaded with merchandize, skins of water, and flour. At Lebeda, the *Leptis Magna*, Mr. B. saw many ancient remains, chiefly ill-proportioned Dorics of the age of Aurelian. He visited Berenicé, Arsinoé, and Ptolemais, all works of Ptolemy Philadelphus. At Ptolemais, he saw a great many Greek inscriptions, with several columns of a portico, and an Ionic temple. The calamitous condition of the country prevented him from carrying his researches farther in the territory of Cyrenaica, now wasted by Arabs, and anciently adorned by Greeks. The caravan, which he had recently met, had been attacked, plundered, and scattered, to perish in the *desert, without water*. A famine prevailed at Derna; pestilence accompanied the famine, and the town, which was divided into the upper and lower, was torn by a civil war. Mr. B eager to leave this land of miseries and dangers, imprudently embarked in a Greek junk, belonging to Lampedosa; in which he was shipwrecked, and most of his mathematical instruments were lost. He again embarked at Berenicé in a French sloop, sailed to different ports of the Levant, and visited the ruins of Palmyra and Baalbeck.

This first part of his travels, which Mr. B. relates in a very cursory manner, might, in our opinion, have been rendered far more interesting, than his boasted discovery of the sources of the Nile, and his operose description of the barbarous Abyssinians. The geography, natural history, ruins and inscriptions in the central division of the African coast, might, we doubt not, if carefully examined, throw much light on the ancient state of the republic, or, rather, confederacy, of Cyrene; and might illustrate the memorable reign of Ptolemy Philadelphus: —subjects hitherto very imperfectly treated, though of the greatest

greatest importance in ancient history. Mr. B. seems not to have copied these inscriptions; his map of the country, he tells us, is not yet published; and as to his drawings, to which he often refers, they are in the king's collection; where, it is well known, they remain locked up from the public eye.

If these circumstances are extremely provoking to a scholar, we cannot say that Mr. B. makes amends by his voyage and journey to Palmyra and Baalbeck, in which we meet not with any thing untold by former travellers; unless we consider as novelties his geographical remarks on those cities. He tells us, p. 57, that 'Baalbeck is pleasantly situated in a plain on the west of Anti-Libanus;' while Maundrell, Pocock, and, we believe, all travellers, agree that Baalbeck is situated on an eminence forming the extremity of the chain of Anti-Libanus*.

In speaking of Palmyra, Mr. Wood was contented with repeating the words of the geographer Ptolemy. Mr. B. observed its latitude with Hadley's quadrant, but says the instrument had probably warped in carriage, 'as the index went unpleasantly;' and it is remarkable, that he makes the longitude of Palmyra agree with that of Aleppo, (ascertained by innumerable observations,) although nothing can be more certain, than that the ruins of Palmyra lie in the direction of S. E. with respect to the city of Aleppo.

We now proceed to Mr. B.'s grand expedition, concerning which it will be proper to allow him to speak for himself. Whatever criticism may have to remark on the subsequent part of his work, here his manliness, intrepidity, and perseverance, surely merit the highest respect.

'Having now fulfilled my promise to the reader, in giving him the motive and order of my travels, and the reason why the publication has been delayed, I shall proceed to the last article promised, the giving some account of the work itself. The book is a large one, and expensive by the number of engravings; this was not at first intended, but the journey has proved a long one, and matter has increased as it were insensibly under under my hands. It is now come to fill a great chasm in the history of the universe. It is not intended to resemble the generality of modern travels, the agreeable and rational amusement of one vacant day, it is calculated to employ a greater space of time.

'Those that are the best acquainted with Diodorus, Herodotus, and some other Greek historians, will find some very considerable difficulties removed; and they that are unacquainted with these

* The author of the "*Ruins of Balbec*," however, only says, that this city is situated on a *rising ground*, immediately under Anti-Libanus. See our abstract of that work, Rev. vol. xviii. p. 61. but we have not the book itself at hand. Perhaps these jarring accounts might be reconciled by persons on the spot.

authors,

authors, and receive from this work the first information of the geography, climate, and manners of these countries, which are little altered, will have no great occasion to regret they have not searched for information in more ancient sources.

'The work begins with my voyage from Sidon to Alexandria, and up the Nile to the first cataract. The reader will not expect that I should dwell long upon the particular history of Egypt; every other year has furnished us with some account of it, good or bad; and the two last publications of M. Savary and Volney seem to have left the subject thread-bare. This, however, is not the only reason.

'After Mr. Wood and Mr. Dawkins had published their Ruins of Palmyra, the late king of Denmark, at his own expence, sent out a number of men, eminent in their several professions, to make discoveries in the East, of every kind, with these very flattering instructions, that though they might, and ought to visit both Baalbec and Palmyra for their own studies and improvement, yet he prohibited them to so far interfere with what the English travellers had done, as to form any plan of another work similar to theirs. This compliment was gratefully received; and, as I was directly to follow this mission, Mr. Wood desired me to return it, and to abstain as much as possible from writing on the same subjects chosen by M. Niebuhr, at least to abstain either from criticising or differing from him on such subjects. I have therefore passed slightly over Egypt and Arabia; perhaps, indeed, I have said enough of both: if any shall be of another opinion, they may have recourse to M. Niebuhr's more copious work; he was the only person of six who lived to come home, the rest having died in different parts of Arabia, without having been able to enter Abyssinia, one of the objects of their mission.

'My leaving Egypt is followed by my survey of the Arabian Gulf as far as the Indian Ocean—Arrival at Masuah—Some account of the first peopling of Atbara and Abyssinia—Conjectures concerning language—First ages of the Indian trade—Foundation of the Abyssinian monarchy, and various revolutions till the Jewish usurpation about the year 900. These compose the first volume.

'The second begins with the restoration of the line of Solomon, compiled from their own annals, now first translated from the Ethiopic; the origin of which has been lodged in the British Museum, to satisfy the curiosity of the public.

'The third comprehends my journey from Masuah to Gondar, and the manners and customs of the Abyssinians, also two attempts to arrive at the fountains of the Nile—Description of these sources, and of every thing relating to that river and its inundation.

'The fourth contains my return from the source of the Nile to Gondar—The campaign of Serbraxos, and revolution that followed—My return through Sennaar and Beja, or the Nubian desert, and my arrival at Marseilles.

'In overlooking the work I have found one circumstance, and I think no more, which is not sufficiently clear, and may create a momentary

momentary doubt in the reader's mind, although to those who have been sufficiently attentive to the narrative, I can scarce think it will do this. The difficulty is, How did you procure funds to support yourself, and ten men, so long, and so easily, as to enable you to undervalue the useful character of a physician, and seek neither to draw money nor protection from it? And how came it, that, contrary to the usage of other travellers, at Gondar you maintained a character of independence and equality, especially at court; instead of crouching, living out of sight as much as possible, in continual fear of priests, under the patronage, or rather as servant to some men of power.

'To this sensible and well-founded doubt I answer with great pleasure and readiness, as I would do to all others of the same kind, if I could possibly divine them:—It is not at all extraordinary that a stranger like me, and a parcel of vagabonds like those that were with me, should get themselves maintained, and find at Gondar a precarious livelihood for a limited time. A mind ever so little polished and instructed has infinite superiority over Barbarians, and it is in circumstances like these that a man sees the great advantages of education. All the Greeks in Gondar were originally criminals and vagabonds; they neither had, nor pretended to any profession, except Petros the king's chamberlain, who had been a shoemaker at Rhodes, which profession at his arrival he carefully concealed. Yet these were not only maintained, but by degrees, and without pretending to be physicians, obtained property, commands, and places.

'Hospitality is the virtue of Barbarians, who are hospitable in the ratio that they are barbarous, and for obvious reasons this virtue subsides among polished nations in the same proportion. If on my arrival in Abyssinia I assumed a spirit of independence, it was from policy and reflection. I had often thought that the misfortunes which had befallen other travellers in Abyssinia, arose from the base estimation the people in general entertained of their rank, and the value of their persons. From this idea I resolved to adopt a contrary behaviour. I was going to a court where there was a *king of kings*, whose throne was surrounded by a number of high-minded, proud, hereditary, punctilious nobility. It was impossible, therefore, too much lowliness and humility could please there.

'Mr. Murray, the ambassador at Constantinople, in the firman obtained from the grand signior, had qualified me with the distinction of Bey-Adzè, which means, not an English nobleman (a peer) but a noble Englishman, and he had added likewise, that I was a servant to the king of Great Britain. All the letters of recommendation, very many and powerful, from Cairo and Jidda, had constantly echoed this to every part to which they were addressed. They announced that I was not a man, such as ordinarily came to them, to live upon their charity, but had ample means of my own, and each professed himself guarantee of that fact, and that they themselves on all occasions were ready to provide for me, by answering my demands.

'The

'The only requeſt of theſe letters was ſafety and protection to my perſon. It was mentioned that I was a phyſician, to introduce a conciliatory circumſtance, that I was above practiſing for gain. That all I did was from the fear of God, from charity, and the love of mankind. I was a phyſician in the city, a ſoldier in the field, a courtier every where, demeaning myſelf, as conſcious that I was not unworthy of being a companion to the firſt of their nobility, and the king's ſtranger and gueſt, which is there a character, as it was with Eaſtern nations of old, to which a certain ſort of conſideration is due. It was in vain to compare myſelf with them in any kind of learning, as they have none; muſic they have as little; in eating and drinking they were indeed infinitely my ſuperiors; but in one accompliſhment that came naturally into compariſon, which was horſemanſhip, I ſtudiouſly eſtabliſhed my ſuperiority.

'My long reſidence among the Arabs had given me more than ordinary facility in managing the horſe; I had brought my own ſaddle and bridle with me, and, as the reader will find, bought my horſe of the Baharnagaſh in the firſt days of my journey, ſuch a one as was neceſſary to carry me, and him I trained carefully, and ſtudied from the beginning. The Abyſſinians, as the reader will hereafter ſee, are the worſt horſemen in the world. Their horſes are bad, not equal to our Welſh or our Scotch galloways. Their furniture is worſe. They know not the uſe of fire-arms on horſe-back; they had never ſeen a double-barrelled gun, nor did they know that its effect was limited to two diſcharges, but that it might have been fired on to infinity. All this gave me an evident ſuperiority.

'To this I may add, that, being in the prime of life, of no ungracious figure, having an accidental knack, which is not a trifle, of putting on the dreſs, and ſpeaking the language eaſily and gracefully, I cultivated with the utmoſt aſſiduity the friendſhip of the fair ſex, by the moſt modeſt, reſpectful diſtant attendance, and obſequiouſneſs in public, abating juſt as much of that in private as ſuited their humour and inclinations. I ſoon acquired a great ſupport from theſe at court; jealouſy is not a paſſion of the Abyſſinians, who are on the contrary extreme, even to indifference.

'Beſides the money I had with me, I had a credit of 400l. upon Youſef Cubil, governor of Jidda. I had another upon a Turkiſh merchant there. I had ſtrong and general recommendations, if I ſhould want ſupplies, upon Metical Aga, firſt miniſter to the ſherriffe of Mecca. This, well managed, was enough; but when I met my countrymen, the captains of the Engliſh ſhips from India, they added additional ſtrength to my finances; they would have poured gold upon me to facilitate a journey they ſo much deſired upon ſeveral accounts. Captain Thornhill of the Bengal Merchant, and Captain Thomas Price of the Lion, took the conduct of my money affairs under their direction. Their Saraf, or broker, had in his hands all the commerce that produced the revenues of Abyſſinia, together with great part of the correſpondence of the Eaſt; and, by a lucky accident for me, Captain Price ſtaid all winter with the Lion at Jidda; nay, ſo kind and anxious was he

as

as to send over a servant from Jidda on purpose, upon a report having been raised that I was slain by the usurper Socinios, though it was only one of my servants, and the servant of Metical Aga, who were murdered by that monster, as it is said, with his own hand. Twice he sent over silver to me when I had plenty of gold, and wanted that metal only to apply it in furniture and workmanship. I do not pretend to say but sometimes these supplies failed me, often by my negligence in not applying in proper time, sometimes by the absence of merchants, who were all Mahometans, constantly engaged in business and in journies, and more especially on the king's retiring to Tigré, after the battle of Limjour, when I was abandoned during the usurpation of the unworthy Socinios. It was then I had recourse to Petros and the Greeks, but more for their convenience than my own, and very seldom from necessity. This opulence enabled me to treat upon equal footing, to do favours as well as to receive them.

'Every mountebank trick was a great accomplishment there, such as making squibs, crackers, and rockets. There was no station in the country to which by these accomplishments I might not have pretended, had I been mad enough to have ever directed my thoughts that way; and I am certain, that in vain I might have solicited leave to return, had not a melancholy despondency, the *amor patriæ*, seized me, and my health so far declined as apparently to threaten death; but I was not even then permitted to leave Aysinia till under a very solemn oath I promised to return.

'This manner of conducting myself had likewise its disadvantages. The reader will see the times, without their being pointed out to him, in the course of the narrative. It had very near occasioned me to be murdered at Masuah, but it was the means of preserving me at Gondar, by putting me above being insulted or questioned by priests, the fatal rock upon which all Europeans had split: it would have occasioned my death at Sennaar, had I not been so prudent as to disguise and lay aside the independent carriage in time. Why should I not now speak as I really think, or why be guilty of ingratitude which my heart disclaims. I escaped by the providence and protection of Heaven; and so little store do I set upon the advantage of my own experience, that I am satisfied, were I to attempt the same journey again, it would not avail me a straw, or hinder me from perishing miserably, as others have done, though perhaps a different way.

'I have only to add, that were it probable, as in my decayed state of health it is not, that I should live to see a second edition of this work, all well-founded, judicious remarks suggested should be gratefully and carefully attended to; but I do solemnly declare to the public in general, that I never will refute or answer any cavils, captious or idle objections, such as every new publication seems unavoidably to give birth to, nor ever reply to those witticisms and criticisms that appear in newspapers and periodical writings. What I have written I have written. My readers have before them, in the present volumes, all that I shall ever say, directly or indirectly, upon the subject; and I do, without one moment's anxiety,

anxiety, truſt my defence to an impartial, well-informed, and judicious public.'

The greateſt part of the above quotation is intended to ſatisfy the very reaſonable doubt, how the author procured money to make the figure that he did in Abyſſinia. Yet this difficulty is ſolved, more naturally, and in fewer words, in the following paſſage:

'Gold, and orders for cattle and proviſions while at Emfras, followed this converſation with the queen; this, indeed, had never failed at other times, which, by Ayto Aylo's advice, I never more refuſed. Here I cannot help obſerving the different manner in which three people did the ſame thing. When I received gold from Michael, it was openly from his hand to mine, without compliment, as he paid the reſt of the king's ſervants. When I received it from the king, it was likewiſe from his own hand; it was always when alone, with a fear expreſſed that I ſuffered myſelf to be ſtraitened rather than aſk, and that I did not levy, with ſufficient ſeverity, the money the ſeveral places allotted to me were bound to pay, which, indeed, was always the caſe. The queen, on the other hand, from whom I received conſtant donations, never either produced gold herſelf, nor ſpoke of it before or after, but ſent it by a ſervant of hers to a ſervant of mine, to employ it for the neceſſaries of my family.'

In examining the remainder of a work which juſtly excites the attention of men of letters in every part of the world, we ſhall conſider, firſt, Mr. Bruce's journey to Gondar, the capital of Abyſſinia; ſecondly, his tranſactions there, including his deſcription and hiſtory of the country; and, thirdly, his return by a different rout to Egypt. In ſailing from Minorca toward the iſle of Cyprus, Mr. B. 'ſaw a high mountain, which, from its particular form deſcribed by Strabo, he took for Mount Olympus.' He does not tell us what this form was, but refers to Strabo, l. xiv. p. 781. In that paſſage, however, Strabo ſays nothing of Mount Olympus, nor of Cyprus: but, in another part of his work, (p. 682,) he gives us both the ſituation and the form of that Cyprian promontory, εἶτα ακρα και ορος, ἡ δε ακρωρεια καλειται Ολυμπος. For ακρα, in the ſenſe in which it is taken by Strabo, we have not in Engliſh any equivalent; and, therefore, we muſt paraphraſe the paſſage by ſaying, "You then ſee a high head-land, which is called Olympus." So much for its ſituation; as to its form, the ſame geographer calls it μαστοειδες, "of the ſhape of a breaſt;" by which circumſtances combined, it may be eaſily diſtinguiſhed when ſailing toward Cyprus. That iſland was once covered with wood; and Mr. B. obſerves, 'that it is very extraordinary, Cyprus, at the building of Solomon's temple, ſhould have been ſo little known, that Hiram, king of Tyre, had not recourſe to it for its wood, though the carriage

would have been much eaſier than to have brought it down from the top of Mount Libanus.' (Vol. i. p. 3.) We are ſorry to ſay that this paſſage betrays notions of geography, hiſtory, and logic, very different from thoſe that we have been taught. During the imperfection and rudeneſs of ancient navigation, it was ſurely eaſier to bring wood from the top, or rather from the ſides, of Mount Libanus, where the talleſt and beſt timber grew, than to import it by ſea. The timber of Mount Libanus is celebrated by Diodorus Siculus, Strabo, Plutarch, Arrian, and other writers, none of whom have ſaid that Cyprus equally abounded in that article. It is uncertain, therefore, whether Cyprus could have furniſhed Hiram with wood proper for the uſes to which he deſigned to apply it: but were this alſo granted, it would not follow that Cyprus was then unknown; ſince we learn from the moſt ancient and moſt authentic document concerning the hiſtory of Cyprus, (the Evagoras of Iſocrates,) that long before the time of David and Hiram, that beautiful iſland had been planted by Phenician and Greek colonies.

In ſailing toward Egypt, Mr. Bruce obſerved Alexandria at a diſtance, riſing from the ſea; the magnificent proſpect creates expectation, but as ſoon as you enter what Strabo calls the great port, 'the illuſion is diſpelled, and you diſtinguiſh the immenſe Herculian works of ancient times, now few in number, from the imperfect and ſhapeleſs edifices of the ſeveral barbarous maſters of Alexandria in later times.'

Mr. B. haſtened to Cairo, which he was in greater haſte to leave, 'having never ſeen a place which he liked worſe, or which afforded leſs pleaſure or inſtruction, or antiquities which leſs anſwered their deſcription.'

The government of Egypt is here characterized in the following expreſſive words: 'A more brutal, unjuſt, tyrannical, oppreſſive, avaricious ſet of infernal miſcreants, there is not on earth, than are the members of the government of Cairo.'

From the modern capital of Egypt, Mr. B. proceeded to the pyramids of Geeza, which place Dr. Shaw maintains to be the ancient Memphis. In oppoſition to this opinion, Mr. B. in following Dr. Pocock, places Memphis at Metrahenny, ſituated in the middle of the pyramids, ſince it has three large pyramids toward the N. W. and above threeſcore ſmall pyramids toward the S. Strabo's authority decides the queſtion in favour of Mr. Bruce: but inſtead of citing lib. vii. p. 914. he ſhould have cited lib. xvii. p. 807.

With regard to the pyramids, Mr. Bruce ſays, 'that the conſtant belief has been, that the ſtones compoſing them were brought from the Libyan deſert.' Yet, had he examined the

context

context of the passage cited from Strabo, he would have learned from that great geographer, speaking as an eye-witness, that of the three pyramids of Geeza, the smallest had been "the most expensive, since it was built of a black stone, conveyed from the mountains of Ethiopia, extremely hard, and difficult to work, but much used in antiquity for making mortars." This observation seems to refute Mr. B.'s opinion, 'that the pyramids were all large rocks standing where they now are; that some of them, the most proper from their form, were chosen for the body of the pyramid, and others hewn into steps, to serve for the superstructure and the exterior parts of them.'

Sailing along the Nile, having embarked at Bulac, our traveller was delighted with the palm trees, dates, and pomegranate-trees; which verdant scene changes in the Thebaid for the stubborn acacia, which grows in all deserts, and 'whose leaves are the only food of camels.' This does not agree with what the public have been lately told, viz. that the deserts of Africa produce a coarse tough grass, which is the usual food of camels. (See the Memoirs of the African Association, of which we gave an account in our Review for May.)

At the distance of 300 miles from the Mediterranean, Mr. B. saw the first crocodile.

Nothing remains of Thebes but 'four prodigious temples;' and all the space which that illustrious city had to maintain its myriads of horses and men, which issued from its hundred gates, is a plain three quarters of a mile broad, on which the Nile rises, during its inundation, above four feet deep. From these circumstances, Mr. B. concludes, that the magnificent accounts of ancient Thebes are fabulous. Would it not be more reasonable to conclude, that in former times, the proportion of cultivated ground was far more extensive than at present? the hanging gardens, mentioned by Pliny, must have been on the mountains; and it is well known that many parts of Africa, and of Egypt in particular, which are now deserts, anciently abounded with inhabitants, and flourished in arts and opulence. 'The stupendous sepulchres,' which Mr. B. himself saw in the neighbourhood of Thebes, indicate the ancient greatness of that city.

From Thebes, Mr. Bruce proceeded to Syene, and thence returned northward to Kenné, the *Cœne emporium* of antiquity; purposing to embark at Cosseir, and to sail along the Red Sea to Abyssinia. On the western coast from Suez to Babelmandel, (which our traveller calls Babelmandeb, signifying, in Abyssinian, the port of affliction,) the mountains are high, the

ſea is deep, and the ſtream abounds with freſh water. Between 24° and 16° N. L. he ſaw thoſe prodigious quarries of marble, porphyry, alabaſter, and bazalt, which, having a deſcent toward the Nile, as well as toward the Red Sea, on hard gravel, furniſhed materials for adorning the cities of Greece and Italy.

Before embarking at Coſſeir, Mr. B. diſcuſſes three queſtions concerning the Red Sea. I. The cauſe of its name, which he ſays, is derived from Edom, ſignifying red in Hebrew. II. Whether that ſea is higher than the Mediterranean; which queſtion he anſwers in the negative. III. Where, and in what manner, the Iſraelites paſſed the Red Sea. He anſwers, between Migdoul and the wilderneſs of Sheir, where the waters are four leagues broad; and that their manner of paſſing this ſtrait was miraculous, and to be believed on the authority of Moſes, confirmed by tradition and the report of Pagan writers, particularly Diodorus Siculus, who, as Mr. B. juſtly obſerves, deſcribes this event almoſt in the terms of the Jewiſh legiſlator, with whom he appears to have been totally unacquainted.

From Coſſeir, the author ſailed to a town, which he calls Iambo in his text, and Imbo in his map, ſituated in about 24° N. L. and governed by two young men, brothers, and ſlaves of the Sherriffe of Mecca. The youngeſt of theſe modeſtly requeſted our traveller, whoſe baggage announced him as a man of ſcience, 'to furniſh him with a ſlow poiſon, by which he might deſtroy his elder brother without ſuſpicion, after ſome time ſhould elapſe.' Mr. Bruce gave him, inſtead of a poiſon, a ſtrong reproof, accompanied with a lecture of morality; on hearing which, the Arab coolly obſerved, 'Your manners, it ſeems, are different from ours.'

Mr. B. ſailed from Iambo to Jidda, a place well known as the mart of the Engliſh Eaſt India trade with Mecca. Metigal Aga, the miniſter of the Sherriffe of Mecca, and the protector of the Engliſh at Jidda, directed the ſale of the King of Abyſſinia's gold, ivory, and civet, and furniſhed Mr. Bruce with returns of fire-arms, which enabled him to maintain his authority. From this diſtinguiſhed perſonage, our traveller received letters of recommendation to his Abyſſinian Majeſty, to his miniſter the Ras Michael, to the King of Sennaar, and to the Naybe of Maſſuah. Together with letters of recommendation, Metigal Aga furniſhed Mr. B. with an Abyſſinian ſervant, Mahomet Gibberti, a man of the utmoſt importance to Mr. Bruce in his intended travels.

On the 8th of July 1769, Mr. B. ſet ſail for Konfodah, in lat. 19° on the Arabian coaſt. He was there entertained by an Emir, governor of the town, who, on being aſked concerning the nature of the country, told him that where the roots

and gravel had fixed the ſand, "the ſoil produced every thing, eſpecially after rain." On this obſervation, Mr. B. could not refrain from laughter; and the Emir, looking abaſhed, as if he had ſaid ſomething wrong, our author told him that he had now travelled during twelve months, and over 2000 miles, but had neither ſeen nor heard of rain till now; and 'had you aſked what was the Arabic word for a ſhower of rain, I could not have told you.' (Vol. i. p. 298). This is ſtrange forgetfulneſs! eſpecially as Mr. B. had travelled through Egypt in the rainy month of February; and in ſailing to Coſſeir, March 19th, 1769, deſcribes a violent ſtorm, (p. 215 of the ſame volume,) 'the ſky was quite dark, with thick rain to the ſouthward of us.' Travellers and hiſtorians, who delight in ſuch embelliſhments, ſhould have good memories, to avoid inconſiſtency in their narratives.

Mr. Bruce employed upward of two months in examining the coaſts and iſlands of the Red Sea, where he often diſcovered ſpacious ciſterns, (ſome of them ſixty yards ſquare,) hewn in the rock, and other remains of the magnificence of the Ptolemies, and their attention to commerce. In the iſland of Dahalac, there were no fewer than 370 of thoſe ciſterns, not one of which the modern inhabitants keep clear for the uſe of man, but leave them choaked with the dung of goats, antelopes, aſſes, and half-ſtarved camels. Many places, anciently populous and flouriſhing, are now deſtitute of bread and water. Such is the deſtructive tendency of the Turkiſh government, which has totally, and, as it ſhould ſeem, irretrievably, ruined countries that were the boaſt of antiquity!

Mr. B. gives his chart of the Red Sea, for a complete one; we ſurely are not qualified to diſpute his aſſertion: but it ſeems very remarkable, that all the iſlands which he lays down, ſhould be found in the direct tract of his ſhip, and no where elſe.

The remainder of vol. i. treats an intereſting ſubject indeed, the trade of the Red Sea, or rather the trade of India, Arabia, and Africa, carried on by that ſea; a trade ſtrictly connected with the hiſtory of all the principal nations of antiquity, who, in proportion as they ſucceſſively engroſſed this commerce, became more opulent and more powerful than their neighbours.

In this extenſive field, we have followed Mr. B. with more curioſity than ſatisfaction. His account of early times is not warranted by ſufficient authorities; and when he advances to hiſtoric ground, he employs but ſparingly the authorities that might be adduced. In ſpeaking of the commerce of the Ptolemies, he confounds Ariana with Gedroſia; he is miſtaken as

to

to the destruction of Tyre, which he thinks ceased to exist as a trading city, after it was taken by Alexander; and his observations concerning that great prince, (whom he represents as careless of commerce!) seem to be founded on the romance of Quintus Curtius, rather than on the faithful narrative of Arrian, or the just panegyric of Plutarch. Yet there is one part of this historical deduction of the Indian trade, which we have perused with uncommon pleasure. It relates to the 'splendid reigns of David and Solomon,' and affords the best combined and most satisfactory account of the celebrated voyages to Ophir and Tarshish, (the real cause of their splendor,) that, to the best of our recollection, we have ever perused.

'Many doubts have arisen about a port called *Ophir*, whence the immense quantities of gold and silver came, which were necessary at this time, when provision was making for building the temple of Jerusalem. In what part of the world this Ophir was has not been yet agreed. Connected with this voyage, too, was one to Tarshish, which suffers the same difficulties; one and the same fleet performed them both in the same season.

'In order to come to a certainty where this Ophir was, it will be necessary to examine what scripture says of it, and to keep precisely to every thing like description which we can find there, without indulging our fancy farther. *First*, then, the trade to Ophir was carried on from the Elanitic Gulf through the Indian Ocean. *Secondly*, The returns were gold, silver, and ivory, but especially silver *. *Thirdly*, The time of the going and coming of the fleet was precisely three years †, at no period more nor less.

'Now, if Solomon's fleet sailed from the Elanitic Gulf to the Indian Ocean, this voyage of necessity must have been made by monsoons, for no other winds reign in that ocean. And, what certainly shews this was the case, is the precise term of three years, in which the fleet went and came between Ophir and Ezion-gaber. For it is plain, so as to supersede the necessity of proof or argument, that, had this voyage been made with variable winds, no limited term of years ever could have been observed in its going and returning. The fleet might have returned from Ophir in two years, in three, four, or five years; but, with variable winds, the return precisely in three years was not possible, whatever part of the globe Ophir might be situated in.

'Neither Spain nor Peru could be Ophir; part of these voyages must have been made by variable winds, and the return consequently uncertain. The island of Ceylon, in the East Indies, could not be Ophir; the voyage thither is indeed made by monsoons, but we have shewed that a year is all that can be spent in a voyage to the East Indies; besides, Ceylon has neither gold nor silver, though it has ivory. St. Domingo has neither gold, nor silver, nor ivory. When the Tyrians discovered Spain, they found a pro-

* '1 Kings, chap. x. ver. 22. 2 Chron. chap. ix. ver. 21.'

† 1 Kings, chap. x. ver 22.

fusion of silver in huge masses, but this they brought to Tyre by the Mediterranean, and then sent it to the Red Sea over land to answer the returns from India. Tarshish, too, is not found to be a port in any of these voyages, so that part of the description fails, nor were there ever elephants bred in Spain.

'These mines of Ophir were probably what furnished the East with gold in the earliest times; great traces of excavation must, therefore, have appeared; yet in none of the places just mentioned are there great remains of any mines that have been wrought. The ancient traces of silver mines in Spain are not to be found, and there never were any of gold. John Dos Santos*, a Dominican friar, says, that on the coast of Africa, in the kingdom of Sofala, the mainland opposite to Madagascar, there are mines of gold and silver, than which none can be more abundant, especially in silver. They bear the traces of having been wrought from the earliest ages. They were actually open and working when the Portuguese conquered that part of the peninsula, and were probably given up since the discovery of the new world, rather from political than any other reasons.

'John Dos Santos says, that he landed at Sofala in the year 1586; that he sailed up the great river Cuama as far as Tete, where, always desirous to be in the neighbourhood of gold, his Order had placed their convent. Thence he penetrated for above two hundred leagues into the country, and saw the gold mines then working, at a mountain called Afura†. At a considerable distance from these are the silver mines of Chicoua; at both places there is a great appearance of ancient excavations; and at both places the houses of the kings are built with mud and straw, whilst there are large remains of massy buildings of stone and lime.

'It is a tradition which generally obtains in that country, that these works belonged to the Queen of Saba, and were built at the time, and for the purpose of the trade on the Red Sea: this tradition is common to all the Cafrs in that country. Eupolemus, an ancient author quoted by Eusebius‡, speaking of David, says, that he built ships at Eloth, a city in Arabia, and thence sent miners, or, as he calls them, *metal-men*, to Orphi, or Ophir, an island in the Red Sea. Now, by the Red Sea, he understands the Indian Ocean‖; and by Orphi, he probably meant the island of Madagascar; or Orphi (or Ophir) might have been the name of the Continent, instead of Sofala, that is, Sofala where the mines are might have been the main-land of Orphi.

'The kings of the isles are often mentioned in this voyage; Socotra, Madagascar, the Commorras, and many other small islands thereabout, are probably those the scripture calls the *Isles*. All, then, at last reduces itself to the finding a place, either Sofala, or

* 'Vid. Voyage of Dos Santos, published by Le Grande.

† 'See the map of this voyage.

‡ 'Apud. Euseb. Præp. Evang. lib. 9.

‖ 'Dionysii Periegesis, ver. 38. and Comment. Eustathii in eundem. Strabo, lib. 16. p 765. Agathemeri Geographia, lib. 2. cap. 11.'

any

any other place adjoining to it, which avowedly can furnish gold, silver, and ivory in quantity, has large tokens of ancient excavations, and is at the same time under such restrictions from monsoons, that three years are absolutely necessary to perform the voyage, that it needs no more, and cannot be done in less, and this is Ophir.

'Let us now try these mines of Dos Santos by the laws of the monsoons, which we have already laid down in describing the voyage to India. The fleet, or ship, for Sofala, parting in June from Ezion-gaber, would run down before the northern monsoon to Mocha. Here, not the monsoon, but the direction of the Gulf changes, and the violence of the south-westers, which then reign in the Indian Ocean, make themselves at times felt even in Mocha Roads. The vessel therefore comes to an anchor in the harbour of Mocha, and here she waits for moderate weather and a fair wind, which carries her out of the Straits of Babelmandeb, through the few leagues where the wind is variable. If her course was now to the East Indies, that is east-north-east, or north-east and by north, she would find a strong south-west wind that would carry her to any part of India, as soon as she cleared Cape Gardefan, to which she was bound.

'But matters are widely different if she is bound for Sofala; her course is nearly south-west, and she meets at Cape Gardefan a strong south-wester that blows directly in her teeth. Being obliged to return into the gulf, she mistakes this for a trade-wind, because she is not able to make her voyage to Mocha but by the summer monsoon, which carries her no farther than the Straits of Babelmandeb, and then leaves her in the face of a contrary wind, a strong current to the northward and violent swell.

'The attempting this voyage with sails, in these circumstances, was absolutely impossible, as their vessels went only before the wind: if it was performed at all, it must have been by oars*, and great havock and loss of men must have been the consequence of the several trials. This is not conjecture only; the prophet Ezekiel describes the very fact. Speaking of the Tyrian voyages, probably of this very one, he says, "Thy rowers have brought thee into great waters (the ocean): the east wind hath broken thee in the midst of the seas†." In short, the east, that is the north-east wind, was the very monsoon that was to carry them to Sofala, yet having no sails, being upon a lee-shore, a very bold coast, and great swell, it was absolutely impossible with oars to save themselves from destruction.

'At last philosophy and observation, together with the unwearied perseverance of man bent upon his own views and interest, removed these difficulties, and shewed the mariners of the Arabian Gulf, that these periodical winds, which, in the beginning, they looked upon as invincible barriers to the trading to Sofala, when once understood, were the very means of performing this voyage safely and expeditiously.

'The vessel trading to Sofala sailed, as I have said, from the bottom of the Arabian Gulf in summer, with the monsoon at

* 'Ezek. chap. xxvii. ver. 6. † Ezek. chap. xxvii. ver. 26.'

north, which carried her to Mocha. There the monſoon failed her by the change of the direction of the Gulf. The ſouth-weſt winds, which blow without Cape Gardefan in the Indian Ocean, forced themſelves round the Cape ſo as to be felt in the road of Mocha, and make it uneaſy riding there. But theſe ſoon changed, the weather became moderate, and the veſſel, I ſuppoſe in the month of Auguſt, was ſafe at anchor under Cape Gardefan, where was the port which, many years afterwards, was called Promontorium Aromatum. Here the ſhip was obliged to ſtay all November, becauſe all theſe ſummer months the wind ſouth of the Cape was a ſtrong ſouth-weſter, as hath been before ſaid, directly in the teeth of the voyage to Sofala. But this time was not loſt; part of the goods bought to be ready for the return was ivory, frankincenſe, and myrrh; and the ſhip was then at the principal mart for theſe.

'I ſuppoſe in November the veſſel ſailed with the wind at north-eaſt, with which ſhe would ſoon have made her voyage: But off the coaſt of Melinda, in the beginning of December, ſhe there met an anomalous monſoon at ſouth-weſt, in our days firſt obſerved by Dr. Halley, which cut off her voyage to Sofala, and obliged her to put in to the ſmall harbour of *Mocha*, near Melinda, but nearer ſtill to Tarſhiſh, which we find here by accident, and which we think a ſtrong corroboration that we are right as to the reſt of the voyage. In the Annals of Abyſſinia, we ſee that Amda Sion, making war upon that coaſt in the 14th century, in a liſt of the rebellious Mooriſh vaſſals, mentions the Chief of Tarſhiſh as one of them, in the very ſituation where we have now placed him.

'Solomon's veſſel, then, was obliged to ſtay at Tarſhiſh till the month of April of the ſecond year. In May, the wind ſet in at north-eaſt, and probably carried her that ſame month to Sofala. All the time ſhe ſpent at Tarſhiſh was not loſt, for part of her cargo was to be brought from that place, and ſhe probably bought, beſpoke, or left it there. From May of the ſecond year, to the end of that monſoon in October, the veſſel could not ſtir; the wind was north-eaſt. But this time, far from being loſt, was neceſſary to the traders for getting in their cargo, which we ſhall ſuppoſe was ready for them.

'The ſhip ſails, on her return, in the month of November of the ſecond year, with the monſoon ſouth-weſt, which in a very few weeks would have carried her into the Arabian Gulf. But off Mocha, near Melinda and Tarſhiſh, ſhe met the north-eaſt monſoon, and was obliged to go into that port and ſtay there till the end of that monſoon; after which a ſouth-weſter came to her relief in May of the third year. With the May monſoon ſhe ran to Mocha within the Straits, and was there confined by the ſummer monſoon blowing up the Arabian Gulf from Suez, and meeting her. Here ſhe lay till that monſoon, which in ſummer blows northerly from Suez, changed to a ſouth-eaſt one in October or November, and that very eaſily brought her up into the Elanitic Gulf, the middle or end of December of the third year. She had no need of more time to complete her voyage, and it was not poſ-

ſible

sible she could do it in less. In short, she changed the monsoon six times, which is thirty-six months, or three years exactly; and there is not another combination of monsoons over the globe, as far as I know, capable to effect the same. The reader will please to consult the map, and keep it before him, which will remove any difficulties he may have. It is for his instruction this map has been made, not for that of the learned prelate* to whom it is inscribed, much more capable of giving additional lights, than in need of receiving any information I can give, even on this subject.

'The celebrated Montesquieu conjectures, that Ophir was really on the coast of Africa; and the conjecture of that great man merits more attention than the assertions of ordinary people. He is too sagacious, and too enlightened, either to doubt of the reality of the voyage itself, or to seek for Ophir and Tarshish in China. Uninformed, however, of the particular direction of the monsoons upon the coast, first very slightly spoken of by Eudoxus, and lately observed and delineated by Dr. Halley, he was staggered upon considering that the whole distance, which employed a vessel in Solomon's time for three years, was a thousand leagues, scarcely more than the work of a month. He, therefore, supposes, that the reason of delay was owing to the imperfection of the vessels, and goes into very ingenious calculations, reasonings, and conclusions thereupon. He conjectures, therefore, that the ships employed by Solomon were what he calls *junks* † of the Red Sea, made of papyrus, and covered with hides or leather.

'Pliny‡ had said, that one of these junks of the Red Sea was twenty days on a voyage, which a Greek or Roman vessel would have performed in seven; and Strabo || had said the same thing before him.

'This relative slowness, or swiftness, will not solve the difficulty. For, if these junks § were the vessels employed to Ophir, the long voyage, much more they would have been employed on the short one, to and from India; now they performed this within a year, which was all a Roman or Greek vessel could do, therefore this was not the cause. Those employed by Solomon were Tyrian and Idumean vessels, the best ships and sailors of their age. Whoever has seen the prodigious swell, the violent currents, and strong south-westers beyond the Straits of Babelmandeb, will not need any argument to persuade him, that no vessel made of papyrus, or leather, could live an hour upon that sea. The junks, indeed, were light and convenient boats, made to cross the narrow gulf between the Sabeans and Homerites, or Cushites, at Azab upon the Red Sea, and carry provisions from Arabia Felix to the more desert coast of Azab. I have hinted, that the names of places sufficiently demonstrate the great loss of men that happened to the

* 'Dr. Douglas, Bishop of Carlisle.

† 'Vide L'Esprit des Loix, liv. xxi. cap. 6. p. 476.

‡ 'Plin. lib. vi. cap. 22. || Strabo, lib. xv.

§ 'I know there are contrary opinions, and the junks might have been various. Vide Salm.'

traders to Sofala before the knowledge of the monsoons, and the introduction of the use of sails.

'I shall now consider how far the thing is confirmed by the names of places in the language of the country, such as they have retained among them to the present day.

'There are three Mochas mentioned in this voyage, situated in countries very dissimilar to, and distant from, each other. The first is in Arabia Deserta, in lat. 30° nearly, not far from the bottom of the Gulf of Suez. The second is in lat. 13°, a small distance from the Straits of Babelmandeb. The third Mocha is in lat. 3° south, near Tarshish, on the coast of Melinda. Now, the meaning of Mocha, in the Ethiopic, is *prison*; and is particularly given to these three places, because, in any of them, a ship is forced to stay or be detained for months, till the changing of the monsoon sets her at liberty to pursue her voyage. At Mocha, near the bottom of the Gulf of Suez, a vessel, wanting to proceed southward to Babelmandeb, is kept here in prison all winter, till the summer monsoon sets her at liberty. At Mocha, in Arabia Felix, the same happens to any vessel wanting to proceed to Suez in the summer months; she may come up from the Straits of Babelmandeb to Mocha Road by the accidental direction of the head of the Gulf; but, in the month of May, the north-west wind obliges her to put into Mocha, and there to stay till the south-easter relieves her in November. After you double Gardefan, the summer monsoon, at north-east, is carrying your vessel full sail to Sofala, when the anomalous monsoon takes her off the coast of Melinda, and forces her into Tarshish, where she is imprisoned for six months in the Mocha there. So that this word is very emphatically applied to those places where ships are necessarily detained by the change of monsoons, and proves the truth of what I have said.

'The last Cape on the Abyssinian shore, before you run into the Straits, is Cape Defan, called by the Portuguese, *Cape Defui*. This has no meaning in any language; the Abyssinians, on whose side it is, call it *Cape Defan*, the Cape of Burial. It was probably there where the east wind drove ashore the bodies of such as had been shipwrecked in the voyage. The point of the same coast, which stretches out into the Gulf, before you arrive at Babelmandeb, was, by the Romans, called *Promontorium Aromatum*, and since, by the Portuguese, *Cape Gardefui*. But the name given it by the Abyssinians and sailors on the Gulf is, *Cape Gardefan*, the Straits of Burial.

'Still nearer the Straits is a small port in the kingdom of Adel, called *Mete*, *i. e.* Death, or, he or they are dead. And more to the westward, in the same kingdom, is Mount Felix, corruptly so called by the Portuguese. The Latins call it Elephas Mons, the Mountain of the Elephant; and the natives, Jibbel Feel, which has the same signification. The Portuguese, who did not know that Jibbel Feel was Elephas Mons, being misled by the sound, have called it *Jibbel Felix*, the Happy Mountain, a name to which it has no sort of title.

'The Straits by which we enter the Arabian Gulf are by the Portuguese called Babelmandel, which is nonsense. The name by which it goes among the natives is Babelmandeb, the Gate or Port

of

of Affliction. And near it Ptolemy * places a town he calls, in the Greek, Mandaeth, which appears to me to be only a corruption of Mandeb. The Promontory that makes the south side of the Straits, and the city thereupon, is *Diræ*, which means the Hades, or Hell, by Ptolemy † called Δηρη. This, too, is a translation of the ancient name, because Δηρη (or Diræ) has no signification in the Greek. A cluster of islands you meet in the canal, after passing Mocha, is called Jibbel Zekir, or, the Islands of Prayer for the remembrance of the dead. And still, in the same course up the Gulf, others are called Sebaat Gzier, Praise or Glory be to God, as we may suppose, for the return from this dangerous navigation.

'All the coast to the eastward, to where Gardefan stretches out into the ocean, is the territory of Saba, which immemorially has been the mart of frankincense, myrrh, and balsam. Behind Saba, upon the Indian Ocean, is the *Regio Cinnamomifera*, where a considerable quantity of that wild cinnamon grows, which the Italian druggists call *canella*.

'Inland near to Azab, as I have before observed, are large ruins, some of them of small stones and lime adhering strongly together. There is especially an aqueduct, which brought formerly a large quantity of water from a fountain in the mountains, which must have greatly contributed to the beauty, health, and pleasure of Saba. This is built with large massy blocks of marble, brought from the neighbouring mountains, placed upon one another without lime or cement, but joined with thick cramps, or bars of brass. There are likewise a number of wells, not six feet wide, composed of pieces of marble hewn to parts of a circle, and joined with the same bars of brass also. This is exceedingly surprising, for Agatharcides ‡ tells us, that the Alileans and Cassandrins, in the southern parts of Arabia, (just opposite to Azab,) had among them gold in such plenty, that they would give double the weight of gold for iron, triple its weight for brass, and ten times its weight for silver; that, in digging the earth, they found pieces of gold as big as olive-stones, but others much larger.

'This seems to me extraordinary, if brass was at such a price in Arabia, that it could be here employed in the meanest and most common uses. However this be, the inhabitants of the Continent, and of the peninsula of Arabia opposite to it, of all denominations agree, that this was the royal seat of the Queen of Saba, famous in ecclesiastical history for her journey to Jerusalem; that these works belonged to her, and were erected at the place of her residence; that all the gold, silver, and perfumes came from her kingdom of Sofala, which was Ophir, and which reached from thence to Azab, upon the borders of the Red Sea, along the coast of the Indian Ocean ||.'

The

* 'Ptol. Geo. lib. 4. cap. 7. † Id. ibid. ‡ Agath. p. 60.'

|| The above quotation sufficiently proves, that if Mr. B. has not produced a more perfect work, his failure as an author proceeds from negligence, not from incapacity. We have looked, in vain, in

The mention of the Queen of Sheba, or Saba, whose son, by Solomon, founded the Abyssinian monarchy, leads Mr. B. to the 'annals of Abyssinia,' which he prosecutes through the whole of his second volume: but our impatient reader will probably be inclined, before perusing 700 pages of annals, to visit the people who are to be the object of his study, and to consider whether, in point of veracity and information, their report of themselves, (the only foundation of Mr. B.'s annals,) is entitled to regard.

In his journey to Abyssinia, our author was detained two months by the avarice and artifices of the Naybe of Massuah, a Mohammedan prince, whose island and territory formerly depended on the Grand Signior, and constituted an appendage to the government of the Basha of Jidda. The dominions of Massuah are situated toward the 15th parallel, separating the Red Sea from the northern frontier of Abyssinia.

Before the Turks, under Sultan Selim, Emperor of Constantinople, extended their conquests into this quarter, Massuah, like other parts of the Red Sea, still preserved the remains of a flourishing commerce. Its own coast, which afforded commodious riding for vessels, abounded with pearls of a considerable size and distinguished beauty; and to balance the precious commodities which it drew from the East, the immense tract of mountainous country behind it, furnished gold, ivory, buffaloes, elephants, and slaves: but a Basha being sent from Constantinople, with a body of Janizaries, commerce and abundance soon deserted from Massuah; whence the Turks had often attempted to penetrate into Abyssinia, always with great confidence, but never with any degree of success. At length, Massuah losing its importance both as a garrison and as a place of trade, the Ottoman Porte thought it unnecessary any longer to support there the expensive establishment of a Bashalik; and, on the removal of the Basha, the Naybe or leader of a tribe of Mohammedan shepherds, inhabiting the mountains of Habab in lat. 14°, and whose alliance had facilitated the Turkish conquest, became tributary to the Prince of Massuah, acknowleging the sovereignty of the Grand Signior, and the pre-eminence of the Basha of Jidda.

As the Turkish garrisons in Arabia declined, the Naybe, sensible of the distance and weakness of his masters, began gradually to withdraw his allegiance, and to with-hold his tribute. The Basha of Jidda, therefore, ceded to Metigal Aga, the con-

in his map, for Afura, the seat of the gold mines, and for the great river Cudma, places particularly mentioned in the text. It sometimes seems as if the book had been written by one person, and the map laid down by another.

fidant

fidant of the king of Abyſſinia, the iſland and territory of Maſſuah, for a fixed ſum annually; and Metigal Aga appointed Michael, (his Abyſſinian majeſty's miniſter, and governor of the province of Tigrè, on which Maſſuah depends for its ſuſtenance,) receiver of his rents. On this arrangement, the Naybe perceiving himſelf accountable to a man, who could, in a ſhort time, ſtarve, and, in a few days, over-run, his country, readily paid his accuſtomed tribute, and ſuperadded occaſional preſents: but a civil war in Abyſſinia, immediately preceding Mr. B.'s arrival at Maſſuah, had drained Tigrè of troops, and fixed Michael at Gondar near the center of the kingdom. The Naybe, availing himſelf of this conjuncture, again with-held his tribute, and now defied the Abyſſinians as he had formerly done the Turks. This criſis, (the circumſtances of which we have collected from Mr. Bruce's firſt and third vols.) was not merely unfavourable, but extremely dangerous, to our traveller. His tranſactions and adventures at Maſſuah are related at conſiderable length, and with great ſpirit. The rapacity, treachery, cruelty, and cowardice of the borderers on the Red Sea, are forcibly contraſted with the generoſity, manlineſs, and dexterity of the accompliſhed Briton.

Having left the iſle of Maſſuah, Mr. B. landed at Arkeeko, almoſt oppoſite to it on the Abyſſinian coaſt. The houſes of Arkeeko, about 400 in number, are built of clay or reeds. The Naybe's houſe conſiſts of the latter materials, and is hardly to be diſtinguiſhed from the others. At Laherbey, an hour's march from Arkeeko, he pitched his tent, and enjoyed a ſingular proſpect of the mountains of Abyſſinia. They appear in three ridges, the firſt of inconſiderable height, but full of gullies and broken ground; the ſecond higher and ſteeper, ſtill more rugged and bare; 'the third exhibits a row of ſharp uneven-edged mountains, which would be accounted high in any country of Europe. Far above the top of all towers, that ſtupendous maſs, the mountain of Taranta, I ſuppoſe one of the higheſt in the world, the point of which is buried in the clouds, and very rarely ſeen but in the cleareſt weather.' Yet over this mountain, our traveller was to paſs, not as the only, but as the ſafeſt, road into Abyſſinia. Over this formidable height, 'the ſeat of lightning, thunder, and ſtorm,' he was to convey his baggage and inſtruments, himſelf, with the aſſiſtance of the Moor Yaſine, bearing his great quadrant, which none of his ſervants could raiſe. The whole journey of ſeven days to Dixan is rugged and ſavage, infeſted by hyænas and lions, and men leſs bold indeed, but not leſs cruel and ſanguinary. Amid ſuch difficulties and dangers, let the reader repreſent Mr. B. bruiſed by falls, his feet and hands deeply cut by the aſperities of the rock, yet undauntedly

undauntedly perſevering in his purpoſe, and looking forward with courage to a journey ſix times longer, from Dixan to Gondar; and he will ſurely, after this compariſon, or rather contraſt, turn with contempt from the puny labours of our French and Italian touriſts. On the top of Taranta, which Mr. B. (p. 64. vol. iii.) ſuppoſes to be one of the higheſt mountains in the world, but which (p. 125.) he is inclined to think not quite ſo high as St. Bernard, (meaning probably the great St. Bernard, which is not, however, the higheſt mountain in the Alps,) there is a plain ſown with wheat, the ſtalk of which grows to the height of 12 or 14 inches. The whole province of Tigrè is mountainous. At Adowa, the capital, our traveller was kindly received by Janni, a Greek, collector of the revenues there, to whom, as well as to all the Greeks in Abyſſinia, ſeveral of whom were in high offices, he had received the ſtrongeſt recommendation, from the patriarch at Cairo.

Mr. Bruce arrived at Gondar, in the auſpicious moment, when the King and the Ras Michael, his prime miniſter, had obtained a great victory over the rebel Tazél. He deſcribes his majeſty's triumphant return to his capital, as follows:-

'The next day, which was the 10th, the army marched into the town in triumph, and the Ras at the head of the troops of Tigrè. He was bareheaded; over his ſhoulders, and down to his back, hung a pallium, or cloak, of black velvet, with a ſilver fringe. A boy, by his right ſtirrup, held a ſilver wand of about five feet and a half long, much like the ſtaves of our great officers at court. Behind him all the ſoldiers, who had ſlain an enemy and taken the ſpoils from them, had their lances and firelocks ornamented with ſmall ſhreds of ſcarlet cloth, one piece for every man he had ſlain.

'Remarkable among all this multitude was Hagos, door-keeper of the Ras, whom we have mentioned in the war of Begemder. This man, always well-armed and well-mounted, had followed the wars of the Ras from his infancy, and had been ſo fortunate in this kind of ſingle combat, that his whole lance and javelin, horſe and perſon, were covered over with the ſhreds of ſcarlet cloth. At this laſt battle of Fagitta, Hagos is ſaid to have ſlain eleven men with his own hand. Indeed there is nothing more fallacious than judging of a man's courage by theſe marks of conqueſts. A good horſeman, armed with a coat of mail, upon a ſtrong, well-fed, well-winded horſe, may, after a defeat, kill as many of theſe wretched, weary, naked fugitives, as he pleaſes, confining himſelf to thoſe that are weakly, mounted upon tired horſes, and covered only with goat's-ſkins, or that are flying on foot.

'Behind came Guſho of Amhara, and Powuſſen, lately made governor of Begemder for his behaviour at the battle of Fagitta, where, as I have ſaid, he purſued Faſil and his army for two days. The Ras had given him alſo a farther reward, his grand-daughter Ayabdar, lately recovered from the ſmall-pox, and the only one of my

patients that, neither by herſelf, her mother, nor her huſband, ever made me the leaſt return. Powuſſen was one of the twelve officers who, after being delivered to Lubo by the Galla, together with Mariam Barea, had fled to Michael's tent, and were protected by him.

'One thing remarkable in this cavalcade, which I obſerved, was the head-dreſs of the governors of provinces. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of ſilver, gilt, about four inches long, much in the ſhape of our common candle extinguiſhers. This is called *kirn*, or horn, and is only worn in reviews or parades after victory. This I apprehend, like all other of their uſages, is taken from the Hebrews, and the ſeveral alluſions made in ſcripture to it, ariſe from this practice:—"I ſaid unto fools, Deal not fooliſhly; and to the wicked, Liſt not up the horn"—"Liſt not up your horn on high; ſpeak not with a ſtiff neck*"—"For promotion cometh," &c.—"But my horn ſhalt thou exalt like the horn of an unicorn"—"And the horn of the righteous ſhall be exalted with honour." And ſo in many other places throughout the Pſalms.

'Next to theſe came the king, with a fillet of white muſlin about three inches broad, binding his forehead, tied with a large double knot behind, and hanging down about two feet on his back. About him were the great officers of ſtate, ſuch of the young nobility as were without command; and after theſe, the houſehold troops.

'Then followed the Kanitz Kitzera, or executioner of the camp, and his attendants; and, laſt of all, amidſt the King's and the Ras's baggage, came a man bearing the ſtuffed ſkin of the unfortunate Wooſheka upon a pole, which he hung upon a branch of the tree before the king's palace appropriated for public executions."

Through the whole courſe of his travels, particularly at Gondar, the author gained much credit by his ſucceſsful practice of phyſic, a ſcience, which a few leſſons, and his own ſagacity, had taught him. It was neceſſary to premiſe this circumſtance, that the reader may underſtand Mr. B.'s introduction to the prime miniſter and the king; which, as the beſt deſcription of the manners of the country, we ſhall inſert in his own words, obſerving that Ayto Aylo is an Abyſſinian nobleman of great rank and fortune, and the protector of Europeans; Petros, a Greek, and brother to Janni above mentioned; and Ozoro Eſther, a princeſs of the royal family of Abyſſinia, diſtinguiſhed by her beauty and accompliſhments, and wife to Ras Michael the prime miniſter.

'We went in and ſaw the old man ſitting upon a ſofa; his white hair was dreſſed in many ſhort curls. He appeared to be thoughtful, but not diſpleaſed; his face was lean, his eyes quick and vivid,

* 'The crooked manner in which they hold their neck when this ornament is on their forehead, for fear it ſhould fall forward, perfectly ſhews the meaning of ſpeaking with a ſtiff neck when you hold the horn on high, or erect like the horn of the unicorn.'

but

but seemed to be a little sore from exposure to the weather. He seemed to be about six feet high, though his lameness made it difficult to guess with accuracy. His air was perfectly free from constraint, what the French call *degagée*. In face and person he was liker my learned and worthy friend, the Count de Buffon, than any two men I ever saw in the world. They must have been bad physiognomists that did not discern his capacity and understanding by his very countenance. Every look conveyed a sentiment with it: he seemed to have no occasion for other language, and indeed he spoke little. I offered, as usual, to kiss the ground before him; and of this he seemed to take little notice, stretching out his hand and shaking mine upon my rising.

'I sat down with Aylo, three or four of the judges, Petros, Heikel the queen's chamberlain, and an Azage from the king's house, who whispered something in his ear, and went out; which interruption prevented me from speaking as I was prepared to do, or give him my present, which a man held behind me. He began gravely, "Yagoube, I think that is your name, hear what I say to you, and mark what I recommend to you. You are a man, I am told, who make it your business to wander in the fields in search after trees and grass in solitary places, and to sit up all night alone looking at the stars of the heavens: Other countries are not like this, though this was never so bad as it is now. These wretches here are enemies to strangers; if they saw you alone in your own parlour, their first thought would be how to murder you; though they knew they were to get nothing by it, they would murder you for mere mischief."—"The devil is strong in them," says a voice from a corner of the room, which appeared to be that of a priest. "Therefore," says the Ras, "after a long conversation with your friend Aylo, whose advice I hear you happily take, as indeed we all do, I have thought that situation best which leaves you at liberty to follow your own designs, at the same time that it puts your person in safety; that you will not be troubled with monks about their religious matters, or in danger from these rascals that may seek to murder you for money."

"What are the monks?" says the same voice from the corner; "the monks will never meddle with such a man as this."—"Therefore the king," continued the Ras, without taking any notice of the interruption, "has appointed you Baalomaal, and to command the Koccob horse, which I thought to have given to Francis, an old soldier of mine; but he is poor, and we will provide for him better, for these appointments have honour, but little profit." "Sir," says Francis, who was in presence, but behind, "it is in much more honourable hands than either mine or the Armenian's, or any other white man's, since the days of Hatzè Menas, and so I told the king to-day." "Very well, Francis," says the Ras; "it becomes a soldier to speak the truth, whether it makes for or against himself. Go then to the king, and kiss the ground upon your appointment. I see you have already learned this ceremony of our's; Aylo and Heikel are very proper persons to go with you. The king expressed his surprize to me last night he had not seen

seen you; and there too is Tecla Mariam, the king's secretary, who came with your appointment from the palace to-day." The man in the corner, that I took for a priest, was this Tecla Mariam, a scribe. Out of the king's presence men of this order cover their heads, as do the priests, which was the reason of my mistake.

'I then gave him a present, which he scarce looked at, as a number of people were pressing in at the door from curiosity or business. Among these I discerned Abba Salama. Every body then went out but myself, and these people were rushing in behind me, and had divided me from my company. The Ras, however, seeing me standing alone, cried, "Shut the door;" and asked me, in a low tone of voice, "Have you any thing private to say?" "I see you are busy, Sir," said I; "but I will speak to Ozoro Esther." His anxious countenance brightened up in a moment. "That is true," says he, "Yagoube, it will require a long day to settle that account with you: Will the boy live?" "The life of man is in the hand of God," said I, "but I should hope the worst is over;" upon which he called to one of his servants, "Carry Yagoube to Ozoro Esther."

'It is needless for me to take up the reader's time with any thing but what illustrates my travels; he may therefore guess the conversation that flowed from a grateful heart on that occasion. I ordered her child to be brought to her every forenoon, upon condition she returned him soon after mid-day. I then took a speedy leave of Ozoro Esther, the reason of which I told her when she was following me to the door. She said, "When shall I lay my hands upon that idiot Aylo? The Ras would have done any thing; he had appointed you Palambaras, but, upon conversing with Aylo, he had changed his mind. He says it will create envy, and take up your time. What signifies their envy? Do not they envy Ras Michael? and where can you pass your time better than at court, with a command under the king." I said, "All is for the best, Aylo did well; all is for the best." I then left her unconvinced, and saying, "I will not forgive this to Ayto Aylo these seven years."

'Aylo and Heikel had gone on to the palace, wondering, as did the whole company, what could be my private conference with Michael, which, after playing abundantly with their curiosity, I explained to them next day.

'I went afterwards to the king's palace, and met Aylo and Heikel at the door of the presence-chamber. Tecla Mariam walked before us to the foot of the throne; after which I advanced and prostrated myself upon the ground. "I have brought you a servant," says he to the king, "from so distant a country, that if you ever let him escape, we shall never be able to follow him, or know where to seek him." This was said facetiously by an old familiar servant; but the king made no reply, as far as we could guess, for his mouth was covered, nor did he shew any alteration of countenance. Five people were standing on each side of the throne, all young men, three on his left, and two on his right. One of these, the son of Tecla Mariam, (afterwards my great friend) who stood uppermost on the left hand, came up, and taking hold of me by the hand,

hand, placed me immediately above him; when seeing I had no knife in my girdle, he pulled out his own and gave it to me. Upon being placed, I again kissed the ground.

'The king was in an alcove; the rest went out of sight from where the throne was, and sat down. The usual questions now began about Jerusalem and the holy places—where my country was? which it was impossible to describe, as they knew the situation of no country but their own—why I came so far?—whether the moon and the stars, but especially the moon, was the same in my country as in theirs?—and a great many such idle and tiresome questions. I had several times offered to take my present from the man who held it, that I might offer it to his majesty and go away; but the king always made a sign to put it off, till, being tired to death with standing, I leaned against the wall. Aylo was fast asleep, and Ayto Heikel and the Greeks cursing their master in their hearts for spoiling the good supper that Asthulè his treasurer had prepared for us. This, as we afterwards found out, the king very well knew, and resolved to try our patience to the utmost. At last, Ayto Aylo stole away to bed, and every body else after him, except those who had accompanied me, who were ready to die with thirst, and drop down with weariness. It was agreed by those that were out of sight, to send Tecla Mariam to whisper in the king's ear, that I had not been well, which he did, but no notice was taken of it. It was now past ten o'clock, and he shewed no inclination to go to bed.

'Hitherto, while there were strangers in the room, he had spoken to us by an officer called Kal Hatzè, *the voice or word of the king*; but now, when there were nine or ten of us, his menial servants, only present, he uncovered his face and mouth, and spoke himself. Sometimes it was about Jerusalem, sometimes about horses, at other times about shooting; again about the Indies; how far I could look into the heavens with my telescopes: and all these were deliberately and circumstantially repeated, if they were not pointedly answered. I was absolutely in despair, and scarcely able to speak a word, inwardly mourning the hardness of my lot in this my first preferment, and sincerely praying it might be my last promotion in this court. At last all the Greeks began to be impatient, and got out of the corner of the room behind the alcove, and stood immediately before the throne. The king seemed to be astonished at seeing them, and told them he thought they had all been at home long ago. They said, however, they would not go without me; which the king said could not be, for one of the duties of my employment was to be charged with the door of his bed-chamber that night.

'I think I could almost have killed him in that instant. At last Ayto Heikel, taking courage, came forward to him, pretending a message from the queen, and whispered him something in the ear, probably that the Ras would take it ill. He then laughed, said he thought we had supped, and dismissed us.'

[*To be continued.*]

ART.

ART. IV. Dr. Blair's *Sermons, Vol. III.*

[*Concluded. See our laſt Review.*]

THE creation and diſſolution of the world form ſome of the ſublimeſt articles of religious belief. We turned, therefore, with avidity, to the two concluding ſermons of this collection; under the perſuaſion, that the ſame genius, which produced the ſimple and pathetic eloquence of the ſermon on death, would aſſume a higher tone, and affect us with more commanding emotions, when exerted on ſubjects of ſuch ſolemnity and magnificence; and we were not diſappointed. If, in the general tenor of his ſermons, the author has exhibited a model of ſound and elegant inſtruction; if in ſome, of the moſt ſimple and perſuaſive eloquence;—in theſe laſt ſermons he has attained a height of ſublimity which he ſeems not before to have attempted, and which, in our opinion, is almoſt without a precedent in the hiſtory of this ſpecies of compoſition in our country.

The firſt of the ſermons here alluded to, is from Geneſis i. 1. *In the beginning, God created the heaven and the earth.*

'Such (ſays Dr. Blair) is the commencement of the hiſtory of mankind; an æra, to which we muſt ever look back with ſolemn awe and veneration. Before the ſun and the moon had begun their courſe; before the ſound of the human voice was heard, or the name of man was known; *in the beginning, God created the heaven and the earth.*——To a beginning of the world, we are led back by every thing that now exiſts; by all hiſtory, all records, all monuments of antiquity. In tracing the tranſactions of paſt ages, we arrive at a period, which clearly indicates the infancy of the human race. We behold the world peopled by degrees. We aſcend to the origin of all thoſe uſeful and neceſſary arts, without the knowledge of which, mankind could hardly ſubſiſt. We diſcern ſociety and civilization ariſing from rude beginnings, in every corner of the earth; and gradually advancing to the ſtate in which we now find them: all which afford plain evidence, that there was a period, when mankind began to inhabit and cultivate the earth. What is very remarkable, the moſt authentic chronology and hiſtory of moſt nations coincides with the account of ſcripture, and makes the period during which the world has been inhabited by the race of men, not to extend beyond ſix thouſand years.

'To the ancient philoſophers, creation from nothing appeared an unintelligible idea. They maintained the eternal exiſtence of matter, which they ſuppoſed to be modelled by the ſovereign mind of the univerſe, into the form which the earth now exhibits. But there is nothing in this opinion which gives it any title to be oppoſed to the authority of revelation. The doctrine of two ſelf exiſtent, independent principles, God and matter, the one active, the other paſſive, is a hypotheſis which preſents difficulties to human reaſon, at leaſt as great as the creation of matter from nothing.

Adhering then to the teſtimony of ſcripture, we believe, that *in the beginning, God created*, or from non-exiſtence brought into being, *the heaven and the earth*.

'But though there was a period when this globe, with all that we ſee upon it, did not exiſt, we have no reaſon to think, that the wiſdom and power of the Almighty were then without exerciſe or employment. Boundleſs is the extent of his dominion. Other globes and worlds, enlightened by other ſuns, may then have occupied, as they ſtill appear to occupy, the immenſe regions of ſpace. Numberleſs orders of beings, to us unknown, people the wide extent of the univerſe; and afford an endleſs variety of objects to the ruling care of the great Father of all. At length, in the courſe and progreſs of his government, there arrived a period, when this earth was to be called into exiſtence. When the ſignal moment, predeſtined from all eternity, was come, the Deity aroſe in his might; and with a word created the world.——What an illuſtrious moment was that, when, from non-exiſtence, there ſprang at once into being, this mighty globe, on which ſo many millions of creatures now dwell!—No preparatory meaſures were required. No long circuit of means was employed. *He ſpake; and it was done: He commanded; and it ſtood faſt.* The earth was at firſt, *without form, and void; and darkneſs was on the face of the deep.* The Almighty ſurveyed the dark abyſs; and fixed bounds to the ſeveral diviſions of nature. He ſaid, *Let there be light; and there was light.* Then appeared the ſea, and the dry land. The mountains roſe; and the rivers flowed. The ſun and moon began their courſe in the ſkies. Herbs and plants cloathed the ground. The air, the earth, and the waters, were ſtored with their reſpective inhabitants. At laſt, man was made after the image of God. He appeared, walking with countenance erect; and received his Creator's benediction, as the lord of this new world. The Almighty beheld his work when it was finiſhed, and pronounced it good. Superior beings ſaw with wonder this new acceſſion to exiſtence. *The morning ſtars ſang together; and all the ſons of God ſhouted for joy* *.

'But, on this great work of creation let us not merely gaze with aſtoniſhment. Let us conſider how it ſhould affect our conduct, by preſenting the divine perfections in a light which is at once edifying, and comforting, to man. It diſplays the Creator, as ſupreme in power, in wiſdom, and in goodneſs.

'I. As ſupreme in power. When we conſider with how much labour and difficulty human power performs its inconſiderable works; what time it coſts to rear them; and how eaſily, when reared, they are deſtroyed; the very idea of creating power overwhelms the mind with awe. Let us look around, and ſurvey this ſtupendous edifice, which we have been admitted to inhabit. Let us think of the extent of the different climates and regions of the earth; of the magnitude of the mountains, and of the expanſe of the ocean. Let us conceive that immenſe globe which contains them, launched at once from the hand of the Almighty; made to

* 'Job, xxxviii. 7.'

revolve

revolve inceſſantly on its axis, that it might produce the viciſſitudes of day and night; thrown forth, at the ſame time, to run its annual courſe in perpetual circuit through the heavens; after ſuch a meditation, where is the greatneſs, where is the pride of man? Into what total annihilation do we ſink, before an omnipotent Being? Who is not diſpoſed to exclaim, *Lord, what is man, that thou art mindful of him; or the ſon of man, that thou ſhouldſt viſit him? When compared with thee, all men are vanity; their works are nothing.*—Reverence, and humble adoration, ought ſpontaneouſly to ariſe. He who feels no propenſity to worſhip and adore, is dead to all ſenſe of grandeur and majeſty; has extinguiſhed one of the moſt natural feelings of the human heart. *Know the Lord, that he is God, we are all his people; the workmanſhip of his hands. Let us worſhip and bow down. Let us kneel before the Lord our Maker.*

'Of all titles to legiſlation and rule, none is ſo evident and direct as that of a Creator. The conviction is felt in every breaſt, that he who gave us being, hath an abſolute right to regulate our conduct. This gives a ſanction to the precepts of God, which the moſt hardened dare not controvert. When it is a Creator and a Father that ſpeaks, who would not liſten and obey? Are juſtice and humanity his declared laws; and ſhall we, whom but yeſterday he called forth from the duſt, and whom to-morrow he can reduce into duſt again, preſume, in contempt of him, to be unjuſt or inhuman? Are there any little intereſts of our own which we dare to erect, in oppoſition to the pleaſure of him who made us? *Fear ye not me, ſaith the Lord; will ye not tremble at my preſence, who have placed the ſand for the bound of the ſea, by a perpetual decree, that it cannot paſs it; who ſtretch forth my hand over the earth, and none hindereth?*

'At the ſame time, the power of a Creator is encouraging, as well as awful. While it enforces duty, it inſpires confidence under affliction. It brings to view a relation, which imports tenderneſs and comfort; for it ſuggeſts the compaſſion of a father. In the time of trouble, mankind are led by natural impulſe, to fly for aid to Him, who knows the weakneſs of the frame which he has made; who *remembers we are duſt*; and ſees the dangers with which we are environed. "I am thine, for thou haſt made me; forſake not the work of thine own hands," is one of the moſt natural ejaculations of the diſtreſſed mind.—How bleſſed are the virtuous, who can reſt under the protection of that powerful arm, which made the earth and the heaven? The omnipotence which renders God ſo awful, is to them a ſource of joy. In the whole compaſs of nature, nothing is formidable to them, who firmly repoſe their truſt in the Creator. To them, every noxious power can be rendered harmleſs; every threatened evil, if not averted, can be transformed into good. In the Author of nature, they find not only the Author of their being, but their protector and defender, the lifter up of their heads. *Happy is he that hath the God of Jacob for his help; whoſe hope is in the Lord his God; which made heaven and earth, the ſea, and all that therein is; which keepeth truth for ever*'*.

* 'Pſalm cxlvi. 5, 6.'

'II. The work of creation is the display of ſupreme wiſdom. It carries no character more conſpicuous than this. If, from the ſtructure and mechaniſm of ſome of the moſt complicated works of human art, we are led to high admiration of the wiſdom of the contriver, what aſtoniſhment may fill our minds, when we think of the ſtructure of the univerſe! It is not only the ſtupendous building itſelf, which excites admiration; but the exquiſite ſkill with which the endleſs variety of its parts are adapted to their reſpective purpoſes. Inſomuch, that the ſtudy of nature, which, for ages, has employed the lives of ſo many learned men, and which is ſtill ſo far from being exhauſted, is no other than the ſtudy of divine wiſdom diſplayed in the creation. The farther our reſearches are carried, more ſtriking proofs of it every where meet us. The proviſion made for the conſtant regularity of the univerſe, in the diſpoſition of the heavenly bodies, ſo that in the courſe of ſeveral thouſand years, nature ſhould ever exhibit the ſame uſeful and grateful variety, in the returns of light and darkneſs, of ſummer and winter; and ever furniſh food and habitation to all the animals that people the earth; muſt be a laſting theme of wonder to every reflecting mind.

'But they are not only the heavens that *declare the glory of God, and the firmament that ſheweth forth his handy-work.* In the moſt inconſiderable, as well as the moſt illuſtrious, works of the Creator, conſummate art and deſign appear. There is not a creature that moves, nor a vegetable that grows, but, when minutely examined, furniſhes materials of the higheſt admiration. The ſame wiſdom that placed the ſun in the centre of the ſyſtem, and arranged the ſeveral planets around him in their order, has no leſs ſhewn itſelf, in the proviſion made for the food and dwelling of every bird that roams the air, and every beaſt that wanders in the deſert; equally great, in the ſmalleſt, and in the moſt magnificent objects; in the ſtar, and in the inſect; in the elephant, and in the fly; in the beam that ſhines from heaven, and in the graſs that cloaths the ground. Nothing is overlooked. Nothing is careleſsly performed. Every thing that exiſts, is adapted with perfect ſymmetry to the end for which it was deſigned. All this infinite variety of particulars muſt have been preſent to the mind of the Creator; all beheld with one glance of his eye; all fixed and arranged, from the beginning, in his great deſign, when he formed the heavens and the earth. Juſtly may we exclaim with the Pſalmiſt, *How excellent, O Lord, is thy name in all the earth! How manifold are thy works! In wiſdom haſt thou made them all! No man can find out the work that God maketh, from the beginning to the end. Such knowledge is too wonderful for us. It is high; we cannot attain unto it.*

'This wiſdom diſplayed by the Almighty in the creation was not intended merely to gratify curioſity, and to raiſe wonder. It ought to beget profound ſubmiſſion, and pious truſt, in every heart. It is not uncommon for many who ſpeak with rapture of creating wiſdom, to be guilty, at the ſame time, of arraigning the conduct of Providence. In the ſtructure of the univerſe, they confeſs that all is goodly and beautiful. But in the government of human

human affairs, they can see nothing but disorder and confusion.—— Have they forgotten, that both the one, and the other, proceed from the same author? Have they forgotten, that he who balanced all the heavenly bodies, and adjusted the proportions and limits of nature, is the same who hath allotted them their condition in the world, who distributes the measures of their prosperity and adversity, and fixes *the bounds of their habitation*? If their lot appear to them ill-sorted, and their condition hard and unequal, let them only put the question to their own minds, Whether it be most probable, that the great and wise Creator hath erred in his distribution of human things, or that they have erred, in the judgment which they form concerning the lot assigned to them? Can they believe, that the divine Artist, after he had contrived and finished this earth, the habitation of men, with such admirable wisdom, would then throw it out of his hands, as a neglected work; would suffer the affairs of its inhabitants to proceed by chance; and would behold them, without concern, running into misrule and disorder? Where were then that consistency of conduct, which we discover in all the works of nature, and which we cannot but ascribe to a perfect Being?——My brother! when thy plans are disappointed, and thy heart is ready to despair; when virtue is oppressed, and the wicked prosper around thee; in those moments of disturbance, look up to him who created the heaven and the earth; and confide, that he who made light to spring from primæval darkness, will make order at last to arise from the seeming confusion of the world.

'Had any one beheld the earth in its state of chaos; when the elements lay mixed and confused; when the earth *was without form and void, and darkness was on the face of the deep*; would he have believed, that it was presently to become so fair and well-ordered a globe as we now behold; illumined with the splendor of the sun, and decorated with all the beauty of nature? The same powerful hand, which perfected the work of creation, shall, in due time, disembroil the plans of Providence. Of creation we can judge more clearly, because it stood forth at once; it was perfect from the beginning. But the course of Providence is progressive. Time is required for the progression to advance; and before it is finished, we can form no judgment, or at least a very imperfect one, concerning it. We must wait until the great æra arrive, when the secrets of the universe shall be unfolded; when the divine designs shall be consummated; when Providence shall be brought to the same completion which creation has already attained. Then, we have every reason to believe, that the wise Creator shall appear, in the end, to have been the wise and just Ruler of the world. Until that period come, let us be contented and patient; let us submit and adore. *Although thou sayest thou shalt not see him, yet judgment is before him; therefore, trust thou in him**.'

The sermon on the dissolution of the world, which concludes the volume, has for its text, 2 Peter, iii. 10. *But the day of the Lord will come as a thief in the night; in the which the heavens*

* 'Job, xxxv. 14.'

shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.

'These words present to us an awful view of the final catastrophe of the world. Having treated, in the preceding discourse, of the commencement, let us now contemplate the close, of all human things. The dissolution of the material system is an article of our faith, often alluded to in the Old Testament, clearly predicted in the New. It is an article of faith so far from being incredible, that many appearances in nature lead to the belief of it. We see all terrestrial substances changing their form. Nothing that consists of matter, is formed for perpetual duration. Every thing around us is impaired and consumed by time; waxes old by degrees, and tends to decay. There is reason, therefore, to believe, that a structure so complex as the world must be liable to the same law; and shall, at some period, undergo the same fate. Through many changes the earth has already passed; many shocks it has received, and still is often receiving. A great portion of what is now dry land, appears, from various tokens, to have been once covered with water. Continents bear the marks of having been violently rent, and torn asunder from one another. New islands have risen from the bottom of the ocean; thrown up by the force of subterraneous fire. Formidable earthquakes have, in divers quarters, shaken the globe; and at this hour terrify, with their alarms, many parts of it. Burning mountains have, for ages, been discharging torrents of flame; and from time to time renew their explosions, in various regions. All these circumstances show, that in the bowels of the earth, the instruments of its dissolution are formed. To our view, who behold only its surface, it may appear firm and unshaken; while its destruction is preparing in secret. The ground on which we tread is undermined. Combustible materials are stored. The train is laid. When the mine is to spring, none of us can foresee.

'Accustomed to behold the course of nature proceeding in regular order, we indulge, meanwhile, our pleasures and pursuits with full security; and such awful scenes as the convulsion of the elements, and the dissolution of the world, are foreign to our thoughts. Yet, as it is certain that some generation of men must witness this great catastrophe, it is fit and proper that we should sometimes look forward to it. Such prospects may not, indeed, be alluring to the bulk of men. But they carry a grandeur and solemnity, which are congenial to some of the most dignified feelings in our nature; and tend to produce elevation of thought. Amidst the circle of levities and follies, of little pleasures and little cares, which fill up the ordinary round of life, it is necessary that we be occasionally excited to attend to what is serious and great. Such events as are now to be the subject of our meditation, awake the slumbering mind; check the licentiousness of idle thought, and bring home our recollection to what most concerns us, as men and Christians.

'Let us think what astonishment would have filled our minds, and what devout emotions would have swelled our hearts, if we could have been spectators of the creation of the world; if we had

seen

ſeen the earth when it aroſe at firſt *without form and void*, and beheld its parts arranged by the divine word; if we had heard the voice of the Almighty, calling light to ſpring forth from the *darkneſs that was on the face of the deep*; if we had ſeen the ſun ariſing, for the firſt time, in the eaſt, with majeſtic glory; and all nature inſtantly beginning to teem with life. This wonderful ſcene it was impoſſible that any human eye could behold. It was a ſpectacle afforded only to angels, and ſuperior ſpirits. But to a ſpectacle no leſs aſtoniſhing, the final diſſolution of the world, we know there ſhall be many human witneſſes. The race of men living in that laſt age, ſhall ſee the preſages of the approaching fatal day. There ſhall be *ſigns in the ſun*, as the ſcripture informs us, *and ſigns in the moon, and ſtars; upon the earth, diſtreſs of nations, with perplexity; the ſea and the waves roaring* *. They ſhall clearly perceive, that univerſal nature is tending to ruin. They ſhall feel the globe ſhake; ſhall behold their cities fall; and the final conflagration begin to kindle around them.——Realiſing then this awful ſcene; imagining ourſelves to be already ſpectators of it, let us,

'I. Contemplate the Supreme Being directing the diſſolution, as he directed the original formation, of the world. He is the great agent in this wonderful tranſaction. It was by him foreſeen. It was by him intended; it entered into his plan from the moment of creation. This world was deſtined from the beginning to fulfil a certain period; and then its duration was to terminate. Not that it is any pleaſure to the Almighty, to diſplay his omnipotence in deſtroying the works which he has made; but as for wiſe and good purpoſes the earth was formed, ſo for wiſe and good ends it is diſſolved, when the time moſt proper for its termination is come. He who, in the counſels of his Providence, brings about ſo many revolutions among mankind; who *changeth the times and the ſeaſons*; who raiſes up empires to rule, in ſucceſſion, among the nations, and at his pleaſure puts an end to their glory; hath alſo fixed a term for the earth itſelf, the ſeat of all human greatneſs. He ſaw it meet, that after the probationary courſe was finiſhed, which the generations of men were to accompliſh, their preſent habitation ſhould be made to paſs away. Of the ſeaſonableneſs of the period when this change ſhould take place, no being can judge, except the Lord of the univerſe. Theſe are counſels, into which it is not ours to penetrate. But amidſt this great revolution of nature, our comfort is, that it is a revolution brought about by Him, the meaſures of whoſe government are all founded in goodneſs.

'It is called in the text, *the day of the Lord*; a day peculiarly his, as known to him only; a day in which he ſhall appear with uncommon and tremendous majeſty. But though it be the day of the terrors of the Lord, yet from theſe terrors his upright and faithful ſubjects ſhall have nothing to apprehend. They may remain ſafe and quiet ſpectators of the threatening ſcene. For it is not to be a ſcene of blind confuſion; of univerſal ruin, brought about by undeſigning chance. Over the ſhock of the elements, and

* 'Luke, xxi. 25.'

the wreck of nature, Eternal Wisdom presides. According to its direction, the conflagration advances which is to consume the earth. Amidst every convulsion of the world, God shall continue to be, as he was from the beginning, *the dwelling-place of his servants to all generations.* The world may be lost to them; but the Ruler of the world is ever the same, unchangeably good and just. This is the *high tower* to which they can fly, and be safe. *The righteous Lord loveth righteousness*; and under every period of his government, *his countenance beholdeth the upright.*

'Let us contemplate the dissolution of the world, as the end of all human glory. This earth has been the theatre of many a great spectacle, and many a high atchievement. There the wise have ruled, the mighty have fought, and conquerors have triumphed. Its surface has been covered with proud and stately cities. Its temples and palaces have raised their heads to the skies. Its kings and potentates, glorying in their magnificence, have erected pyramids, constructed towers, founded monuments, which they imagined were to defy all the assaults of time. *Their inward thought was, that their houses were to continue for ever, and their dwelling-places to all generations.* Its philosophers have explored the secrets of nature, and flattered themselves, that the fame of their discoveries was to be immortal.——Alas! all this was no more than a transient show. Not only *the fashion of the world*, but the world itself, *passeth away* The day cometh, when all the glory of this world shall be remembered, only as *a dream when one awaketh.* No longer shall the earth exhibit any of those scenes which now delight our eyes. The whole beautiful fabric is thrown down, never more to arise. As soon as the destroying angel has sounded the last trumpet, the everlasting mountains fall; the foundations of the world are shaken; the beauties of nature, the decorations of art, the labours of industry, perish in one common flame. The globe itself shall either return into its ancient chaos, *without form and void*; or, like a star fallen from the heavens, shall be effaced from the universe, and *its place shall know it no more.*'

From these sublime reflections, the Doctor proceeds 'to contemplate the soul of man, as remaining unhurt in the midst of this general desolation, when the whole animal creation perishes, and the whole frame of nature falls into ruins.' We are under the necessity, however, of recommending this *third head* to the perusal of our readers, and can only extract the following animated conclusion:

'Having now treated both of the creation and dissolution of the world, I cannot conclude, without calling your thoughts to the magnificent view, which these events give us, of the kingdom and dominion of the Almighty. With reverence we contemplate his hand in the signal dispensations of Providence among men; deciding the fate of battles; raising up, or overthrowing empires; casting down the proud, and lifting the low from the dust. But what are such occurrences to the power and wisdom which He displays in the higher revolutions of the universe; by his word, forming, or dissolving

diſſolving worlds; at his pleaſure, tranſplanting his creatures from one world to another, that he may carry on new plans of wiſdom and goodneſs, and fill all ſpace with the wonders of creation! Succeſſive generations of men have ariſen to poſſeſs the earth. By turns they have paſſed away, and gone into regions unknown. Us he hath raiſed up, to occupy their room. We too ſhall ſhortly diſappear. But human exiſtence never periſhes. Life only changes its form, and is renewed. Creation is ever filling, but never full. When the whole intended courſe of the generations of men ſhall be finiſhed, then, as a ſhepherd leads his flock from one paſture to another, ſo the great Creator leads forth the ſouls which he has made, into new and prepared abodes of life. They go from this earth to a new earth, and new heavens; and ſtill they remove, only from one province of the divine dominion to another. Amidſt all thoſe changes of nature, the great Ruler himſelf remains, *without variableneſs or ſhadow of turning*. To him, theſe ſucceſſive revolutions of being are but *as yeſterday when it is paſt*. From his eternal throne, he beholds worlds riſing and paſſing away; meaſures out, to the creatures who inhabit them, powers and faculties ſuited to their ſtate; and diſtributes among them rewards and puniſhments, proportioned to their actions.—What an aſtoniſhing view do ſuch meditations afford of the kingdom of God; infinite in its extent; everlaſting in its duration; exhibiting, in every period, the reign of perfect righteouſneſs and wiſdom! *Who by ſearching can find out God? who can find out the Almighty to perfection? Great and marvellous are all thy works, Lord God Almighty! Juſt and true are all thy ways, thou King of ſaints!*'

We ought now to take our leave of this reſpectable author, and to conſign his work to the fame which awaits it. Be it obſerved, however, that the productions of the pulpit conſtitute every where the moſt intereſting ſpecies of literature. Of all compoſitions, they are moſt generally diſſeminated, and tend moſt to eſtabliſh the opinions and form the characters of mankind. They are the great and the ſolitary ſtudy of the common people, and come to them with irreſiſtible aſſociations of ſacredneſs and ſolemnity. They conſtitute the principal ſtock of domeſtic literature. They are the ſtudy of every wiſe and conſiderate parent; and from them he derives all the precepts of religion and morality, by which thoſe whom he has brought into this world of trial are fitted for a better. Sermons are the firſt compoſitions recommended to the young. To them, the ſerious, the unfortunate, and the aged, apply themſelves in their hours of thoughtfulneſs and diſtreſs; and from them, they often derive their hopes or fears. How important, therefore, to mankind, are thoſe books which have this influence upon human opinions; which form the ſentiments of youth, the principles of manhood, the hopes and conſolations of age? and how well does that preacher deſerve of his country, who, feeling

feeling the importance and the dignity of his office, brings forth all the powers of a wife, and all the acquiſitions of a cultivated mind, to recommend the ſpirit of pure and enlightened religion to every order of mankind!

In the enjoyment of lettered fame, there are other men who participate with Dr. Blair: but in the application of talents and of learning, to render mankind wiſer or better, there are few literary characters who can claim an equal ſhare; and however we may be diſpoſed to conſider his ſermons as the productions of genius and of taſte, when we regard them in this more important light, we feel them intitled to that ſtill more honourable fame which is the portion of the wiſe and good alone, and before which all literary ſplendor diſappears.

ART. V. *A Specimen of a General Aſtronomical Catalogue*, arranged in Zones of North-polar Diſtance, and adapted to January 1, 1790: Containing a Comparative View of the Mean Poſitions of Stars, Nebulæ, and Cluſters of Stars, as they *come out* upon Calculation from the Tables of ſeveral principal Obſervers; together with a Propoſal for *ſetting on foot* ſome regular Method of obſerving the Heavens, through the concurrent Aſſiſtance of Aſtronomers in all Nations; in order to form a more perfect Regiſter of their preſent State, and diſcover any Alterations to which they may regularly be ſubject, or which they may hereafter undergo. By Francis Wollaſton, F. R. S. Folio. pp. 292. 3l. 3s. Boards. Wilkies. 1789.

THE catalogues of the fixed ſtars, which we have hitherto poſſeſſed, were confined to two forms: in the firſt, and moſt ancient, the ſtars were claſſed in their reſpective conſtellations; in the latter, they followed each other, in one continued ſeries, according to the order in which they tranſit the meridian. All the catalogues, to that of Flamſteed inclufively, were of the firſt of theſe forms: but moſt of thoſe which have been ſince conſtructed, are of the latter, as being much more convenient for every purpoſe.

Claſſing the ſtars in conſtellations, was, certainly, very uſeful in many reſpects; and might, perhaps, be abſolutely neceſſary to ancient aſtronomers, whoſe ideas might have been utterly overpowered, and loſt in confuſion, if they had attempted to contemplate ſuch a vaſt number of ſimilar objects, ſcattered, without any apparent order, over ſo large a ſpace, in one collective body: whereas they might be able, not only to contemplate, but alſo to ſpeak of them, with a conſiderable degree of perſpicuity, when ſeparated into ſmall portions, every one of which, as they conceived, put on the appearance of ſome animal, or other object, with whoſe form they were well acquainted.

acquainted. It is not to the ancient aſtronomers alone, that claſſing the ſtars in conſtellations has been uſeful: the moderns found the advantage of it, when they began to place the ſtars in their proper ſituations, with reſpect to one another, on maps, or on the ſurface of a globe; for, without this contrivance, the eye would wander among them in uncertainty and confuſion, as will be experienced by thoſe who will be at the trouble of comparing the two hemiſpheres, which are at the end of Bayer's *Uranometria*, and where the ſtars are put down without the figures, with thoſe in Flamſteed's *Atlas Cæleſtis*, in which the figures of the conſtellations are inſerted.

So far the ancient mode of dividing the ſtars into conſtellations, is certainly of uſe: but Mr. Wollaſton, with ſome degree of truth, obſerves, that when the ſtars were to be put into catalogues, and diſtinguiſhed by their longitudes and latitudes, or by their right aſcenſions and declinations, expreſſed in numbers, the diſpoſition ſhould have been different: it certainly ought, as ſoon, at leaſt, as meridional inſtruments were introduced into the practice of aſtronomy; and therefore we are ſomewhat ſurprized that Flamſteed, who ſettled the places of the ſtars chiefly by their tranſits over the meridian, did not adopt another form: but the force of cuſtom is ſtrong, and not eaſily broken, even by men of ſcience and genius; which ſeems to be the only reaſon that can be pleaded in excuſe for his not doing it. Before his time, however, we are by no means ſatisfied that claſſing the ſtars by conſtellations, even in catalogues, was not the beſt form which could have been choſen, and eſpecially for the ancients, whoſe mode of contemplating the ſtars was always by conſtellations, and whoſe boaſted ſkill in aſtronomy conſiſted, perhaps chiefly, in being able to diſtinguiſh and point out the ſtars which belonged to each conſtellation. Even afterward, ſo long as their obſervations were made only with armillæ, or with inſtruments which gave only the angular diſtance, or azimuths and altitudes, of the ſtars, it does not appear to us that any other form would have had any great advantage. It was, therefore, natural enough for Hypparchus, (who, as far as we know, made the firſt catalogue of the fixed ſtars, 128 years before the birth of Chriſt,) to put it into this form, and for the ancient aſtronomers, who immediately ſucceeded him, to continue it.

The catalogue of Hypparchus (at leaſt, as it came out of his hands) has not deſcended to us: that which we have, is found in the works of Ptolemy; and he tells us that he added 2° 40′ to the longitudes of Hypparchus, in order to reduce them, from the beginning of the 128th year before Chriſt, (the epoch for which Hypparchus had given them,) to the beginning

ginning of the year 137 after Chriſt, or the firſt of *Antoninus Pius*. This allowance is after the rate of one degree in 100 years, the quantity of the preceſſion which was found by Hypparchus, from comparing his own obſervations of *Spica Virginis*, with thoſe which had been made of the ſame ſtar by Timocharis, about 140 years before; and hence it is manifeſt, that Ptolemy depended on no obſervations of his own in this affair, but reſted wholly on ſuch as had been made by thoſe two excellent aſtronomers, three centuries before his time. Had he made any obſervations himſelf, he muſt have found that the quantity which he had allowed was too ſmall, by a whole degree at the leaſt; the true quantity of the preceſſion, for 265 years, being 3° 42′ 22″ 6. This catalogue, as it ſtands in Ptolemy, conſiſts of 1026 ſtars, in 48 conſtellations: but, according to Pliny, (Nat. Hiſt. cap. 41.), it contained 1600 ſtars, in 72 conſtellations. This author, however, is ſo ſubject to error, (though it is not eaſy to conceive how he could fall into it here,) that little attention has been paid to what he ſays on the ſubject; and it has generally been concluded that the catalogue never contained more ſtars than are to be found in Ptolemy; eſpecially as none of the copies, which the Arabs have left us, contain more.

The next catalogue which we have, is that of Ulugh Beigh, or, as Mr. Wollaſton writes his name, Oleg Beg, a prince of Tartary, and grandſon of the famous Tamerlane. It contains the places of 1016 ſtars, adapted to the beginning of the 841ſt year of the Hegira, or the year 1437 after Jeſus Chriſt. It was publiſhed at Oxford, with notes by Dr. Hyde, in 1665.

William IV. Prince of Heſſe, made another catalogue of the ſtars, rectified to the year 1593: but whether to the beginning or to the end of it, is not certainly known. It was firſt publiſhed by Willebroid Snellius in 1618, and is ſaid to have contained the places of 400 ſtars: but the copy of it which we have in the 3d volume of Flamſteed's *Hiſtoria Cæleſtis*, contains no more than 368.

Tycho Brahe was contemporary with the Prince of Heſſe; and obſerved the places of 1000 ſtars. His *Progymnaſmata*, publiſhed in 1610, contained only 777 ſtars; and his *Opera omnia*, printed in 1648, contain no more; though the places of 223 more ſtars had then been deduced from his obſervations, by Kepler, and publiſhed, with thoſe of the former 777, at the end of the *Rodolphine* Tables, in 1627. The places of the ſtars, in this catalogue, are adjuſted to the end of the year 1600.

In 1603, John Bayer publiſhed a catalogue of the fixed ſtars, at Augſburg in Germany; and here the ſituations of the ſtars, with

with reſpect to the conſtellation in which they are placed, are expreſſed in words: but their longitudes and latitudes are exhibited by means of maps, on which the figures of the conſtellations are drawn, and the ſtars put down in their proper places, and of their reſpective magnitudes. The chief excellence of this publication, however, conſiſts in the author's having marked every ſtar with a letter; the brighteſt ſtar in each conſtellation being always denoted by the firſt letter in the Greek alphabet; the next in degree of brightneſs, by the ſecond letter of the ſame alphabet, and ſo on; and when the ſtars, in any conſtellation, exceed the number of letters in that alphabet, the remainder are marked by Roman letters; the relative brightneſs of the ſtars being ſtill expreſſed by the order of the letters. By theſe means, we are not only enabled to refer to every ſtar in the heavens, with great readineſs and preciſion, but to expreſs likewiſe its relative brightneſs to other ſtars in the ſame conſtellation; and, in ſome degree, its magnitude alſo. It is not to be underſtood that Bayer formed this catalogue from obſervations made by himſelf. The places of ſuch ſtars as are viſible in Europe, were taken from the catalogues of Ptolemy and Tycho Brahe; and with reſpect to thoſe which are about the South Pole, he tells us, they are partly from the obſervations of Americo Veſputius, partly from thoſe of Andrew Corſalis, and partly from thoſe of Peter de Medina; and that Peter Theodore, a moſt ſkilful mariner, firſt formed them into conſtellations, and publiſhed them. Theodore's publication would now be a curioſity indeed!

In 1673, John Hevelius, of Dantzic, publiſhed his *Machina Cæleſtis*, which, among many other curious and valuable articles, contained a catalogue of the fixed ſtars. This work is very rare; as the greateſt part of the impreſſion was burned, with his obſervatory and inſtruments, on the 26th of September 1679, and we are not at preſent able to conſult it. Chambers, in his Dictionary, (*Art. Catalogue,*) ſays, this catalogue contained the places of 1888 ſtars, of which 1553 were from his own obſervations: but, as it ſtands in the *Hiſtoria Cæleſtis* of Flamſteed, (1725,) it contains only 1520 ſtars. Their places are rectified to the end of the year 1660.

The moſt complete catalogue that ever was given from the labours of one man, is the Britannic Catalogue, deduced from the obſervations of the Rev. John Flamſteed, the firſt Royal Aſtronomer at Greenwich. We have two editions of this catalogue: the firſt in 1712, which is generally called Dr. Halley's edition, becauſe he was employed as the editor by Prince George of Denmark, at whoſe expence it was printed. This edition

edition contains only 2680 ſtars; owing, poſſibly, to its having been publiſhed without the conſent, and, we believe, contrary to the wiſhes of Mr. Flamſteed, and who might not, on that account, contribute all the materials for it which he could have done. It is, however, more correct in ſome inſtances, than that which was publiſhed in 1725, by Mr. Flamſteed's executors, purſuant to his will: but this latter contains the places of 2934 ſtars, and is that to which aſtronomers generally refer. The ſtars in both are adapted to the beginning of 1690.

In 1782, M. Bode, member of the Royal Academy of Sciences at Berlin, publiſhed a very extenſive catalogue of the fixed ſtars, collected from the obſervations of Flamſteed, Bradley, Hevelius, Tobias Mayer, De la Caille, Meſſier, Le Monnier, D'Arquier, and other aſtronomers; in which the places of the ſtars are given for the beginning of the year 1780; and it contains the places of 5058 ſtars: but there is great reaſon to believe that ſome of the ſtars are put down twice, under the names of different obſervers; and we are not certain that there are not inſtances in which the ſame ſtar is inſerted three times. It is, however, a very valuable work, and is accompanied by a celeſtial Atlas, or ſet of maps of the conſtellations, engraved in a moſt delicate and beautiful manner.

In all the catalogues hitherto enumerated, the ſtars are claſſed in conſtellations. In thoſe now to be mentioned, they ſucceed each other in the order in which they tranſit the meridian, without any regard to the conſtellation to which they belong: the name of the conſtellation being given, with the deſcription of the ſtar's ſituation in it.

The firſt catalogue, to our knowlege, that was printed in this form, is that of M. de la Caille, given at the beginning of his Ephemerides for the ten years between 1755 and 1765, and printed in the former of theſe two years. It contains the right aſcenſions and declinations of 307 ſtars, adapted to the beginning of the year 1750.

In 1757, M. de la Caille publiſhed his *Aſtronomiæ Fundamenta*, in which there is a catalogue of the right aſcenſions and declinations of 398 ſtars, adapted likewiſe to the beginning of 1750.

In 1763 (the year immediately after his death) the *Cælum Auſtrale Stelliferum*, of the ſame author, was publiſhed; which contains a catalogue of the places of 1942 ſtars, all ſituated to the ſouthward of the Tropic of Capricorn, and obſerved by the ſame learned and indefatigable aſtronomer, while he was at the Cape of Good Hope, in 1751 and 1752. The places of theſe, alſo, are given for the beginning of the year 1750. In

the ſame year, his Ephemerides for the ten years between 1765 and 1775, was publiſhed; in the introduction to which, the places of 515 zodiacal ſtars are given, all deduced from the obſervations of this great man. The ſtars in this catalogue are rectified to the beginning of the year 1765.

The Nautical Almanac for 1773 was publiſhed in 1771; and at the end of it we have a catalogue of 387 ſtars, in right aſcenſion, declination, longitude, and latitude, derived from the obſervations of the late Rev. Dr. Bradley, and adjuſted to the beginning of the year 1760. It is greatly to be lamented, that this ſmall catalogue, and the reſults of about 1200 obſervations of the moon, are all that the public have yet ſeen of the multiplied labours of this moſt accurate and indefatigable obſerver, notwithſtanding he has now been dead nearly 30 years. We have already complained of this myſterious buſineſs *: but Mr. Wollaſton's remarks on it are ſo pointed, and ſo much to the purpoſe, that we ſhall give them in his own words:

'The ſtars to which Bradley's name is affixed, are only thoſe 380 given in the Nautical Almanac for 1773, ſuited to the beginning of 1760. They make but a very ſmall part of what might have been deduced from the labours of that great man, if his repreſentatives had not withheld the reſt from the public. After many years' expectation, and fruitleſs ſolicitation, his papers were claimed and ſued for, in his Majeſty's name, in the court of Exchequer, and, *pendente lite*, preſented by the defendants to the then Chancellor of the Exchequer, who gave them to the univerſity of Oxford, of which he was alſo Chancellor, from whence they have not yet emerged. Aſtronomy has to lament, what hitherto ſhe has lamented in vain. It is certain, from papers I have ſeen, that Dr. Bradley had the whole Britiſh catalogue calculated to the year 1744; and there are traces therein of his having examined almoſt every ſtar in it. Indeed I have been well informed, that Dr. Bradley obſerved the Britiſh catalogue twice through; firſt with the old inſtruments of the Royal Obſervatory, previous to 1750; and afterwards with the new ones: but the fruit of thoſe examinations has never yet been given to the public, *though done with their* OWN *inſtruments*.' . . . . 'Several errors will be found among theſe ſtars, which cannot in equity be aſcribed to Dr. Bradley, or to thoſe who have made their deductions from what ſcattered papers they could procure; BUT *to the Doctor's own family, who, regardleſs of his fame, kept back the originals, till time had made it an irkſome taſk to an aſtronomer to lay aſide his own obſervations, that he might unravel ſo long a ſeries of what was done by another.*'

In 1775, a thin volume, containing ſeveral papers of the late celebrated Tobias Mayer, of Gottingen, was publiſhed, under the title of *Opera Inedita*; and, among the reſt, a catalogue of

* See Monthly Review, vol. lxxiv. p. 188.

the

the right aſcenſion and declinations of 998 ſtars, which may be occulted by the moon and planets. It is adapted to the beginning of the year 1756; and, from the known ſkill and accuracy of its author, is much valued.

At the end of the firſt volume of 'Aſtronomical Obſervations made at the Royal Obſervatory at Greenwich,' publiſhed in 1776, Dr. Maſkelyne, the preſent Aſtronomer Royal, has given a catalogue of the places of thirty-four principal ſtars, in right aſcenſion and north-polar diſtance, fitted to the beginning of the year 1770; and which, being the reſult of ſeveral years' repeated obſervations, made with the utmoſt care, and the beſt inſtruments, may be preſumed to be exceedingly accurate.

To theſe may be added, Dr. Herſchel's catalogue of double ſtars, printed in the Philoſophical Tranſactions for 1782 and 1783; M. Meſſier's *nebulæ* and cluſters of ſtars, publiſhed in the *Connoiſſance des Temps*, for 1784; and Dr. Herſchel's catalogue of the ſame kind, given in the Philoſophical Tranſactions for 1786.

From theſe materials, the catalogue before us is compiled. However, Mr. Wollaſton has not made any uſe of thoſe which come before Flamſteed, except that of Hevelius, and not much of his; nor, indeed, was it neceſſary, as aſtronomers ſeldom refer to them: but all the ſtars in the Britiſh catalogue of 1725 are inſerted, as well as thoſe which are in the three latter catalogues of M. de la Caille, thoſe of Dr. Bradley in the Nautical Almanac for 1773, of M. Mayer, of Dr. Maſkelyne, the double ſtars of Dr. Herſchel, M. Meſſier's *nebulæ*, and all thoſe of Dr. Herſchel, excepting his 2d and 3d claſſes, that is, all thoſe which 'are capable of being diſcerned with any teleſcopes inferior to his own.' Before we ſpeak of the diſpoſition of the ſtars in this work, it may be neceſſary to inform our readers, that it contains five diſtinct catalogues; namely, Dr. Maſkelyne's *new* catalogue of thirty-ſix principal fixed ſtars; a general catalogue of all the ſtars, in zones of north-polar diſtance; an index to the general catalogue; a catalogue of all the ſtars, in the order in which they paſs the meridian; and a catalogue of zodiacal ſtars, in longitude and latitude.

The firſt catalogue contains the right aſcenſions in time, the annual preceſſion of right aſcenſion in time, and the annual proper motion, both in time and in degrees, for each ſtar, and alſo the zone to which it belongs in the ſecond catalogue. Theſe circumſtances are deduced from a multitude of obſervations, recently made, with the utmoſt care and circumſpection, by the Aſtronomer Royal, for the purpoſe of determining, when compared with his former ſettlement of the ſame ſtars in 1770, whether thoſe ſtars have any motion of their own,

and what it is. That the *fixed* ſtars, as they are uſually called, have a proper motion of their own, has long been ſuſpected; and it was ſuppoſed that it had even been detected in Arcturus: but this motion is certainly ſo ſmall, that no obſervations, made before Dr. Bradley's time, were ſufficient to exhibit it; and the baſis of twenty years, which our preſent ingenious and indefatigable Aſtronomer Royal has yet been able to obtain, ſeems much too ſhort to determine it with any great degree of accuracy, even in the preſent improved ſtate of aſtronomical inſtruments. The obſervations, however, ſufficiently indicate ſuch a motion in all the ſtars, and one which is pretty conſiderable in Arcturus.

The ſecond catalogue, or that in zones, as its diſpoſition is entirely new, will require ſome explanation. All the ſtars which are ſituated within 10 degrees of the north pole are collected together, and inſerted in a catalogue by themſelves, according to the order in which they paſs the meridian; and this is called the firſt zone. The ſecond zone contains all the ſtars which are ſituated at a greater diſtance from the north pole than 10 degrees, and at a leſs diſtance than 15 degrees, diſpoſed in the ſame manner. The third zone contains all the ſtars which are diſtant between 15 and 20 degrees from the north pole: but hence, till the author comes within 20 degrees of the ſouth pole, the zones are but one degree in breadth, that is, the fourth zone contains all the ſtars which are at the diſtance of more than 20 degrees from the north pole, and leſs than 21 degrees, diſpoſed in the order in which they paſs the meridian, and ſo on. The ſtars which are at a leſs diſtance from the ſouth pole than 20 degrees, are diſpoſed, like thoſe which are at the ſame diſtance from the north pole, into two zones, each 5 degrees broad, and into one which is 10 degrees broad: ſo that the whole number of the ſtars is diſtributed into 146 diſtinct catalogues, or zones; and in each of theſe the ſtars follow one another in the order in which they paſs the meridian.

Each of theſe catalogues employs nine columns: the firſt contains the right aſcenſion of the ſtars, in degrees, for the 1ſt of January 1790; the ſecond, the preceſſion of right aſcenſion, in the ſame meaſure; the third, their right aſcenſions in time; and the fourth, the preceſſion in time. The fifth contains the ſtar's diſtance from the north pole; the ſixth, its preceſſion in north-polar diſtance. In the ſeventh, the magnitude is expreſſed; the eighth contains the number, name, or character of the ſtar, together with the name of the obſerver by whom its poſition was aſcertained; and the ninth column

contains ſhort notes, intended to call the attention of obſervers to certain circumſtances there mentioned, in order that they may either be diſproved or verified by future obſervations. Where the ſituation of a ſtar has been given by different obſervers, as is the caſe in moſt, each of their ſituations is given, reduced to the ſame time, (January the 1ſt, 1790,) and ſet down in the order in which their obſervations were made. By theſe means, it is readily ſeen how far different obſervers agree with each other, and wherein they diſagree. This part of the work ſtruck us, immediately on opening the book, as being both curious and uſeful; and the compariſon afforded us more amuſement and ſatisfaction than we could poſſibly have expected to derive from a mere catalogue of ſtars.

That we may explain to the reader Mr. Wollaſton's reaſon for thinking that a catalogue of the fixed ſtars would be more uſeful in this form than in any other, we muſt refer him to two papers written by this gentleman, printed in the Philoſophical Tranſactions, vol. lxxiv. p. 181, and vol. lxxv. p. 346 *, where a propoſal is made for frequent examinations of the heavens, in order to detect any alterations which may happen among the fixed ſtars. In this buſineſs, every aſtronomer was invited to take a part, and to examine a certain number of zones, (each one degree in breadth,) with a teleſcope of a large field, mounted on a polar axis, and furniſhed with a ſyſtem of wires in its focus. This teleſcope being directed to the proper parallel of declination, and fixed there, the buſineſs of the obſerver would be, to take the tranſits of all the ſtars which paſſed over the field of the teleſcope, at the ſeveral wires in its focus; which were ſo diſpoſed as to give both the difference of right aſcenſion and declination between them; and for ſuch a purpoſe, this catalogue is evidently well adapted.

The third catalogue is called, an index to the ſtars in the Britiſh catalogue, referring to the zone of north-polar diſtance in which each ſtar is to be found. This catalogue contains only the ſtars in the Britiſh catalogue of 1725, arranged in conſtellations; and the ſtars in each conſtellation follow one another in the ſame order as in that catalogue: but the conſtellations are diſpoſed alphabetically. The catalogue employs three columns: the firſt containing the number of the ſtar, as it ſtands in the Britiſh catalogue; the ſecond, Bayer's letter of reference, where the ſtar has one; and the third, the number of the zone to which the ſtar belongs, in the ſecond catalogue, reckoning

* See an account of the firſt of theſe papers, in our Review, vol. lxxiii. p. 200; and of the ſecond, in vol. lxxv. p. 216.

from

from the north pole: but the reader muſt take care that he is not miſled with regard to the import of this laſt column, as we were, on firſt peruſing it: the author does not mean, by the number there put down, the number of the zones as they ſtand in his catalogue, but the number of the zone in which it would have been, if every one of his zones had been no more than one degree in breadth; ſo that his firſt zone, (as deſcribed above,) is to be conſidered as containing 10 of the zones in the ſecond catalogue; and the ſecond and third zones muſt be conſidered as each containing five.

The fourth catalogue contains the ſtars of the Britiſh catalogue, of De la Caille's ſouthern catalogue, and about eighty ſtars from Hevelius's catalogue, which were omitted by Flamſteed, all arranged in one continued ſeries, according to the order in which they paſs the meridian. This catalogue employs four columns: the firſt containing the ſtar's right aſcenſion in time, for the 1ſt of January 1790, put down to the neareſt ſecond; the ſecond, the ſtars' diſtance from the north pole, for the ſame time; the third, the magnitude of the ſtar; and the fourth, the number, name, or character of the ſtar, and the conſtellation in which it is placed.

The fifth catalogue gives the longitudes and latitudes of ſuch ſtars as are ſituated within nine degrees of the ecliptic, arranged in the order of their longitudes. It contains all the ſtars which are to be found within theſe limits, in the catalogues of Flamſteed, Bradley, Mayer, and the ſmall catalogue of de la Caille, at page 238 of his *Aſtronomiæ Fundamenta.* This catalogue employs five columns: the longitude of the ſtar, reduced to the beginning of 1790, ſtands in the firſt column; the ſecond contains the latitudes of ſuch ſtars as are on the north ſide of the ecliptic; and the third gives the latitudes of ſuch as are on the ſouth ſide of it. The fourth column exhibits the magnitude of the ſtar; and the fifth, the number, name, or character of it, and the name of the obſerver who aſſigned its ſituation. Where any ſtar has been obſerved by two or more perſons, the reſult of each of their obſervations, (reduced to the ſame epocha,) is inſerted, in the order in which their obſervations were made.

The volume concludes with ſome farther hints toward carrying on the author's plan for general and repeated examinations of the heavens; and with contrivances for facilitating it. On the whole, we think that the work muſt be of great uſe to aſtronomers.

ART. VI. *The Antiquities of Athens*, meaſured and delineated by James Stuart, F. R. S. and F. S. A. and Nicholas Revett, Painters and Architects. Vol. the SECOND. Folio. Imp. Paper. 4l. 9s. Boards. Sold by Mr. Stuart's Widow, No. 35, in Leiceſter Square.

THE architecture and ſculpture of the ancient Greeks exhibit ſuch beautiful examples of form and proportion, as have deſervedly been the admiration of all ſucceeding ages. To ſurpaſs them, is deemed impoſſible; and to equal them, is the higheſt ambition of the modern artiſt: nor do we degrade ourſelves by looking up, with a degree of idolatrous veneration, to men who have furniſhed the moſt elegant and the moſt pure models, and who carried the arts which they poſſeſſed to ſuch an height of perfection, that, after the exertions of more than two thouſand years, we are obliged to recur to their inſtructions, and to follow their examples. The ancient Greeks were, doubtleſs, a very wonderful people; and nothing is more conducive toward obtaining a pure and correct taſte in the fine arts, than attentively to ſtudy whatever monuments of their power and grandeur have eſcaped the ravages of time, and the more deſtructive ravages of barbarians. In order to promote this ſtudy, it is requiſite that the region which they inhabited ſhould be attentively explored by men of genius and abilities; who, by drawings and admeaſurements, faithfully taken and laid down on the ſpot, will not only give new exiſtence to the crumbling ruin, but aſſiſt us in reſtoring it to its original beauty, that it might become a model to the architectural ſtudent.

Every lover of the fine arts muſt have applauded the undertaking of Mr. Stuart and Mr. Revett, who went to Athens for the ſole purpoſe of delineating and meaſuring its antiquities; aſſured that, in this place, the pureſt and moſt elegant examples of ancient architecture were to be diſcovered.

It was at Rome, in the year 1748, where they had been, during ſix or ſeven years, employed in the ſtudy of painting, that they formed this reſolution; and there they publiſhed propoſals, ſetting forth their purpoſe, and requeſting aſſiſtance to carry it into execution.

Flattered by the approbation with which theſe propoſals were received, and encouraged by the friends whom they procured, after the neceſſary preparations for their journey were made, which took up, of courſe, ſome time, they left Rome in the month of March 1750, and proceeded to Venice, intending

tending to embark in one of the curran ſhips for Zant: but arriving too late in the year, they were diſappointed. Theſe inquiſitive travellers did not, however, ſuffer their time to paſs unemployed. Finding it impoſſible, at that ſeaſon, to proceed to Athens, they bent their courſe to Pola in Iſtria, aſſured by the teſtimony of Palladio and Serlio, that its antiquities deſerved attention. Here their expectations were gratified.

On their return from Pola to Venice, they met with further delays. At length, however, on the 19th of January 1751, they ſet ſail on board an Engliſh ſhip bound for the iſland of Zant. From Zant, they continued their voyage, in a veſſel of that iſland, to Corinth, where they arrived on March 11, N. S. After a ſhort ſtay there, during which they meaſured an ancient temple, and took ſome views, being informed that a veſſel of Egina was in the port of Cenchrea, ready to ſail with a fair wind to Porto Leone, (the ancient Pireus, the celebrated harbour of Athens,) they croſſed the iſthmus to Cenchrea. Departing hence early on the 16th of March, N. S. they landed and dined at Megara, ſleeped at Salamis, and, on the 17th, at night, anchored in the Pireus. The next morning they were conducted to Athens, by a Greek, who reſided there in quality of Britiſh conſul.

In this celebrated region, they continued, aſſiduous in accompliſhing the object of their voyage, till the latter end of the year 1753, when they quitted Athens, and went to Theſſalonica, now called Salonica, where they copied the remains of a very ancient and beautiful Corinthian colonnade; to which they ſhould have added, as Mr. Stuart further informs us, ſome remarkable buildings, ſuppoſed to be of the age of Theodoſius: but a moſt deſtructive peſtilence, which broke out while they were there, rendered the meaſuring of them unſafe, and, indeed, impracticable. In their way hence to Smyrna, they viſited the ſeveral iſlands of the Ægean Sea, corruptly called the Archipelago. From Smyrna, they ſailed for England, where they arrived in the beginning of the year 1755, having employed nearly five years in their laborious and expenſive expedition from Rome to Athens.

We have abridged the foregoing account of their voyage, from the preface to the firſt volume, as it was not noticed in our former review of it, and as it ſerves to ſhew with what diligence and perſeverance theſe travelling architects proſecuted their enquiries.

From this account, it will appear, that their ſurvey of Athens was not haſty: but that they were employed for more than *two*

years and a half, in exploring *, meaſuring, and delineating its antiquities.

An examination, continued without interruption for ſo long a period, might well raiſe the expectations of their ſubſcribers; nor were they diſappointed, though not immediately gratified. Time was requiſite for engraving the plates, and for preparing ſo expenſive a work for the inſpection and entertainment of the public.

The firſt volume of the Antiquities of Athens did not appear till 1762; and we muſt refer our readers ſo far back as to p. 302 of the 28th volume of the Monthly Review, for our account of it. There we expreſſed a wiſh that the remainder might ſoon follow: but our wiſhes were not gratified, for it has been the fate of this work to have been ſingularly retarded.

Since the publication of the firſt volume, the work became, either by Mr. Revett generouſly aſſigning his part, or receiving a valuable conſideration for it, the ſole property of Mr. Stuart; who, ſince he became the proprietor of it, has paid the debt of nature, and is removed far beyond the reach of our commendation: but the praiſe to which his performance is entitled, muſt not be with-held.

Mr. Stuart's patient and minute reſearches into the antiquities of Athens, procured him the name of *Athenian Stuart*; an appellation by which the lovers of antiquity, and of the fine arts, will long continue to diſtinguiſh him. To him the praiſe of fidelity and accuracy is due; and when we conſider the groſs impoſitions which travellers are inceſſantly paſſing on the public, and the licence which painters give themſelves in their drawings of ruins, &c. Mr. Stuart's Athenian Antiquities will meet with peculiar approbation. He aſſures us, that 'he has no where obtruded a line of imaginary reſtoration; and that, preferring truth to every other conſideration, (*a moſt noble and highly to be applauded preference,*) he has taken none of thoſe liberties with which painters are apt to indulge themſelves, from a deſire of rendering their repreſentations of places more agreeable to the eye, and better pictures.' Not an object, he further adds, is embelliſhed by ſtrokes of fancy. Mr. Stuart, therefore, by his views and deſigns, may be conſidered as preſenting us with pictures of what really exiſts, and of placing us among the very ruins of Athens.

* Which they did with conſiderable labour and expence, digging about the foundations of the ruins, and removing vaſt quantities of rubbiſh.

The

The Athenian Antiquities, according to the original propoſals, were to be included in three volumes: the firſt volume, it was intended, ſhould contain the antiquities belonging to the Acropolis, or ancient fortreſs of Athens; the ſecond, thoſe of the city; and the third, thoſe which lie diſperſed in different parts of the Athenian territory: but the authors were induced to deviate from the plan firſt ſubmitted to the conſideration of their ſubſcribers. Mr. Stuart gives the reaſon for this deviation, and the plan on which the work was really conducted, in the following conciſe advertiſement, at the beginning of the ſecond volume:

'*Advertiſement to the Second Volume.*

'When Mr. Revett and I returned from Athens, and received ſubſcriptions for our firſt volume, uncertain whether we ſhould be encouraged to proceed farther with this work, we ſelected ſuch buildings for our propoſed publication, as would exhibit ſpecimens of the ſeveral kinds of columns in uſe among the ancient Greeks; that if, contrary to our wiſhes, nothing more ſhould be demanded of us concerning Athens, thoſe who honoured us with their ſubſcriptions to that volume might find in it ſomething intereſting on the different Grecian modes of decorating buildings.

'But the favourable reception that volume met with, having encouraged me to go on with the work, (now my ſole property,) I ſhall publiſh the remainder in the following order, with as much diſpatch as is conſiſtent with that accuracy and elegance which are indiſpenſably requiſite in a work of this kind.

'The preſent volume will treat of buildings erected while the Athenians were a free people, chiefly under the adminiſtration of that great ſtateſman, Pericles.

'The third volume, which is intended to complete the work, and which is at preſent in great forwardneſs, will contain deſcriptions of ſome buildings erected after the time that Athens became ſubject to the Romans. For though deprived of its liberty, and greatly fallen from its ancient ſplendor, it was ſtill a reſpectable city, to which the principal men of Rome ſent their ſons for education; it ſtill produced artiſts, and had a taſte for magnificence. To theſe will be added, ſuch other remains of antiquity, as in our different excurſions appeared to us not unworthy the notice of the public, on account either of their excellence or their ſingularity.

JAMES STUART.'

We congratulate the world of taſte on the appearance of Vol. II. The work becoming, as we have already noticed, the ſole property of Mr. Stuart, before his deceaſe, this continuation of it is publiſhed by his widow, who, in a prefixed addreſs to the public, very properly acknowleges her obligations to her friends, and particularly to the gentlemen of the Dilettanti Society, who, with the utmoſt liberality, preſented her with many of the plates which were neceſſary to complete

the work, from original drawings in their poſſeſſion. She likewiſe gratefully owns the aſſiſtance which ſhe has received from Mr. William Newton, of Greenwich, who, by generouſly taking a principal part in the completion of this volume, has contributed to give the world a collection of antiquities, which, without ſuch united aid, muſt have been left in oblivion.

Highly are theſe friends of Mrs. Stuart to be applauded for ſo liberally affording their aid toward finiſhing ſo noble an undertaking; and we hope that their generous patronage will ſuffer no diminution, till the whole deſign is completed.

Though this be a poſthumous work, left in an unfiniſhed ſtate, owing to the death of the ingenious author, it was judged proper by his friends, (as the introduction to this ſecond volume informs us,) to publiſh it without alterations or additions, excepting only ſuch as were requiſite to complete his intention, and for which the materials left by him afforded authority. At the ſame time, they eſteemed it their duty to account to the reader for ſome deficiencies that may be obſerved, and to apprize him of what has been done ſince Mr. Stuart's deceaſe, in order that the known accuracy, taſte, and claſſical knowlege, of the able author might not, poſſibly, be undeſervedly impeached.

'Mr. Stuart having been very infirm for ſome years preceding his death, left his papers in great confuſion and diſorder; many were incomplete; and ſome were miſſing. The firſt buſineſs, therefore, was to diſcover the arrangement; and, when that was obtained, recourſe was had to the original ſketch-book, and ſuch authentic documents as could be found, in order to complete the examples that were unfiniſhed, and ſupply thoſe that were wanting. Where theſe authentic materials have failed, the deficiency has been left remaining, except that, inſtead of ſome of the views which could not be found, others, relative to the ſubject deſcribed, have been ſubſtituted. The work is very highly indebted to the liberality of the Society of Dilettanti, who have been at the expence of engraving a great number of the plates, from original drawings in their poſſeſſion. Several of the members of the ſociety have intereſted themſelves in promoting the publication of this volume, and have contributed to that end much of their time and knowledge. To them, therefore, it is in a great meaſure owing, that upon the author's death the work was not entirely relinquiſhed, and that the honour and utility of ſo valuable a performance were not loſt to the Britiſh nation.'

By this extract, the reader may judge of the authenticity of the materials from which the ſecond volume is compoſed.

Frequent notice was taken by Mr. Stuart, in his firſt volume, of the errors of M. Le Roy: but, in the ſubſequent publications, he determined not to mention him: thus expreſſing himſelf in a paper which he has left behind him: "M. Le Roy,

Rov, during a ſhort ſtay at Athens, made ſome haſty ſketches, from which, and the relations of former travellers, particularly Wheler and Spon, he fabricated a publication, in which the antiquities, that even at this day render Athens illuſtrious, are groſsly miſrepreſented. This performance was cenſured in our firſt volume, and ſome of his errors detected and expoſed: he has highly reſented this in a ſecond edition; but deeming his attempts at argument, as well as his abuſe, undeſerving an anſwer, I ſhall not detain my reader, or trouble myſelf, with any further notice of him, but ſubmit my opinions and works to the judgment of the public."

As the preſent volume contains, for the moſt part, the antiquities of the Acropolis, it opens with a plan and view of this ancient fortreſs, in its preſent ſtate, taken from the ſituation of the old Piraïc gate. To this is annexed the following ſhort account:

'The Acropolis furniſhes materials for the principal part of the volume; I have therefore given a plan and view of it, in its preſent ſtate. It is built on a rock, which is on every ſide a precipice, and acceſſible only at the entrance. The ſummit is fortified by a wall, built on its extreme edge, encompaſſing the whole upper ſurface, which is nearly level.

'The natural ſtrength of its ſituation is ſaid to have induced the firſt inhabitants to ſettle there; and when, in proceſs of time, their numbers increaſed, they began to build on the adjacent ground below; till at length the Acropolis, being ſurrounded on every ſide, became the fortreſs of a large and populous city.

'It was richly adorned by the Athenians, in the days of their proſperity, with temples, ſtatues, paintings, and votive gifts to their divinities, but is now in a moſt ruinous condition; though the remains of the famous Propylæa, the little temple of Victory without wings, the Doric temple of Minerva, called Parthenon, and Hecatompedon, and the Ionic temples of Erechtheus and Minerva Polias, with the cell of Pandroſus, are ſtill to be ſeen.

'Its walls have, at different times, been rudely repaired, or rather rebuilt, very little of the ancient maſonry remaining; numerous fragments of columns, cornices, and ſculptures, appear in ſeveral parts of them, which make an uncouth and ruinous appearance.

'The Turks keep a ſmall garriſon here; and it is the reſidence of the Diſdár Agá, or governor of the fortreſs, as alſo of the Aſáp Agá, and other inferior officers of the place.'

Chapter I. contains a deſcription of *the temple of Minerva, called Parthenon and Hecatompedon* *, with explanations of the many plates that belong to the ſubject. Here Mr. S. was naturally led into a very curious inveſtigation, which, as it may entertain our learned readers, we ſhall tranſcribe.

* Erected, in the time of Pericles, under the direction of Phidias.

'The

'The name of this temple, (Hecatompedon,) implying that it extended a hundred feet, led me to inquire into the length of the Attic foot. For which purpose, I compared the length of the lower ſtep in front, with its length on the ſide, and found them incommenſurable: neither were the front and ſide-lengths of the ſtep above it commenſurable with each other. But the third ſtep, on which the columns of the portico ſtand, meaſured 101 feet $1\frac{7}{16}$ inch Engliſh, in front, and 227 feet $7\frac{1}{16}$ inch on each ſide, which are ſo nearly in the proportion of 100 to 225, that, had the meaſure been $\frac{1}{4}$ of an inch leſs, is would have been deficient of it.

'Theſe meaſures were taken from a braſs ſcale of three feet, divided by that eminent artiſt Mr. John Bird, whoſe works are known all over Europe.

'The front meaſure gives an Attic foot of 12,137 London inches, and decimals; the ſide meaſure, one of 12,138.

'Hence the Roman foot, which, according to Pliny, was to the Attic in proportion of 600 to 625, or of 24 to 25, will be found to be 11,651 London inches and decimals, or 971 ſuch parts as the London foot contains 1000, which does not ſenſibly differ from what has been determined by other methods.' P. 8.

What he adds reſpecting the adheſion of the contiguous blocks of marble that compoſe the ſteps of the portico, is eaſily credible.

Chapter 2, treats *of the temples of Erechtheus, Minerva Pelias, and Pandroſus.* By the plates belonging to this chapter, which exhibit a view of the front, back, and profile, of the Caryatides, it appears, that the ladies of ancient times dreſſed their hair nearly in the ſtyle of the ladies of Great Britain of the preſent day. The wheel of faſhion is continually turning round, and "*there is nothing new under the ſun.*"

Chapter 3, relates to *the theatre of Bacchus*;—Chapter 4, to the *Choragic monument of Thraſyllus*, &c. With the deſcription of this monument, Mr. Stuart has endeavoured to give a diſtinct and comprehenſive idea of the Choragic games of the Athenians, as the mode of conducting them furniſhes a not altogether unintereſting ſpecimen of ancient manners.

'It ſhould be obſerved, that the greater Dyonyſia, or feſtival of Bacchus, was celebrated by the Athenians with extraordinary magnificence. Tragedies and comedies were then exhibited in the theatre; and hymns in honour of Bacchus, accompanied with flutes, were chaunted by the chorus in the Odeum. On this occaſion, each of the Athenian tribes (they were ten in number) appointed a Choragus, an office attended with conſiderable expence, as we may infer from what Plutarch has ſaid in his diſquiſition, *Whether the Athenians were more illuſtrious for their military atchievements, or their progreſs in ſcience.* When the feſtival drew near, an emulous contention aroſe among the Choragi, which ſometimes proceeded to great violence, each ſtriving to excel his competitors, and to obtain the tripod, which was the prize gained by that Cho-

ragus to whom the victory ſhould be adjudged. His diſburſements did not finiſh with his victory; there ſtill remained for him the charge of dedicating the tripod he had won, and probably that of erecting a little edifice, or temple, on which to place it, ſuch as is deſcribed in the preſent chapter. Thus Nicias is ſaid to have erected a temple whereon to place the tripod he had won. Nor ſhall we wonder that the honour of gaining a tripod was ſo anxiouſly and earneſtly contended for, ſince, thus won and dedicated, it became a family honour, and was appealed to as an authentic teſtimony of the merit and virtue of the perſon who obtained it; as we learn from Iſaus, in his oration concerning the inheritance of Apollodorus, where he thus addreſſes his judges: "What office did he not completely fill? What ſum was he not the firſt to contribute? In what part of his duty was he deficient? Being Choragus, he obtained the prize with the chorus of boys which he gave; and yonder tripod remains a monument of his liberality on that occaſion." And again, in his oration concerning the inheritance of Diogenes, he ſays: "Yet our anceſtors, O judges! who firſt acquired this eſtate, and left it to their deſcendants, were Choragi in all the Choragic games: they contributed liberally to the expences of the war, and continually had the command of the triremes which they equipped. Of theſe noble acts, the conſecrated offerings with which they were able, from what remained of their fortune, to decorate the temples, are no leſs undeniable proofs, than they are laſting monuments of their virtue; for they dedicated, in the temple of Bacchus, the tripods, which, being Choragi, and victorious, they bore away from their competitors; thoſe alſo in the Pythium and in the Acropolis, &c."—I ſhould, however, obſerve, that ſometimes the public defrayed the expence of the chorus, as appears by two of the inſcriptions on this monument. There is a paſſage quoted from Pauſanias, in our firſt volume, p. 30, from which we muſt conclude that theſe monuments were numerous. He there tells us of a place in Athens called the Tripods, with temples in it; not great ones, I imagine, as the printed copies have it, but Choragic temples; for on them, he ſays, ſtand tripods well worth ſeeing, although they are of braſs. Harpocration mentions a treatiſe written by Heliodorus, deſcribing theſe Choragic tripods of Athens; and cites it to prove that Onetor had been a Choragus.'

We muſt paſs over his obſervations on the ſtatue on the top of this Choragic monument, in which he offers ſubſtantial reaſons for rejecting the opinion of that ingenious and learned traveller, Dr. Chandler *.

The 5th and laſt chapter treats of the *Propylæa*, a magnificent building facing the entrance to the Acropolis, which, in its original ſtate, according to Pauſanias, was covered with roofs of white marble, and ſurpaſſed, for beauty, and the dimenſions of the marble, all that he had before ſeen.

* Of whoſe travels, ſee our accounts, Rev. vol. xlii. lii. liv. and lv.

All

All the architectural plates belonging to this chapter were taken from drawings made by Mr. Revett, and the baſſo relievos, and the views of the Propylæa, from ſketches and a drawing made by the late Mr. Pars on the ſpot. This gentleman was employed, with Dr. Chandler and Mr. Revett, by the Society of Dilettanti, in the year 1764, to viſit and deſcribe the antiquities of Aſia Minor.

Thus have we briefly noticed the contents of this valuable work. The views of the ſeveral buildings, of which each chapter treats, are elegant; the architectural plates are well executed, but the plates of baſſo relievos are the worſt.

As to the letter-preſs, it evinces Mr. Stuart to have been a man of reading as well as of obſervation, and who examined the writings, together with the ruins, of the venerable ancients, united learning with taſte, and was qualified for illuſtrating the ſubject on which his abilities had been employed.

We ſhall conclude this article with expreſſing an ardent wiſh, with reſpect to the remaining volume, that Mrs. Stuart may receive that aid and encouragement which will enable her, without loſs of time, to preſent it to the public.

The volume before us is embelliſhed with a head of the author, a very good reſemblance.

The head and tail-pieces—the *vignettes*—to each chapter, are numerous, very neatly engraved, and are, moreover, illuſtrative of the work; and explanations are given of them at the end of the volume.

ART. VII. *An Eſſay on Viſion*; briefly explaining the Fabric of the Eye, and the Nature of Viſion: intended for the Service of thoſe whoſe Eyes are weak or impaired, &c. By George Adams, Optician. 8vo. pp. 153. 3s. Boards. Sold at the Author's Shop in Fleet-ſtreet. 1789.

THE author of this eſſay does not aſpire at the high and lofty praiſe of extending the ſcience of optics, by adding any new diſcoveries to that branch of it on which he treats: nor does he attempt a more ſatisfactory ſolution of the difficulties attending what is already known. He adopts the inventions and explanations of others; and is contented with aiming at the more humble, but ſtill uſeful, merit of giving a wider circulation to eſtabliſhed truths and opinions, by rendering them more familiar to the generality of readers. Mr. Adams's book is compiled from the labours of former writers; and, in general, we think it is compiled with care, fidelity, and judgment.

After deſcribing the conſtruction of the eye, its ſeveral coats and humours, and explaining ſo much of the general properties

of light, and of the nature of viſion, as he thought neceſſary to render the ſubſequent part of his work intelligible; he comes to what he profeſſes to be his principal object, viz. to treat of the imperfections of ſight, and the various methods in uſe for remedying them. He controverts, very juſtly, the miſtaken notion that ſpectacles act as preſervers of the ſight: but though he allows that they can be of no ſervice, if they are not of diſſervice, to eyes that are perfectly ſound and good; yet he maintains that they contribute to preſerve the ſight when it is beginning to decay, and that we may injure our eyes by deferring the uſe of glaſſes too long. We are not, however, convinced of the validity of what he has advanced on this point.

That ſpectacles aſſiſt and relieve the ſight, and render a perſon much more comfortable to himſelf, in many caſes, is unqueſtionable: but that they preſerve the ſight, *in any caſe*, we have very great doubts; and, indeed, Mr. A.'s recommendations, to thoſe who find themſelves growing either near, or far ſighted, to have immediate recourſe to glaſſes, as a method of retarding the progreſs of the defect, ſeems inconſiſtent with what he ſays before, in page 99, where he adviſes both the far and near ſighted to put ſome conſtraint on themſelves, and to reſiſt their reſpective propenſities; by which means they would improve and ſtrengthen their ſight. Glaſſes are calculated to eaſe and humour the eye, and to take off the neceſſity of any effort or exertion; and thus the growing propenſity not being reſiſted, the prediſpoſing cauſe of the defect, whether habit, age, or any thing elſe, is left to act at full liberty. If perſons chooſe their firſt ſpectacles ſo as either to magnify, or diminiſh, more than is abſolutely neceſſary for the mere purpoſe of diſtinct viſion, which they are apt to do, then their glaſſes do not only not reſiſt, but conſpire with, the prediſpoſing cauſe, and augment the evil. Againſt ſuch imprudent choice, however, Mr. A. has properly cautioned his readers, in his rules for chooſing ſpectacles, p. 96, and again in p. 107.

Among other things which occaſion long-ſightedneſs, Mr. A. mentions (p. 89.) as one cauſe, the retina being too far removed from the cornea, or cryſtalline; and as another, the pupil being too ſmall: but the very reverſe of this is the truth. Far ſight is occaſioned by the retina being placed too near to the cornea or cryſtalline, or by the pupil being too large. Where the retina is too far removed, the rays converge before they reach it; and, therefore, ſuch perſons, in order to obtain diſtinct viſion, muſt look nearer to the object, in order that by ſo doing, the eye may take in the more diverging rays, which will not converge till they reach the retina: that is, ſuch perſons are *near* ſighted; and Mr. A. has rightly enough mentioned

mentioned this very circumſtance (p. 122.) as a cauſe of near ſight. In like manner, where the pupil is too ſmall, it will admit only the leſs diverging rays which will converge too ſoon; and, therefore, thoſe who have ſmall pupils, *cæteris paribus*, in order to ſee diſtinctly, are obliged to carry their eyes nearer to the object, that they may thereby take in the more diverging rays: that is, ſuch perſons are near ſighted. It is true, indeed, that long ſighted perſons have the ſmalleſt pupils, and that ſhort ſighted people have the largeſt: but theſe are not the *cauſes* of their reſpective defects, but the *conſequences* of the efforts which they are continually exerting to relieve themſelves. A far ſighted perſon is always endeavouring to contract his pupil; and a near ſighted one to dilate it. It is obſervable alſo, that Mr. A. (p. 93.) ſays, that 'to the long ſighted, objects are rendered more diſtinct if viewed through a ſmall hole.' Now what is a ſmall pupil, but a ſmall hole?

In deſcribing the ſeveral parts of the eye, Mr. A. would have done better if he had referred occaſionally to his figure, in the deſcription of each part, as he proceeded; inſtead of poſtponing his references till he had finiſhed the whole, and then giving them altogether: but if he here gives us no reference to his figure, he elſewhere, (p. 57.) in order to make matters even, gives us no figure to his reference. He alſo inſerts ſome definitions which ſcarcely any readers will think neceſſary, while he omits others which many will require. Thus, he explains what the *points* of an object are, and what a *medium* is.: but gives no definition of a *focus*, or of a *pencil* of rays. In page 40, he ſays, 'every ray of light *carries with it* an image of that point from which it proceeded:' an expreſſion which will probably *carry with it* a very improper idea to an ordinary reader. Theſe things, though they will create no difficulty to any one already acquainted with the ſubject, may yet perplex or miſlead thoſe who are wholly ignorant of it; and for ſuch Mr. Adams writes. In compiling from others, he ſometimes adopts that which, though it might be proper and neceſſary in the original writers, is improper and ſuperfluous in the preſent work; as, for inſtance, when he points out the diſtinct ſpecies of beauty in a black eye and a blue one; the particular indications of mind in a depreſſed or elevated eyebrow; and when he tells his readers, very gravely, (who, perhaps, as we did, will ſmile at the information,) that their eyelids cover their eyes when they ſleep; and that the hairs of their eyelaſhes never want cutting.

Theſe ſmall defects, however, detract but little from the general utility of Mr. Adams's book; which may be briefly characterized by ſaying, that it is to be claſſed with thoſe numerous

merous treatiſes, which have of late years been publiſhed, on every branch of natural philoſophy, with the laudable deſign of ſpreading a popular knowlege of ſuch matters among the great body of the people; and that if it cannot claim any proud elevation above its brethren, it may, nevertheleſs, hold up its head boldly, without being aſhamed in their company.

ART. VIII. *Wiltſhire, extracted from Domeſday Book:* to which is added, a Tranſlation of the original Latin into Engliſh. With an Index, in which are adopted the modern Names to the ancient; and with a Preface, in which is included a Plan for a general Hiſtory of the County. By Henry Penruddocke Wyndham. 8vo. pp. 580. 6s. 6d. Boards. Wilkies. 1788.

THE utility of county hiſtories is ſo great, and, indeed, ſo generally acknowleged, that we cannot but expreſs our ſurprize that they are not more frequently executed in a manner which might entitle them to general approbation. The truth, however, is, that each being, for the moſt part, the compilation of an individual, it is, conſequently, defective in ſome particular points: for it cannot be expected, that any one perſon ſhould be able to collect the whole of the information which a work of ſo very complex and extenſive a nature will demand. Senſible of the difficulties attending the arrangement of its multifarious materials, when undertaken by any man ſingly, Mr. Wyndham has offered to the public a *ſketch*, or outline, for the completion of a hiſtory of Wiltſhire, to which the preſent publication is intended as an introduction. This we will lay before our readers, as being, in our opinion, admirably calculated to anſwer the deſired end; and which, in a little time, we ſhall hope to find adopted, as well with reſpect to the county in queſtion, as of others, whoſe hiſtories are at preſent either not related at all, or, if attempted, *imperfectly* executed.

'THE PLAN.

'A general ſubſcription to be opened, and no ſubſcription to be leſs than 25 l.

'Every ſubſcriber of 50 l. to be entitled to one copy of the work, when publiſhed, and alſo to one copy for each other 50 l. which he may chuſe to ſubſcribe. The profits ariſing from the publication to be proportionably divided among all the ſubſcribers in general.

'A committee of five, or more, to have the ſole management and conduct of the work.

'The ſubſcription money to be lodged in the hands of a banker, and to be drawn for, as occaſion may require, by the order of the committee.

'If any perſon ſhould wiſh to recede from the committee, or ſhould, by any misfortune, be incapable of attending it, the remaining

maining part of the committee might elect another in his place. And as it does not seem necessary that every committee-man should be a subscriber, (though, perhaps, the majority of them ought to be,) some ingenious men might be admitted, to whom it might be inconvenient to subscribe, but whose assistance would be very useful and desirable. As soon as 1500 l. or 2000 l. should be subscribed, the committee might immediately be chosen, either by the personal election, or by proxy, or by the recommendatory letters of the subscribers.

'The committee, when appointed, might elect their secretary, and proceed upon the work; and as they would soon engage, each in their respective departments, the most able historians, antiquarians, draughtsmen, heralds, botanists, engravers, &c. &c. it seems probable that the history of a county, which has hitherto been considered as the labour of twenty or thirty years, might easily be effected within the short period of three or four. Even this period might be shortened, if the country gentlemen could be perswaded liberally to communicate abstracts of their ancient deeds and papers, or at least suffer the committee to employ proper persons to make such extracts from them, as might be necessary toward the perfection of the work.'——

'Every one must naturally wish to see the history of his property traced to its original holder; and no one would blush to know, that his present estate was anciently part of the possessions of the principal men in this kingdom.'——

'If the general subscription should fall short of my expectation, which I can scarcely suppose, an open and common subscription might be proposed for the work, as soon as the number and value of the volumes can be known, and before any expences attending the press have been incurred. The certainty of this future supply may enable the committee to proceed in the history, even under the disadvantage of a present deficiency.

'I shall only add, that the editor of this volume will gladly contribute one hundred pounds, either in support of this plan, or of any other that may be better approved of by the county.'

Mr. Wyndham has remarked in his preface, that the ancient and authentic record of Domesday-book, (i. e. a register of estates at the time of the Conquest,) has been universally esteemed the foundation of English property; and that it is, consequently, to be considered as the ground-work on which all our provincial histories must be erected. Hence the 'Extract' before us; and for the purposes already stated. He then proceeds to describe the original holders of the several manors, who were known by the distinctive appellations of *Villani*, *Bordarii*, *Coliberti*, *Coscez*, and *Cotarii*. As we think ourselves enabled to throw some additional light on the matter, we shall extract what he has advanced respecting them.

'I shall now proceed to the holders of the various parts of the manor. The Lord himself kept the *dominium*, or *demesne*, in his own hands, which was overlooked by the *servi*, or servants, who were

were actually annexed to the manor, and were considered as a portion of it. The other parts were allotted to the *Villani*, *Bordarii*, *Coliberti*, *Coscez*, and *Cotarii*, who, on account of the lands which were assigned to them, were obliged by their tenures to perform the various offices which the demesne lands required.'——

'The *Villani*, who were the originals of our present copyholders, held their lands by doing the services of husbandry on their lord's demesne, which were, in after-times, commuted for what is now called a *quit* rent.'

'The *Bordarii* were also holders of land by particular services; though it is not precisely known what those services were. The name, indeed, seems to indicate an obligation to supply the lord with provisions of some kind or other.

'The *Coliberti* are supposed to be fishermen, and were, probably, obliged to provide fish for the lord's table: and, I think, this landholder is never mentioned, but in those manors wherein is a river *.

'*Coscez* and *Cotarii* have been considered by our antiquaries as synonymous terms, who define them to be cottagers, occupying small quantities of land, the possession of which required them to supply the lord with poultry, eggs, and other menial provisions. But that there was some distinction between the *Coscez* and *Cotarii*, will be clearly visible from the following Extract, in which they are sometimes distinguished with as much precision as the *Villani* and *Bordarii*. It may appear, at the first sight, that one of these words might denote the cottage, and the other the cottager: this, indeed, will not agree with the text; but as I cannot pretend to mark out the difference between them, I must be contented, with the authority of our glossaries, to class the *Coscez* and *Cotarii* under one and the same name of cottager.'

The author appears to be right in his explication of the two first terms, and of the consequent obligations of the people, except that the *Bordarii* were those who furnished the master with poultry, eggs, &c. and not the *Coscez*, or *Cotarii*—as we shall presently shew. With respect to the third, *Coliberti*, he considers it as signifying *freedmen*. Freedmen they certainly were: but this is not saying enough: *Coliberti* is intended to point out those persons who were made free by one

* 'I have found reason, since the printing part of the following sheets, to retract my opinion with respect to the interpretation of *Coliberti*; for, on reperusing them, I have observed that *Coliberti* are noticed among other holders in some manors, where no appearance of a river ever existed. I must therefore beg the reader to substitute the word *freedmen*, for fishermen, whenever the latter occurs in the translation, as I now conceive that *Coliberti* may be understood in the sense, that such holders might have been freed from their servitude by their lords, but on some certain conditions, that might distinguish them from the *Liberti*, or real freemen.'

and the same master:—a band of freedmen, and of a particular class.

As to the *Coscez* and *Cotarii*, they were evidently distinct, as Mr. Wyndham has well observed. He is, therefore, wrong in classing them under the simple name of cottager. The *Cotarii* were those who held by a free soccage tenure, and who were afterward known by the title of *Sockmen*; a kind of farmers who provided wheat for their respective lords—while the *Coscez*, or, as they are sometimes written, *Coshes*, i. e. *Couchees* *, (for the word appears to be derived from the French *coucher*,) were obliged to furnish the lord and his retinue with *lodging*, whenever they might chuse to demand it. This particular privilege of the lords of manors is, in the feudal law, pointed out by the term *coshering*, (i. e. *couchering: couchant*, Fr.) The word *Coscez*, or *Coshes*, was, therefore, apparently, chosen to distinguish such people from the tenants from whom provisions alone were required for the use of the lord.

With regard to the *value* of the manors, as described in the present Extract, the author has the following observations:

'In order to understand this valuation properly, the reader must first know, that the Norman pound was actually a pound weight of silver; and that it was divided into twenty (perhaps nominal) shillings, each shilling being equal in weight to three of our present shillings, as was the Norman pound equal in weight to three of our modern pounds. Therefore, to make the value of the lands perfectly intelligible, we must multiply the ancient valuation by three, by which the money of those days will be nearly brought to the same sterling standard as the present coin. We must next proceed to ascertain, as well as we are able, the proportionate value that money bore at that distant period, to what it does at the present instant: though I am afraid, to do this with any degree of accuracy, will be attended with almost insuperable difficulties.'

After remarking, that neither the prices of wheat, nor the prices of cattle, will any way assist us in such a speculation,—as in the early times they were both in a very fluctuating state,—he continues:

'If any circumstance could tend to bring this subject to a demonstration, it would be the price of labour, which, we may naturally suppose, must have been at all times sufficient for the daily support of the labourer. But as labourers for hire were unknown at the time of the survey, we must advance somewhat forward in the English history, before we can make any discovery of that nature. The earliest authentic account that I have been able to meet with, of the settled price of labour, is to be seen in Fleetwood's *Chronicon Preciosum*, p. 129, where, in the year 1351, the daily pay of a labourer appears to have been legally fixed at one penny

* It is formed by the same analogy as *referee*, *trustee*, &c.

and

and a halfpenny, or nine-pence by the week, which, regulated by our present standard, would be one shilling and ten-pence. Now, I think, a fair conclusion may be made, that in the space of near 300 years, the price of labour might be doubled, and, consequently, that labour might have been worth, at the time of the survey, eleven pence of our money by the week.

'If we can thus discover the proportion between the price of labour at that period, and at the present, we may, probably, not be far from solving the question. I shall take it for granted, that the general price of labour is now seven shillings a week, and therefore, as eleven pence is to seven shillings, so will be the difference of the value of money between the time of the survey and the present period. It will appear by this calculation, that the difference is something more than seven and a half, and that we must multiply the valuations in Domesday by twenty-two and a half, (the pounds in Domesday being equal in weight to three sterling pounds,) before we can pretend to form any judgment of the value affixed to the estates described in that book.'

Mr. Wyndham's attempt to ascertain the value of money, at the early period in question, by an inquiry into the price of labour; at the same time observing, that labourers for hire were unknown at the time of the survey; appears, at first sight, a little extraordinary. He means, however, that had labourers for hire been known at the age of which we are speaking, such would probably have been their pay; judging, we imagine, in some sort, from the price of provisions in 1351: but still, it is much more likely, that in the space of three hundred years, the price of labour, (estimating it by the rates of the markets,) would be more than doubled. We therefore think, it may be better placed at nine pence of our money *per* week, at the time of the conquest, multiplying the valuations in Domesday by *thirty*, instead of twenty-two and an half. This will be in exact proportion with the now established price of labour, which is seven shillings and sixpence *per* week, and will agree with the assertions of historians, that money, at the time of the Norman invasion, was ten times its present value.

Hida and *Carucata*, which frequently occur in the register, have hitherto been considered as synonymous terms. Mr. Wyndham's conjecture respecting them, viz. that the first was intended to signify *the valuation of the estate*, and the latter *the measurement of the land*, is founded on a nice attention to the subject before him, and is very clearly right.

We here conclude, with expressing our wish, that Mr. Wyndham's plan may speedily be carried into execution, and that he may become its principal director.

ART. IX. *A Narrative of the Mutiny on board his Majeſty's Ship* BOUNTY*; and the ſubſequent Voyage of Part of the Crew in the Ship's Boat, from Tofoa, one of the Friendly Iſlands, to Timor, a Dutch Settlement in the Eaſt Indies. Written by Lieutenant William Bligh. Illuſtrated with Charts. 4to. pp. 88. 7s. Boards. Nicol. 1790.

IN the latter end of the year 1787, the above-mentioned ſhip ſailed from England, under the command of Lieutenant Bligh. The object of her voyage was to convey young plants of the bread-fruit tree from Otaheite to the Weſt Indies, where, it was very naturally ſuppoſed, this uſeful ſpecies would thrive, and prove a moſt valuable acquiſition. The beginning of the voyage was proſperous. The ſhip arrived at Otaheite in October 1780; and left that iſland on the 4th of April following, laden with 1015 fine bread-fruit plants, beſide many other valuable fruits of that country,—all in the beſt ſtate of perfection.

On the 24th of the ſame month, they anchored at Annamooka, one of the Friendly Iſlands; whence they ſailed on the 27th. On the 28th, at night, Mr. Bligh directed his courſe toward Tofoa; and on this night, the unſuſpected mutiny broke out.—To this memorable event, with its diſtreſsful conſequences, we owe the preſent very intereſting publication.

On the night of the 28th of April 1789, Mr. Fletcher Chriſtian, the maſter's mate, having the morning-watch, juſt before ſun-riſe, together with the maſter at arms, the gunner's mate, and one of the ſeamen, came into the captain's cabin, while he was aſleep, ſeized him, tied his hands behind his back, and threatened him with inſtant death if he made the leaſt noiſe. Mr. Bligh, however, called out, loud enough to alarm every perſon on board: but in vain, for the reſt of the conſpirators had ſecured the officers who were not of their party.

Being hauled out of bed, he was forced on deck in his ſhirt; ſuffering great pain from the tightneſs with which they had bound his hands. On his demanding the reaſon of ſuch violence, no other anſwer was given, than threats of inſtant death, if he did not keep ſilence. In brief, all remonſtrances were vain; and Mr. B. was forced into the launch †, together with ſuch of the officers and ſeamen as would not join the conſpirators, to the number of eighteen; and then, with a

* A veſſel of 215 tons burthen, carrying 4 ſix pounders, 4 ſwivels, and 46 men, including every perſon on board.

† An open boat.

very

very ſcanty ſtock of proviſions, and no fire-arms; they were conſigned to the mercy of the ocean. The number of the mutineers remaining on board the Bounty, under the command of *the new Captain*, Chriſtian, was twenty-five, and they were the moſt able men of the ſhip's company.

It ſeems to be the opinion of Mr. Bligh, that theſe deſperadoes intended to ſteer immediately for Otaheite, the land of voluptuouſneſs,—whence we may, in time, hear more of them; and poſſibly of their turning pirates:—*pirates*, indeed, they *were*, at the moment when they ſeized the veſſel.

With Captain Bligh, when the boat was turned adrift, were the maſter, ſurgeon, botaniſt, gunner, boatſwain, carpenter, two midſhipmen, &c. &c. Their ſtock of proviſions was about ſufficient, in the ordinary way of conſumption, to laſt them about five days *. Their object was to go to the Eaſt Indies, a courſe of 'more than 1200 leagues.' The hardſhips which they underwent, in this wonderful, and, we believe, unparalleled voyage, exceed all that we could have thought human nature capable of ſuſtaining; yet they miraculouſly ſurvived their miſeries, and, on the 1ſt of October, arrived at Batavia: excepting one man who was killed by the ſavages, when, (in order to get a ſupply of bread-fruit and water,) they landed at Toſoa, one of the Friendly Iſlands, and Mr. Nelſon the botaniſt, who died of a fever, after their happy arrival (in June) at Timor, a Dutch ſettlement, where (more dead than alive) they were received with the utmoſt kindneſs and compaſſion; and where they procured the ſchooner, in which they proceeded to Batavia.

During Mr. Bligh's voyage to Europe, he happily recovered his health, which had been greatly injured by his paſt ſufferings: as was the caſe with all his companions. On the 2d of January 1790, he ſailed in a Dutch packet from the Cape of Good Hope; and on the 4th of March, he landed at Portſmouth,—On this happy occaſion, what muſt have been his feelings!

We have peruſed many accounts of diſaſtrous voyages, hair-breadth eſcapes, and all the extremes of wretchedneſs, to which the adventurous mariner is expoſed: but we never met with a narrative ſo aſtoniſhing, and, at the ſame time, ſo unqueſtionable, with regard to the facts, as this of the ſkilful, the prudent, the intrepid——but we want words to do complete juſtice to the merit of Lieutenant Bligh.

The narrative, of which we here, for the preſent, take leave, is given 'only as a part of a voyage undertaken for the

* Yet they ſubſiſted, or rather *famiſhed*, on it, for nearly *ſix weeks*.

purpose of conveying the bread-fruit tree from the South-Sea islands to the West Indies. The manner in which this expedition miscarried, with the subsequent transactions and events, are here related. This part of the voyage is not first in the order of time, yet the circumstances are so distinct from that by which it was preceded, that it appears unnecessary to delay giving as much early information as possible, concerning so extraordinary an event. The rest will be laid before the public as soon as it can be got ready; and, it is intended to publish it in such a manner, as will make the account of the voyage complete.' ADVERTISEMENT *prefixed.*

ART. X. *Julia*, a Novel; interspersed with some poetical Pieces. By Helen-Maria Williams. 12mo. 2 Vols. About 250 Pages in each Vol. 6s. sewed. Cadell. 1790.

To compose a novel that shall be universally acknowleged excellent in all its parts, is an undertaking almost as difficult as to write a good epic poem: for what is a novel, when properly conducted, but a kind of humble epic in prose? Yet, while few think their genius sufficiently athletic to sustain the labour of the former, every stripling in literature conceives himself competent to the latter. Hence novels spring into existence like insects on the banks of the Nile; and, if we may be indulged in another comparison, cover the shelves of our circulating libraries, as locusts crowd the fields of Asia. Their great and growing number is a serious evil: for, in general, they exhibit delusive views of human life; and while they amuse, frequently poison the mind.

The work now before us is an exception to this censure. With pleasure, we take this opportunity of announcing Miss Williams's Julia, since it not only possesses no pernicious tendency, but conveys a very useful moral *. We will not compliment the lady on an extensive and accurate knowlege of life; nor on having reached the perfection of this species of writing: but we must give her the praise of having framed a simple, instructive, and affecting story. Her characters are, for the

* 'The purpose of these pages (says the advertisement) is to trace the danger arising from the uncontrouled indulgence of strong affections: not in those instances where they lead to the guilty excesses of passion in a corrupted mind—but when, disapproved by reason, and uncircumscribed by prudence, they involve even the virtuous in calamity: since under the dominion of passion, if the horror of remorse may be avoided, misery at last is inevitable; and though we do not become the slaves of vice, we must yield ourselves the victims of sorrow.'

most

moſt part, well drawn. Mr. Seymour conſtitutes no unfaithful picture of our modern men of the world (as they are called); nor is Mrs. Chartres a bad repreſentative of thoſe ladies who compoſe the herd in our London card-parties: but Miſs Williams's portrait of Mrs. Chartres's ſervant, eſpecially the drapery of it, is drawn from an old farce at the play-houſe, not from modern life; where, though the ſervants in little families, pretending to gentility, be frequently awkward, their clothes are cut according to the faſhion. Miſs W. likewiſe, does not uſe the language of the card-room, when ſhe talks, vol. ii. p. 36, of 'ſettling the *price* they were to play for;' ſhe means *the ſtake*.

We have heard of ſo many characters like that of Mrs. Chartres, (for know, gentle reader, we ſometimes deſcend from our garrets, and talk with thoſe who mingle in faſhionable circles,) that we cannot reſiſt giving her picture at full length:

'Mrs. Chartres was one of thoſe perſons to whom time is a burden, which, without the aſſiſtance of cards, would be inſupportable. She conſidered whiſt as the firſt end of exiſtence, and the ſole pleaſure of ſociety; for ſhe thought converſation the dulleſt occupation in the world; and, although ſhe knew there was ſuch a term as friendſhip, her feelings did not convey much force to its meaning. Yet, ſhe was not inſenſible of ſome preference towards thoſe who gave her the beſt dinners. A preſent of a brace of woodcocks, of which ſhe was remarkably fond, would alſo ſecure her partial regard, and a young hare never failed to win her heart. With too little ſenſibility to feel her own deficiencies, and too little diſcernment to perceive when ſhe was treated with contempt, Mrs. Chartres could bear neglect without mortification, and deriſion without reſentment. She was perfectly ſatisfied with being admitted into company, as one who helped to make up the neceſſary number at a whiſt-table, and to act a part, which an automaton, with a very little farther improvement in mechaniſm, could have performed as well. It was fortunate for Mrs. Chartres, that ſhe was not difficult in her choice of ſociety, or rigorous in her demands of attention and reſpect; for ſhe found ſolitude the moſt inſupportable of all evils. Her mind reſembled an *empty* mirror, which has no character, no images of its own, borrows every *impreſſion* from ſome paſſing object, and if left to itſelf, would for ever remain vacant.' Vol. ii. p. 22.

Julia, the heroine, is, of courſe, all beauty and amiableneſs. The moral required a melancholy concluſion, but not ſo haſty a termination. We could have wiſhed that the tale had been more enlivened with incidents: but this defect is compenſated by the richneſs and brilliancy of the ſimilies, which are, perhaps, the beſt parts of the work. The pieces of poetry, occaſionally introduced, are, in general, elegant; and conſiderably

enhance the value of the volumes. We will tranſcribe the 'Sonnet to Hope,' as a *ſhort* ſpecimen:

'SONNET to HOPE.

'Oh, ever ſkill'd to wear the form we love!
To bid the ſhapes of fear and grief depart,
Come, gentle Hope! with one gay ſmile remove
The laſting ſadneſs of an aching heart.
Thy voice, benign enchantreſs! let me hear;
Say that for me ſome pleaſures yet ſhall bloom!
That fancy's radiance, friendſhip's precious tear,
Shall ſoften, or ſhall chace, misfortune's gloom.—
But come not glowing in the dazzling ray
Which once with dear illuſions charm'd my eye!
Oh ſtrew no more, ſweet flatterer! on my way
The flowers I fondly thought too bright to die.
Viſions leſs fair will ſooth my penſive breaſt,
That aſks not happineſs, but longs for reſt.'

ART. XI. *An Epitome of the Hiſtory of Europe,* from the Reign of Charlemagne, to the Beginning of the Reign of George III. By Sir William O'Dogherty. 8vo. 6s. Boards. Hookham. 1788.

A HISTORY of Europe during a period of upward of a thouſand years, is here compriſed in an octavo volume of 460 pages. The Iliad in a nut-ſhell! Nothing is ſeen with diſtinctneſs*. Event is huddled on event, in a manner that leaves the mind unſatisfied with reſpect to the motives by which the ſeveral actors on this great and extenſive theatre have from time to time been influenced; and which the politician is neceſſarily deſirous of knowing, ſince it is from ſuch acquaintance only that he is enabled to determine as to the *reaſonableneſs* of their quarrels, and on the wars in which he finds them ſo repeatedly engaged. The author, indeed, in his preface, has anticipated this objection, and remarked on it in the following words:

'The author is well aware that many may object to this mode of ſtudying hiſtory, and ſay it is uſeleſs, as it only tends to charge the memory with a number of dates, and the names of perſons and events. That the real uſe of hiſtory does not conſiſt in knowing what has been done, without penetrating into the cauſes of actions, &c.—But are the reaſons alleged by authors for certain actions always the true motives that urged theſe actions? Surely no. Manifeſtos of princes frequently hold out falſe lights; and if the height of policy conſiſts in concealment, how can any hiſtorian at the diſtance of ſeveral centuries (nay even when only a few years

* To this it will probably be anſwered, that the work is given to the public merely as an *epitome:* but even an epitome may be too conciſe.

have

have elapſed) have the great ſagacity to penetrate into the hidden receſſes of the mind, unravel the mazes of a cabinet, or diſcriminate chance from deſign? To ſay that we can, is paying too great a compliment to human faculties; and all we can learn from thoſe who decide in that moſt peremptory manner, is the opinion of the hiſtorian, which may, or may not, be well founded.'

This is ſtarting rather too widely from the point: for though we are unable *to penetrate into the hidden receſſes of the mind*, we certainly may draw concluſions from the actions of men, and thence deliver our *opinion* with confidence. Nay, it very rarely happens that the ſpring of thoſe actions can long be concealed from the world, ſo many are the circumſtances attendant on them, and which conſequently lead to the developement of the whole.

'This work (ſays the advertiſement) pretends to be little more than a chronological ſeries of facts.' Such a compilation may, perhaps, be uſeful. Though it ſhould be remarked, that the author has ſometimes omitted incidents which, by many, may be thought intereſting; and he has, at other times, related *anecdotes* which are known to have had their origin only in vulgar opinions and prejudices. To point them out, is here unneceſſary.

If *ſtyle* is *genius*, as a critic of eminence has declared it to be, Sir William O'Dogherty has little chance of being diſtinguiſhed above the crowd. We obſerve, in many parts of this performance, an extraordinary poverty of language. We will tranſcribe a paſſage or two from the book, to prove the truth of our aſſertion; and in hope that the writer, ſhould he engage in any future eſſay, will be more attentive to the graces of compoſition, to the harmony of his periods, and to the force of his general expreſſion.

'Charles, with his train of three hundred Swedes, encamped near Bender, and was generouſly treated by the court of Conſtantinople; but *he wanted* that they ſhould arm in his favour.'—'At the cloſe of the laſt campaign, the dominions of his Pruſſian Majeſty, whoſe forces were *much cut down*, lay entirely at the mercy of his enemies.'—'Prince Charles diligently paſſed the Rhine, without loſs, like a great general, *who cannot be ſurpriſed:* but however rapid his march, it was not ſo ſpeedy as the conqueſt of the Pruſſians, and though he could not prevent them, [prevent the Pruſſians from doing what? where is the ſubſtantive?] he had the honour of repairing the misfortune.'—'The abilities of Olivarez *was* infinitely ſuperior, &c.'—'Charles enraged at this new treaty, *went to find* * the Grand Vizier.'

* *Alloit trouver.* From this, and other ſimilar expreſſions, we ſuppoſe this work to be originally of French manufacture.

Not

Not to enlarge on slight defects, however, we agree with this writer, that abridgments are not without their use; that they are not ill adapted to the generality of readers; and that a compendium may be considered, with respect to history at large, 'as a map is to the extent of geography: it may point out the general outlines of countries, though it doth not enumerate every town or village in any one district.'

To conclude, in the words of the author, in the last paragraph of his preface, 'The work before us is only an *Epitome of the modern History of Europe*. It assumes not the title of an History: if, therefore, the author does all he promises, he hopes he shall not be condemned for not doing more.'

ART. XII. *Mammuth*, or, Human Nature displayed on a Grand Scale: in a Tour with the Tinkers into the inland Parts of Africa: by the Man of the Moon. 12mo. 2 Vols. 6s. sewed. Murray. 1789.

A TOUR, so much out of the ordinary road, surely merited an earlier notice, especially as it appears to be the work of a man, who has surveyed various paths of life, and who is capable of delineating them with a strong pencil: but an accident has kept the article back.

We approve not Dr. Thomson's politics, nor his personalities. His indelicacies he would probably justify by the examples of Lucian, of Apuleius, and of Swift,—authors from whom he seems to have learned the happy talent of being romantic without extravagance, and eccentric without absurdity; and whom, in many parts of the present work, he rivals in vigour of invention and depth of observation. The Tour with the Tinkers is, beside, replete with learning; more so, indeed, than may be deemed allowable in a work of humour, that aims at being generally read. Those persons, however, who are not qualified to comprehend the reasonings of the Mammuthian Hierophant, will be entertained with the adventures of the gypsies, with whose manners and mysteries the Doctor seems to be well acquainted.

The tendency of the work is salutary, and its design is liberal, since the moral of the whole may be summed up in the following words:

'It is difficult to pronounce what is natural, and what unnatural, in a being of such boundless versatility as man. Were he guided merely by instinct, or could he completely master the qualities and relations of things by his reason, his views would be steady, and his conduct would be constant. But his knowledge is imperfect, and his opinions, nay his perceptions, vary with his varying situation. Continually agitated between his intellectual and his animal powers,

powers, he is the only risible creature in the world, and the only fit object of laughter. It becomes us therefore to treat each other with indulgence, and to deliberate well, before we bring mutual charges of ignorance and error.' Vol. ii. p. 272.

There are some defects and redundancies in the style; which, however, like that of most of the Doctor's works, is, in general, copious, lively, and expressive.

ART. XIII. *The English Peerage, &c.*

[*Article concluded from the Review for May.*]

IN our former article, we gave a compendious view of the rise and progress of heraldry, from its commencement to the present period: to that account we shall only add, that though the phrase, *coats of arms*, is still in general use, a knight with his arms blazoned on his coat, if seen at present, would be considered as the hero of a puppet-shew. Heraldry, however, has become the means of preserving the remembrance of great actions, though it is frequently the registry of unmerited honours. Its ancient punctilios are so much on the decline, that arms are not now purchased at the hazard of life, but at the Heralds'-office. The following anecdote will illustrate what we here advance:

One of our Anglo-India Nabobs having bespoken a carriage, the coachmaker waited on him, to ask what arms he must paint. "Arms, pray—what are most in fashion?" The coachmaker, who, by trade, had some knowlege of the subject, perceiving his customer's ignorance, knew not what to answer. The Nabob demanded whether he did not keep patterns? the artist replied, if he would please to call in at his work-shop, he might see several, on the carriages of the nobility and gentry. The Nabob called, and, fixing his eye on the most splendid carriage in the place, said, "Aye, these will do."—"Sir," said the artist, "these are the arms of the Earl of ——."—"So much the better; they are fashionable: let me have them; but only let this black be green, and that lion a griffin." This additional trait of ignorance relieved the coachmaker from his embarrassment; and, with a few other disfigurements, the Nabob was obeyed.

On a first view, and from former examples, a man of taste would pronounce a history of the peerage to be a dry unpromising subject, ill calculated for claffical writing, or for constituting the grand beauty of a whole. The laborious and minute Collins had been profuse of his materials; he had bestowed all the gleanings of his commom-place book on his readers;

readers; he had recorded names that were nowhere to be found but in charters, parchment deeds, and pariſh regiſters; he had inſerted every thing, from a belief that nothing ought to be omitted, or, perhaps, becauſe his half-digeſted materials had coſt him much time and trouble to collect. His work has its uſe: minutiæ may, in certain caſes, be wanted; and may there be found: but a mere compiler only would imitate his plan. The exact dates and adventures of men, women, and children, diſtinguiſhed by nothing but by having exiſted, with copious extracts from laſt wills, bequeſts, deeds of gift, charters of hoſpitals, gazettes, hiſtories, chronicles, and every ſpecies of record, are of two inſignificant and heterogeneous a nature to bear repetition.

The plan of the Engliſh Peerage, now before us, is very different. It is ſimple, perſpicuous, and uniform.

We find in each article,

I. The origin of the family.

II. An account of every perſon in that family, who had been diſtinguiſhed for ability, memorable actions, commands, high offices, and dignities.

III. A detail of the birth, marriages, promotions, and titles, of the living perſons of the family. All deceaſed perſons, who lived unnoticed, are omitted: but the number of deſcents is accurately marked.

IV. To literature, particular attention is paid. Few, and, if we may truſt our memory, ſcarcely any, peers or their collaterals are left unnoticed, who by their writings, or by their patronage of men of learning, have attempted to aid the progreſs of arts and uſeful ſcience.

V. We know not if the extinct peerage in this work be yet rendered abſolutely complete: but it is much more ſo, as well as more ſyſtematical, than any we have before ſeen.

VI. Some articles, ſuch as thoſe of Grey, Abergavenny, Dacre, and others, we obſerve, are improved, by additions not to be found in Collins and his ſucceſſors.

Thus much we have held it our duty to ſay of the plan of a work, which, on examination, we cannot but approve. Our approbation, however, in this, as in almoſt every other inſtance, is not entire. While we diſcover an uniform attention to ſimplicity, and a rejection of every thing in itſelf inſignificant, we have occaſionally obſerved an omiſſion of circumſtances that merited inſertion.

Here we muſt remark, alſo, that we think the compiler of this work would have done well in adding to the account of each nobleman, a *deſcription* of his arms, and his motto, with a tranſlation; and here, likewiſe, we would obſerve that the

mottos, in the plates, are not always correctly given, and that they are, in some instances, wholly omitted: as in those of the Duke of Northumberland, and the Barons Clifford, Bagot, and Suffield. The peers who were lately raised to higher degrees, here remain in their former stations, viz. the Marquisses of Salisbury, Bath, and Townshend, as Earls and Viscounts; and the Earl of Mount Edgecumbe as Viscount: but this last defect relates only to a few instances, and was, we suppose, unavoidable, as the sheets in which those titles are to be sought, were, perhaps, printed off before those promotions took place. . . .

The author shews that he had a proper sense of the dignified part of his subject; and he has frequently given abstracts of characters which, though short, may be said to be full, and to make their desired impression on the mind: but there are some few, concerning which, having read, we feel a latent desire to know more.

Of the style, we remark, that its predominant quality is a uniform method of relating circumstances of which there is an unceasing repetition. Though this was judicious, it gave rise to an inconvenience, which, perhaps, could not have been obviated, without incurring one still greater. In the enumeration of family issue, a parenthesis occasionally occurs, by a brief statement of what happened to one particular branch of the family; and in the following period, the reader, till habituated to the author's manner, is obliged to look back, to learn who is the father of the person next mentioned. The difficulty, however, is soon overcome, when it is perceived that the method and phraseology of these details, are invariable.

On the elegance of the engravings of the arms, and on the novelty with which they are designed, much praise may be bestowed. We know not, indeed, whether the strict adherents to habit and custom, may not object to the variety of the attitudes of the supporters; which, previously to this work, had been erect; and, if quadrupeds, on their hind legs. The propriety of this posture seems to have been suggested by their supposed office, to support, or bear up, the shield: but, not to mention the highly picturesque effect produced, the attitudes of the supporters, as varied in this new peerage, shew the former method was far from being the most natural, and probable, by which the supporters might perform their office. The danger of blame, however, has been incurred by the artist in some few instances; in which, being more mindful of the precepts of drawing than of the formalities of heraldry, he has relieved his figures, by shading the shield; which, had he not taken care not to give his lines either a horizontal or a perpendicular

pendicular direction, might have miſled, and, as it is, may chance to offend, the learned and the punctilious in the ſcience of heraldry. It may alſo be remarked, that, in many inſtances, the coronet being placed in a leaning poſture, in conformity to that of the ſhield, gives the idea that the poſſeſſor is in danger of loſing this ſplendid ornament: for it appears to be haſtily falling to the ground.

We ſhall now proceed to give our readers a ſpecimen of the author's ſtyle, by an extract from the work itſelf. For this purpoſe, we have ſelected the account of a great man, whoſe public virtue and extenſive genius have been rarely equalled; we mean that of Pitt, Earl of Chatham.

'William, firſt earl of Chatham, was younger brother of Thomas, father of Thomas lord Camelford. He early engaged in the oppoſition to Sir Robert Walpole, and by a beauty and energy of elocution, of which this country had hitherto afforded no example, acquired a very extenſive popularity. In conformity to the practice of the Oppoſition of that period, he accepted February 1737, an office in the houſehold of Frederic prince of Wales, being appointed one of the grooms of his bedchamber; and in the year 1744, received a legacy of ten thouſand pounds, which was bequeathed to him by Sarah, conſort of John Churchil duke of Marlborough, "upon account of his merit in the noble defence he had made for the ſupport of the laws of England, and to prevent the ruin of his country." Having reſigned his office in the houſehold of the prince of Wales, he was appointed, 6 May 1746, paymaſter general of his majeſty's forces, in which employment he continued till November 1755, and ſignalized his diſintereſtedneſs by refuſing to make any advantage of the public money which was placed in his hands. The war which broke out at this period, was attended in its commencement with ſeveral diſaſtrous events, particularly the capture of Minorca; and, the adminiſtration becoming in a high degree unpopular, the voice of the nation called for the appointment of Mr. Pitt to the conduct of public affairs. He was accordingly nominated, 4 December 1756, one of his majeſty's principal ſecretaries of ſtate. From this office he was diſmiſſed 9 April 1757, and reinſtated 29 June in the ſame year. His adminiſtration was attended with the moſt brilliant ſucceſs; the French being defeated at ſea off Belleiſle and Cape Lagos, and their navy deſtroyed; the province of Canada being completely ſubdued; and the king of Pruſſia, our only ally, effectually ſupported by the ſucceſsful proceedings of prince Ferdinand of Brunſwic. Mr. Pitt reſigned the ſeals of ſecretary of ſtate 5 October 1761, and obtained a peerage for his lady, and a penſion of three thouſand pounds for the joint lives of himſelf, his conſort, and his eldeſt ſon. In the year 1763, Sir William Pynſent, of Burton Pynſent, in the county of Somerſet, baronet, bequeathed to Mr. Pitt the bulk of his fortune in conſideration of the ſervices he had rendered to his country. After his reſignation, many attempts were made to eſtabliſh a permanent government; but theſe proving ineffectual, he was again called into

office 30 July 1766, constituted lord keeper of the privy seal, and created viscount Pitt of Burton Pynsent, and earl of Chatham. Mr. Pitt had been from his early youth the martyr of an hereditary gout, and soon after this period was rendered incapable by that infirmity of attending to public business. He resigned the place of lord keeper of the privy seal 2 November 1768. Lord Chatham directed his last parliamentary efforts to a vigorous opposition to the American war; but, it being at length proposed in the house of lords 8 April 1778 to recognize the American independence, the proposition was vehemently opposed by lord Chatham, who was seized with a sudden illness in the course of the debate, and died in the following month. He was buried in Westminster Abbey at the public expence; and it was voted by parliament that a monument should be erected to his memory, and that an annuity of four thousand pounds should be annexed to the inheritors of his title for ever.'

As a brief summary of our opinion, we shall only add, that this was a work absolutely wanting. Previously to this publication, we possessed no clear, concise, and classical account of our noble families; the high worth of truly elevated characters was buried under a mass of unintersting materials. Vanity, indeed, may take offence, when it finds a laconic narrative of descents, offices, and honors, which it is not known at present how they were acquired; while those who can boast the essence of nobility, will receive entire satisfaction. No eminent persons have been treated with neglect; though the author, in conformity to his subject and his plan, has forborne to invade the more ample province of history.

ART. XIV. *Hints*, &c. submitted to the serious Attention of the Clergy, Nobility, and Gentry newly associated: by a Layman, a Friend to the true Principles of the Constitution, in Church and State, and to religious and civil Liberty. The *fourth Edition*, revised, with Additions. 8vo. pp. 80. 1s. White. 1790.

THIS excellent tract, recommending a revisal of the liturgy, and discussing some other points of a similar nature, is now generally understood to be the production of a nobleman who, some few years back, was at the head of affairs in this country. It is not, however, the rank of the author, but its own intrinsic merit,—the general attention that it has excited,—and the able pens that it has called forth, both in opposition to it, and in support of it, that induce us to notice it now, a third time. See Rev. vol. lxxx. p. 186 and 562. The gentle and liberal spirit, the unaffected candour and moderation, diffused over the original work, convinced us of the goodness of the writer's intentions, when we first perused it. The readiness of concession, and the desire of accommodation, that have dictated the

the preſent alterations, which however are not very numerous nor important, have greatly ſtrengthened and confirmed our opinion. The principal addition that occurs to us is a new hint, which we think not unſeaſonable; 'a hint to thoſe high church-men, who have lately, on more occaſions than one, ſomewhat unbecomingly, and ſomewhat incautiouſly, ſhewn what ſpirit they are of, to have leſs of toleration in their language, and more of it in their conduct.'

The great principle which forms the baſis of this well-written pamphlet; (that an eccleſiaſtical reform would tend greatly to the increaſe of piety and morality;) though it has been ſneered at, and treated with contempt, reſts, we are ſatisfied, on a firm and ſolid foundation. The number of thoſe who abſent themſelves from the eſtabliſhed worſhip, from motives of abſolute diſguſt, is perhaps much larger than ſome are willing to believe: but this is not all. The miſchief does not end here. The cauſe of virtue and morality ſuſtains the wideſt and deepeſt injury, not from the abſence of thoſe conſcientious perſons who are kept away by poſitive diſlike, but from the languor, or the levity, of thoſe careleſs worſhippers who attend with indifference; and where ſhall the great ſource of this indifference be ſought, or where ſhall it be found, ſo likely and ſo truly, as in the imperfections of our church-ſervice?

Public worſhip, to be efficacious and uſeful, ſhould be plain and ſimple. It ſhould rigidly exclude every thing unmeaning; every thing ſuperfluous; every thing intricate. Noiſe and nonſenſe may raiſe the tranſient fervor of enthuſiaſm: prolixity and repetition may generate the external grimace of hypocriſy: myſtery and ceremony may produce the lifeleſs formality of ſuperſtition: but ſenſe and reaſon only, can kindle, and keep alive, the ſteady flame of ſolid and true piety. Theſe only, can produce that moral and habitual devotion, which will be carried abroad into the world, and extended to every relation and tranſaction of life. Rituals and ſervice-books, therefore, ſhould be clear and perſpicuous, rational and intelligible, in every part. They ſhould be entirely free from all obſolete phraſes; from all ambiguous expreſſions; from all needleſs repetitions; from all doctrinal obſcurities. They ſhould be made as level as poſſible, in every, the minuteſt, article and circumſtance, to the meaneſt underſtanding.

Will the moſt partial admirer of our eſtabliſhed church ſay that this is the caſe with her liturgy? As it now ſtands, is it not, in many points, quite the reverſe? And is it not to this ſtate of things, that we owe much of that coldneſs and torpidity, that giddineſs and inattention, ſo viſible in our churches and chapels? Is it not to the long-continuance of them in this

this ſtate, that we owe that ſubverſion which has taken place in the ideas of men reſpecting the national worſhip; by which the ſermon, becauſe it is accommodated to the circumſtances of the times, and generally is, or aims to be, intelligible; by which, we ſay, the ſermon, which, in the infancy of our eſtabliſhment, was but the auxiliary, is now, in the eyes of moſt men, become the principal; while the prayers are neglected as inſignificant and unimportant; though the latter are unqueſtionably, in their own nature, much more eſſential, and capable, if cleared of all improprieties and objections, of producing a much more beneficial influence on the heart and life, than the former? Is it not to the continued operation of the ſame cauſe, that we owe thoſe vulgar notions ſo prevalent among the unthinking maſs of worſhippers, both high and low, that there are parts of the ſervice with which the congregation have little or nothing to do: that their duty, at times, is to be ſpectators, rather than actors, in what is ſaid and done: that they do all that is required as neceſſary, on their part, to keep the Sabbath, provided they be not *abſent in body:* but never ſuppoſe that their ſpiritual guides, who framed the liturgy, and on whom they rely with implicit faith, ever intended that they ſhould be *preſent in ſpirit* univerſally, in all parts of the ſervice? Theſe groſs notions, that there are parts of our worſhip with which the congregation are wholly unconcerned; parts which are above their capacity; beyond their ſphere; with which it does not become them to interfere; will help to account for that complacency with which, it has been ſaid, and ſaid too with ſeeming ſatisfaction, that the bulk of the people ſubmit to the religion of the ſtate. Yes, they do ſubmit with complacency, we would rather ſay, with ſhocking and deſtructive indifference, to the worſhip of the ſtate. Why? For this very reaſon, that they think it *is* the worſhip of the ſtate; the worſhip of the prieſt; or any body's worſhip, rather than their worſhip: a worſhip compoſed, in many parts, of ſtate property, allowing them no claim either of poſſeſſion or uſe: a worſhip, much of it, contrived to anſwer the ends of ſtate regularity, ſtate-formality, or ſome other purpoſes of ſtate, they know not what, neither do they inquire: but never, as they conceive, directed, *throughout*, to the practical purpoſe of regulating and reforming the morals of private individuals.

It has likewiſe been ſaid, by thoſe who have contended againſt the principle of the preſent writer, that ſuch as are reſtrained by their conſciences from joining in our public worſhip, 'are not deſerving of particular regard for their numbers; inaſmuch as the bulk of the people, where no undue arts are employed to perplex their underſtandings, do not uſually

trouble themſelves or their neighbours with theological niceties." This may be very true: but if theſe niceties force themſelves on us, whether we will or not, at every turn and corner of the public ſervice, what is to be done in ſuch a ſituation? Men, ſo circumſtanced, muſt either puzzle themſelves with difficulties, or ſlip over many things with indifference; they muſt either be curiouſly inquiſitive, or coldly negligent; they muſt either perplex their underſtandings, or ſuppreſs their devotions. Of theſe two evils, the great majority of men uſually chooſe the laſt, though poſſibly it be not the leaſt; and hence ariſes much of that want of intereſt and concern in what paſſes within our churches; and much of that want of principle which we lament without. Theſe things, ſurely, deſerve particular regard.

We would enlarge on this topic: but what we have ſaid, will, we truſt, be ſufficient to juſtify * the noble author of the 'HINTS;' and to ſhew the ſtrength of the ground which he has taken.

MONTHLY CATALOGUE,

For JULY, 1790.

LAW.

Art. 15. *A Dialogue on the Revenue Laws*, between a Magiſtrate, a Lawyer, a Courtier, and an Anti-Courtier. 8vo. pp. 198. 3s. ſewed. Egertons. 1790.

THE public are greatly indebted to every gentleman of independent fortune and principles, who executes, with ability, integrity, and humanity, the office of juſtice of the peace. It is much to be lamented that many perſons, who are qualified for the diſcharge of this important truſt, are with-held from undertaking it by a blameable love of eaſe; and it is likewiſe to be apprehended that ſome are deterred from it, by the unpopularity that attends the infliction, by a ſummary proceſs, of the heavy and increaſing penalties of the revenue laws. The conſequence is, that if men of character will not execute the office, it falls into the hands of thoſe who are too often wholly unfit for it, and who proſtitute the dignity of magiſtracy, and render it odious in the eyes of the people.

The ſubject of diſcuſſion in the Dialogue before us, is the ſeverity of ſome of the laws now in being, and particularly of the modern ſtamp acts; and the author endeavours to recommend a larger power of mitigating the penalties to be veſted in the diſcretion of the magiſtrates.

---

* At the ſame time, as ardent well-wiſhers to our national church, we truſt, that we are ourſelves juſtified, in thus earneſtly recommending the preſent truly important HINTS.

This tract is evidently the production of a man of talents and literature. If we were disposed to hazard a conjecture, we should attribute it to the same pen to which the public are indebted for some ingenious "Maxims and Reflections" that made their appearance a few years ago*. We found this conjecture on a similarity of style and sentiment, that cannot be the result of accident.

Art. 16. *Imprisonment for Debt unconstitutional and oppressive*, proved from the fundamental Principles of the British Constitution, and the Rights of Nature. By Edward Farley, Esq. 8vo. pp. 160. 2s. 6d. Boards. Hookham.

Mr. Farley is an enemy to the practice of imprisonment for debt, and an equal enemy to lawyers, who receive no quarter from him in the course of this pamphlet. 'The great evil of the present day,' says he, 'is, that the framing acts of parliament is entrusted to lawyers, who, in general, so confound the letter with the spirit of the law, that it often requires two acts of parliament to explain one; and the intricacy of the law at present is such, that men of plain understandings are afraid of calling the lawyers to account, and thereby suffer the most flagrant acts of injustice, oppression, and extortion, to be committed.' He, however, expects to be more successful in his attacks on them than former assailants. 'I endeavour to convince mankind that the creditor and debtor are both injured by the practice of imprisonment for debt, and mean to substantiate it by respectable evidence before parliament; when, I doubt not, the consent of mankind will be given to abolish so great a national evil.' At what time Mr. Farley means to try his powers on this subject, we are not informed. Eighteen months, (during which time his work has been accidentally overlooked,) have elapsed without our hearing that the doors of the King's Bench, or the Fleet, have been opened to discharge their numerous inhabitants. The lawyers, 'who have done more harm to this country than the plague, the pestilence, or the sword of tyrants,' still continue their depredations; and though the people of France have, since this publication, got rid of their King's power to issue *lettres de cachet*, we, unhappy people! are still pestered with what our author, not disdaining a pun, calls (p. 91) letters *to catch him*. Mr. Farley has also treated us with some excellent verses, which cannot but have a great effect in his application to parliament. To be serious, however, on a serious subject, we, in common with many considerate men, should rejoice to see some means pointed out which would render imprisonment for debt unnecessary. Many plans have been proposed, most of them visionary, or likely to be attended with worse evils than those already experienced. Mr. Farley has afforded us no new information on the subject. The same objections are here produced, the same complaints are repeated, and the same remedies are prescribed. When the evils of which he complains are removed, we apprehend more powerful aid must be called in to effect so important a design, than is to be found in the present work.

* See Monthly Review, vol. lxx. p. 198.

Art. 17. *The Laws of Maſters and Servants conſidered*; with Obſervations on a Bill intended to be offered to Parliament, to prevent the forging and counterfeiting of Certificate of Servants' Characters. To which is added, An Account of a Society formed for the Increaſe and Encouragement of good Servants. By J. Huntingford, Gent. Secretary to the Society. 8vo. pp. 124. 2s. 6d. ſewed. Brooke. 1790.

After a profuſion of learning on the ſtate and condition of ſervants in various periods of our hiſtory, we come to the main purpoſe of this publication, which is to recommend a new inſtitution for the encouragement of good ſervants; concluding with a modeſt hint, that ſervants having a certificate of their characters duly filled up, according to the form preſcribed by the ſociety, leaving the ſame with Mr. J. Gray, bookſeller and ſtationer in Glaſshouſe-ſtreet, Golden-ſquare, may have notice every day, (Sunday excepted,) between the hours of ten and three, of any members of the ſociety in want of ſuch ſervants!

Art. 18. *The Duty of Conſtables*, containing Inſtructions to Conſtables, Petty Conſtables, Headboroughs, Tything-Men, &c. in the ſeveral Particulars of their Office. 8vo. pp. 30. 6d. Robinſons.

We underſtand that theſe very uſeful inſtructions are publiſhed by the direction of the ſociety for carrying his Majeſty's late proclamation into effect, and are deſigned to aſſiſt in the preſervation of peace, decency, and good order, in the community, and a more vigorous enforcement of the laws; thoſe, eſpecially, wherein the morals of the lower order of people are concerned. We cannot help wiſhing that theſe inſtructions were put into the hands of every high-conſtable, petty-conſtable, and tything-man, &c. at the time of their being ſworn into their offices.

MEDICAL.

Art. 19. *Thoughts upon the Means of preſerving the Health of the Poor*, by Prevention and Suppreſſion of Epidemic Fevers. Addreſſed to the Inhabitants of Mancheſter, and of the ſeveral populous trading Towns connected with it. By the Rev. Sir William Clerke, Bart. Rector of Bury, in the County of Lancaſter. 8vo. pp. 27. 6d. Johnſon. 1790.

The attention of the benevolent author of this pamphlet was directed to this ſubject, in conſequence of a ſevere epidemic fever, with which the inhabitants of Mancheſter and its neighbourhood were afflicted. The principal parts of theſe judicious obſervations are taken from Mr. Howard and Dr. Percival. Like the former of theſe gentlemen, Sir William ſtrongly recommends the white-waſhing of the houſes of the poorer claſs, twice in a year; and we are happy to find that the expence, attending this uſeful practice, is ſo trifling, as ſcarcely to prove an obſtacle to its becoming general. 'One horſe-load of lime, which, at Mancheſter, coſts 1s. 2d. will be ſufficient to white-waſh about a dozen cottage houſes.'

The 'excellent rules of prevention and ſuppreſſion of epidemic fevers,' are ſelected from the obſervations of Dr. Percival.

SLAVE

SLAVE TRADE.

Art. 20. *A Speech delivered at a free Conference between the Council and Aſſembly of Jamaica,* held the 25th of November 1789, on the Subject of Mr. Wilberforce's Propoſitions in the Houſe of Commons, concerning the Slave Trade. By Bryan Edwards, Eſq. Member of the Aſſembly of the ſaid Iſland. 8vo. pp. 72. 2s. Debrett. 1790.

This gentleman appears to be a ſenſible and able advocate for the cauſe which he has undertaken to defend. Well acquainted with the traffic, the country, and other circumſtances, he muſt be qualified for an inquiry of this kind; although it ſhould, at the ſame time, be ſuppoſed that his habits and purſuits may have given him ſome bias to one ſide of the queſtion. The pamphlet is indeed not merely to be conſidered as declaring the ſentiments of an individual, but thoſe of the Council and Aſſembly of Jamaica; and, accordingly, the different ſubjects here illuſtrated and diſcuſſed, are diſpoſed into twelve reſolutions, which may be received as the authoritative language and determination of the government and inhabitants of that iſland. Mr. Wilberforce is regarded with great reſpect, at the ſame time that his aſſertions are freely canvaſſed. One inſtance is produced, of which this writer ſays, 'I muſt be free to charge him with a failure of his uſual candor and fairneſs.' The immediate ſubject of this remark is, the manner in which Mr. Wilberforce has formed the calculations whence he deduces the welcome and deſirable concluſion, 'that no conſiderable permanent inconvenience would reſult from diſcontinuing farther importations' of Negroes. If, in this particular, he has miſtaken his ground, we are ſorry for it; yet we cannot ſay that Mr. Edwards affords that clear and perfect ſatisfaction concerning it, which we ſhould expect. The treatment which Mr. Clarkſon* receives, is not equally favourable. *He* is mentioned with a degree of contempt; even as unworthy of credit; and concerning ſome of his aſſertions, it is ſaid, that *they are moſt ſcandalouſly falſe, cruel, and wicked.* It is not for us to enter into theſe charges. The pamphlet before us, however, advances nothing to prove the morality, or lawfulneſs, of this traffic in the *human ſpecies:* nay, the author aſſerts without heſitation, that, did all the European nations concur, 'it *ought* to be relinquiſhed.' The arguments which its moſt able defendants have produced, reach no farther than a political ſupport: it ſtill remains an unjuſt, cruel, and wicked trade, in its very nature eſſentially and unalterably wrong.—Its abolition, not in a raſh, but in as gentle and equitable a way as circumſtances will allow, is greatly to be wiſhed, and, we hope, may be accompliſhed. In that caſe, Mr. Edwards, in oppoſition to Mr. Pitt, pleads for a compenſation, to which, he urges, the Weſt India planters muſt have a claim.—This is a point on which we preſume not to determine: yet any one may perceive it reaſonable to ſubmit to ſome loſs in deſiſting from a commerce which has been very profitable, though unjuſt,

* For his eſſay, ſee Review for November 1786, vol. lxxv. p. 364.

eſpecially when there is a proſpect of placing the buſineſs on a footing both righteous and advantageous.

We obſerve, with pleaſure, that one of the reſolutions contained in this pamphlet, cloſes by declaring, *there is reaſon to believe, that ſince the late regulating act, the mortality of Britiſh ſeamen in the ſlave-trade has decreaſed nearly one half.*

We ought to add, that this gentleman acknowleges himſelf *no* friend to ſlavery in any ſhape; and he expreſſes an earneſt wiſh that the time may ſoon arrive, when the name of ſlavery alone ſhall remain, without any of its attendant miſeries. Much has been done, he tells us, to meliorate the condition of our Negroes, within the laſt twenty years; and he hopes it will go on to improve. Yet with theſe and other conceſſions, Mr. Edwards is ſtill an advocate for the traffic in human beings!

SCHOOL-BOOKS.

Art. 21. *Grammaire Italienne, Réduite en Six Leçons. Par M. Curioni.* 12mo. pp. 48. 3s. De Boffe. 1790.

This abridgement of the Italian Grammar is recommended by the author as containing '*tout ce qui eſt neceſſaire pour acquérir une connoiſſance parfaite de la langue Italienne.*' Pref. p. 1.

We are not, however, of opinion that an acquaintance with this little grammar is ſufficient to ſupercede the neceſſity of ſtudying thoſe that are more diffuſe and comprehenſive. So conciſe a method as that adopted by M. Curioni, may be attended with ſucceſs, when ſeconded by the ſupplementary inſtruction of an intelligent maſter: but would be of little uſe to the young ſcholar, without the aſſiſtance of ſuch an auxiliary.

We do not mean to diſcountenance this grammar; becauſe ſcience, whether dilated or compreſſed, muſt be productive of utility.

Art. 22. *The Hiſtorical Pocket Library:* or, Biographical Vade-Mecum. Conſiſting of, I. The Heathen Mythology. II. Ancient Hiſtory. III. The Roman Hiſtory. IV. The Hiſtory of England. V. Geography. VI. Natural Hiſtory. The whole forming a moral and comprehenſive Syſtem of Hiſtorical Information, for the Amuſement and Inſtruction of the young Nobility of both Sexes. 18vo. 6 Vols. 12s. bound. Riley.

This compilement contains much of that kind of hiſtorical knowlege, which may be early communicated to children, ranged in a clear method; neatly, though often ſomewhat too finically, expreſſed; and, which in works of this kind is no ſmall recommendation, handſomely printed and embelliſhed with cuts.

Notwithſtanding theſe circumſtances, we cannot, however, give an unqualified recommendation of this work. Some of the moſt important facts in hiſtory are, we obſerve, ſtated in a manner very little adapted to inſpire the young reader with the love of freedom; and in the volume which treats of mythology, we meet with endleſs miſrepreſentations, ariſing from the erroneous idea, that the heathen mythology and philoſophy were founded on the Jewiſh ſcriptures. The writer aſſerts, that 'the Bible was turned by the Greeks into their

their pantheon;' and that the principal agents concerned in the facts recorded in ſcripture were ſelected by the mythologiſts, as perſons proper for the exerciſe of their fabulous invention. According to him, Saturn repreſents Adam; Jupiter's dividing the dominion of the world between himſelf and his two brothers, is very *picturesque* of what we are taught to believe concerning the Trinity; Apollo is David; Mars is Joſhua; and Mercury is the Arch-angel Michael. If the author means in all this to ſerve the cauſe of religion, it is in the good old way of *pious fraud*. The volumes, however, taken altogether, will form a pretty little preſent for young readers.

NOVELS.

Art. 23. *Ellen Woodley.* By Mrs. Bonhôte, Author of the Parental Monitor, Olivia, and Darnley Vale. 12mo. 2 Vols. 5s. ſewed. Lane. 1790.

Mrs. B. ſtill maintains the character which ſhe juſtly acquired by her former publications, viz. that of a natural, eaſy, moral, and (generally ſpeaking) not inelegant writer.—If her productions do not excite our admiration by the ſplendor of exquiſite language, by the ſtrength or novelty of the characters which they exhibit, by traits of genuine humour, or by the brilliancy of wit; they have, nevertheleſs, the power of intereſting her readers, by affecting circumſtances, and incidents, in the ſtory; and of touching their hearts by edifying examples, and improving ſentiments.

In this work, we have a very ſtriking inſtance of the force of education, in the amendment of a bad temper, and the reformation of evil habits, contracted in infancy, or early youth: but whether, in fact, and in nature, good inſtruction is often (if ever) attended with ſuch complete ſucceſs, and productive of ſuch total and happy changes, is a queſtion not unworthy the diſcuſſion of experienced and judicious obſervers.

Art. 24. *The intereſting Story of Edwin and Julia*; being a rational and philoſophical Enquiry into the Nature of Things. In a Series of Letters. By a Doctor of Phyſic, M. A. &c. 12mo. pp. 202. 3s. Kearſley.

When a man is poor, he muſt borrow, if he can: but there ſeems to be no reaſon why he ſhould publiſh to the world a liſt of his obligations. On this principle, our author (and, alas! he is poor enough!) tells us, that 'the ſentences which he has been obliged to borrow from other productions, are printed without any mark of quotations.'—In another part, we are told, that 'a wit is always a great dealer in plagiariſm.' What a pity it is that the converſe of the propoſition will not hold true, and allow us to compliment this plagiariſt as a wit!—But to the point.—Never did we toil through a more ridiculous compilation of inconſiſtent and incoherent ſtuff: a thing without beginning, and without end; equally devoid of form and uſefulneſs. Of the peculiar delicacy of Julia's character, the following is a curious ſpecimen:

'Sir, let me know if your father and mother are ſtill alive, and tell me why you left them; I know I can make free with you.

You are the firſt man I ever loved, and I truſt you will be the laſt. My heart pants ſecretly after the happineſs of one day becoming yours; and I am ſure, were we both in the city of Paris, you ſhould ſoon have my hand, as you have had my heart long ago. We ſhould neither aſk prieſt nor father to be preſent at the ceremony; we would leave that bondage to thoſe who are afraid of one another.—Our ſincere and unfeigned vows to Heaven would be our witneſſes, and a continual obſervance to pleaſe one another, ſhould be the only proofs of our matrimony.'

Art. 25. *Norman Tales.* From the French of M. Le Grand. 12mo. pp. 280. 3s. ſewed. Egertons.

It is no mean proof of the good ſenſe and improved taſte of the preſent age, that the ancient tales of gallantry, commonly told with more groſſneſs than wit, are generally ſuffered to ſleep in peace; and we have no doubt, that the editor of this compilation, which is, in fact, nothing more than a ſtale repetition of ſtories from Boccace, Sanſovino, and other old novelliſts, will find that the preſent race of readers can entertain themſelves more agreeably, as well as more profitably, than by having recourſe to his Norman Tales; and will leave M. Le Grand and his tranſlator to ſettle the diſpute about the original authors.

Art. 26. *Mary*, a Fiction. 12mo. pp. 187. 3s. ſewed. Johnſon.

This little tale certainly poſſeſſes the merit of being well written: but that the author has ſucceeded in his attempt to delineate an original character, is not ſo certain. When we ſay this, we do not mean to inſinuate that the heroine is a tranſcript from any of our ſtanding novels; which, as far as we remember, is not the caſe. Indeed it cannot be the caſe, in any conſiderable degree; for there is nothing ſo ſtriking, marked, or characteriſtic, in the manners of Mary, as to make her a very cloſe copy of any particular model. She is too much like the crowd, to reſemble an individual; and toward this ſide chiefly, the author has deviated from originality.

The deſign, as we are informed, was, in an artleſs tale, without epiſodes, to diſplay the mind of a woman who has thinking powers; but the education which the author has beſtowed on her, if education it may be called, is ſuch as, in our apprehenſion, is not likely to produce the effect required. 'Neglected in every reſpect, and left to the operations of her own mind, ſhe conſidered every thing that came under her inſpection, and learned to think.' Then ſhe is the firſt being that ever *ſo* learned to think: but indeed, as might be expected, ſhe turns out to be no very great proficient in this difficult art. Though her part, like that of Lord Burleigh in THE CRITIC, is to think, ſhe is, alas! very far from being 'perfect.' Inſtead of a woman who has *thinking* powers, the author has rather given us the portrait of one who has *feeling* powers. The leading trait in her character is compaſſion. This ſhe finds many occaſions for exerciſing, in different ſituations; till at laſt, meeting with a proper object, her compaſſion riſes into love. An inſurmountable obſtacle to the accompliſhment of her wiſhes, creates the principal intereſt in the piece. The painful ſenſations, and the

diſtreſſing

diſtreſſing conflicts of her mind, are in general well imagined, and well expreſſed; though the language often conſiſts of ſentences and phraſes borrowed, without mark or acknowlegement, from other writers.

The fiction is of that caſt which is called moral; that is, good principles and a love of virtue are inculcated throughout: but we very much doubt whether theſe tender and pathetic moral tales ever do, in fact, contribute to promote virtue and morality in the world. They are too apt to enervate young minds; to cheriſh propenſities which are better checked; to make them affect what they do not feel; to give them falſe and romantic notions of life; to teach them to expect incidents and characters which are rarely, if ever, to be found; to diſguſt and put them out of humour with ſuch as actually occur. Thus they are unfitted for the duties of life; and by ſeeking after an ideal and imaginary happineſs, they are cheated out of that which nature ſets before them.

Art. 27. *Arnold Zulig*, a Swiſs Story. By the Author of Conſtance, Pharos, and Argus. 12mo. pp. 281. 3s. ſewed. Hookham. 1790.

This, alſo, is one of thoſe ſtories which we muſt allow to be well written; and this is the higheſt degree of commendation which we can allow it. It contains no diſcrimination of character; and, in the management of its incidents, probability is continually violated. Arnold's doubts of his wife's conſtancy muſt be ſeen to be evidently groundleſs; yet they form the foundation of the whole ſtory, which conſiſts of a long ſeries of adventures, where every promiſe of happineſs is unaccountably changed to a ſcene of miſery; and where diſtreſs, after being heightened to the utmoſt reach of fiction, is converted, for the tale muſt otherwiſe have been cut ſhort, into joy. The eſcapes, indeed, of the hero and his friends are aſtoniſhing; and ſuch have been the ſurpriſing recoveries, which we have witneſſed, of perſons not only dead, but even buried, that our grief, at the concluſion of the piece, is conſiderably alleviated by the pleaſing hope, that the Baron and his Lady, who were drowned in our ſight, are by this time reſtored to life.

POETRY *and* DRAMATIC.

Art. 28. *Epiſtola Macaronica ad Fratrem, de iis quæ geſta ſunt in nupero diſſentientium conventu, Londini habito, prid. id. Febr.* 1790. 4to. pp 21. 1s. Johnſon.

A late dinner-meeting of the diſſenters at the London Tavern, is here deſcribed in verſes, which would convince us, if we were not already acquainted with the author's merit, that he is of no mean name in the literary world. Some, perhaps, who are the objects of his good humoured laugh, may think that he has treated grave matters in too jocoſe a ſtyle;—for our part, we like a joke, and ſo we ſhall let it go round.

After an humourous deſcription of the dinner, and the toaſts which ſucceeded it, the author continues:

"Fæcundi calices quem non fecere diſſertum?"
Verè olim dixit, quiſquis fuit ille, poeta.

Speechum hoc bitterum, potius quam ſuave, fuiſſe.
Pauci adeo plauſus.—Multo pejora ſed illi,
Fari qui poſt hunc tentavit, fata fuere;
Nomine (pſhaw! pſhaw! pſhaw!) *Hubb, Hubb*—et ſyllaba longa *.
Ter conatus erat facunda aperire labella,
Ter labra occludit loud vociferatio: "Down, Down!"
'Tum ſurgit Chairman; et, "Num placet, O! generoſi
"Watſonis votum?"—Plerique upliſtimus handas!'

Art. 29. *The Brunoniad:* an Heroic Poem. In Six Cantos. Containing a ſolemn Detail of certain Commotions which have, of late, divided the Kingdom of Phyſic againſt itſelf. A critical and truly Homerican Catalogue of our preſent Luminaries of Medicine. A Preface, deſcribing the preſent State of Medicine, being the Reſult of deep philoſophical Inveſtigation. And a Dedication, being a Specimen of the Author's Talents in the Sublime and Beautiful. By Julius Juniper, Poet Laureat to the Royal College of Phyſicians. 4to. pp. 86. 3s. 6d. Kearſley. 1789.

In parts of this poem, we meet with ſome tolerable thoughts, pleaſantly expreſſed: but its general ſtrain is dull and tedious. Six cantos are here employed in ridiculing the ſyſtem and practice of Dr. Cullen and his aſſociates; and in celebrating the midnight debaucheries and unintelligible reveries of his late adverſary, 'Johannes Bruno.'

Art. 30. *Love in many Maſks:* as altered by J. P. Kemble, from Mrs. Behn's Rover. 8vo. pp. 73. 1s. 6d. Egertons. 1790.

Mrs. Behn's *Rover* had for ſome time been thought unfit for public repreſentation, when Mr. Kemble undertook to new-model it, and to preſent it to the audience in its preſent form. It retains, however, ſufficient marks of its ancient character.

It cannot be ſuppoſed that we ſhall give in detail the buſineſs of a play, which contains an incident in almoſt every page, and which, like other dramas of its own age, conſiſts of love and fighting, of gallantry and treachery; of aſſignations, prevented by vigilance, or defeated by folly; of ſtratagems, which were not to ſucceed, and of eſcapes, which led to cloſer confinement: till at length, the love, the wranglings, the treachery, and the jealouſy, are all conſolidated in one general maſs of matrimony.

Art. 31. *Sacred Poetry:* compriſing an entire Syſtem of divine Truth. 2 Vols. 12mo. pp. 157, and 156. 6s. ſewed. Edwards. 1790.

Theſe poems are partly original, and partly compiled. Thoſe which are original are the productions of a lady, by whom the whole has been arranged. In the arrangement, there is, however, a material deficiency: the authoreſs has forgotten to tell us whence ſhe has borrowed her materials, and even to diſtinguiſh her own productions from the compoſitions of others.

The merit of the poems muſt, neceſſarily, be unequal. Some parts will be read with pleaſure, and ſome with diſguſt: but to ſit

* Fortè *Hubb-houſe.*

down

down to ſtudy theſe volumes, as containing 'an entire ſyſtem of divine truth,' is an effort which few readers will have courage to make. We attempted this taſk: but we ſoon found ourſelves plunged into myſteries ſo totally unintelligible to us, that we were happy to deſiſt.

This work is neatly printed, on elegant paper.

Art. 32. *Ode on the diſtant View of France,* from Dover Cliff, in the Year 1789. 4to. pp. 10. 1s. Becket. 1790.

It is the province of a bard to watch over the cauſe of freedom, and to celebrate its defenders; to rouſe the languid to action, and to animate the active to perſeverance. In this view, the author of the ſpirited lines before us employs his powers. The concluding ſtanzas may ſerve as a ſpecimen of his manner.

'Enlighten'd France; no more I view
With cold contempt thy glittering coaſt;
To active worth is honour due—
Th' unfetter'd ſlave has cauſe to boaſt.
Henceforth ev'n Britain's ſplendid name
Can no ſuperior luſtre claim;
Nor ſingly now ſhall dart its rays,
But blend with thine in Freedom's ſpreading blaze.

Enough of war, of proud diſdain—
The ſelfiſh thought, the taunting jeſt,
Abſurd diſtinction, preference vain,
Be baniſh'd from the liberal breaſt!
Ye ſwell'd the liſt of human woes!
Ye made of France and Britain foes,
Taught each to ſcorn its neighbouring ſtate,
And thwart its views with unremitting hate.

Malignant ſhadows! hence, away!
Hie to ſome dark, unletter'd ſhore,
Behold the dawn of Reaſon's day!—
Britain and France contend no more.
In Freedom's cauſe, from age to age,
Shall both with equal warmth engage,
Purſue the ſame exalted plan,
To vindicate on earth the Rights of Man.'

Art. 33. *An Ode on the Marriage of his Grace the Duke of Dorſet with Miſs Arabella Diana Cope.* Humbly dedicated and inſcribed to their Graces the Duke and Ducheſs of Dorſet. 4to. pp. 28. 2s. 6d. Fores. 1790.

'Hills, vallies, groves, and *ſheep and fawns ſhall ſing*'——

Indeed!——to a better tune, then, we hope, than that with which this poet has favoured us.

POLITICAL.

Art. 34. *The Spaniſh Pretenſions fairly diſcuſſed,* by A. Dalrymple. 8vo. pp. 19. 1s. Elmſly. 1790.

The Spaniſh claims are of two kinds: 'of all the Magallanic regions; and of all parts on the N. W. ſide of America.'

Mr.

Mr. D. with great geographical precision, proves, that the Spaniards have not even the pretence of *first discovery* to the Magallanic regions; and that 'the only discovery which the Spaniards can claim here, is the *Discovery* of the *Strait* of *Magallan*, the *Portugueſe* having diſcovered the *Eaſt Coaſt* of Patagonia, long before *Magallan*'s Voyage, and the *Engliſh*, having completed the *Diſcovery!* conſequently, as much *excluſive right* to *That Navigation*, muſt belong to the *Engliſh*, as the Spaniards can pretend to, from their having gone *beyond* the *Portugueſe*; but a pretenſion of the *Engliſh* to an *excluſive Right of navigating on the South of Cape Horn*, could They be ſo abſurd to make it! would be laughed at, by all The World, as too ridiculous to merit ſerious attention.'

The Spaniſh pretenſions on the *North* are next conſidered; and the author concludes, from authorities which he produces, that 'the firſt public and authentic deſcription of Nootka, or King George's Sound, in 49° ½ North Lat. and the parts adjacent, was given to the world in Captain Cook's laſt voyage, 1778.'

There may be truth, and we believe there is, in what is here advanced: but in diſquiſitions on this ſubject, it would be well if attention were paid to the intereſt and wiſhes of the inhabitants of theſe diſcovered regions? Have they not the right of diſpoſing of the produce of their own land and labour at any market which they may chooſe? and is not the pretence of reſtricting their trade to that country whoſe navigators firſt diſcovered their ſituation, too ridiculous to be ſeriouſly confuted?

TEST ACT.

Art. 35. *A Letter to the public Meeting of the Friends of the Repeal of the Corporation and Teſt Acts*, at the London Tavern, Feb. 15, 1790, from a Lay Diſſenter. 8vo. pp 15.

In this ſpirited and well-compoſed letter, the author inſtances ſome of the oppoſition that was made to the repeal ſolicited by the Diſſenters; and affirms that ſuch oppoſition is better than ſupport. He exhorts to perſeverance, and concludes with obſerving, that 'nothing good or great is to be obtained without courage and induſtry; but courage and induſtry muſt have ſunk in deſpair, and human life remained unornamented and unimproved, if men had nicely compared the effect of a ſingle ſtroke of the chiſſel with the pyramid they were to raiſe, or a ſingle impreſſion of the ſpade with the mountain they were to level.'

Art. 36. *A Vindication of the Short Hiſtory of the Corporation and Teſt Acts.* 8vo. pp. 28. 1s. Johnſon.

Mr. Loſft's Hiſtory was noticed in the laſt volume of our Review, p. 452. This Vindication is a reply to a pamphlet, of which we gave ſome account in our laſt, (p. 238,) entitled, "Obſervations ſuggeſted by the peruſal of the Short Hiſtory of the Corporation and Teſt Acts." Mr. Loſft very ſenſibly animadverts on this Obſerver, and manifeſts himſelf to be a warm friend to civil and religious liberty; and, in oppoſition to thoſe who have expreſſed their apprehenſions that great confuſion muſt ariſe in the ſtate, by a general admiſſibility of all ſects to civil offices, he refers the reader to the

the province of Pennſylvania, where there is the greateſt mixture of religious opinions, with a general admiſſibility to civil offices, and yet religion and the public peace, ſo far from being diſturbed, have experienced great benefits.

Art. 37. *An Appeal to the Common Senſe and Common Honeſty of every Inhabitant of Birmingham*, reſpecting the Paſſages extracted from the Preface to Dr. Prieſtley's Letters to the Rev. Edward Burn, and ſent to the Biſhops and Members of the Houſe of Commons, previous to the Debate on the Repeal of the Corporation and Teſt Acts. 8vo. pp. 31. 6d. Johnſon.

The temper with which this pamphlet is written, may be conjectured from its motto: 'Next to the ſatisfaction I receive in the proſperity of an honeſt man, I am *beſt* pleaſed with the *confuſion of a raſcal.*" Dr. P. will not be much diſpoſed to thank this writer for thus commencing his advocate. Hard names never carry conviction to conſiderate minds. This writer takes equal liberty with things as with men; witneſs his account of the *pedigree of orthodoxy*, p. 19. "Orthodoxy is the *fooliſh* daughter of a *tyrannical* and *ſurly* mother, the Hierarchy; begot by the civil power, through an unnatural alliance——of courſe the child is a *baſtard.*'

MISCELLANEOUS.

Art. 38. *Letters from the late Emperor Joſeph II. to General D'Alton*, Commander of the Troops in the Auſtrian Netherlands. Written between December 1787 and November 1789. Tranſlated from the original French. Small 8vo. pp. 198. 3s. 6d. ſewed. Robinſons. 1790.

The perſonage here introduced having been of moſt exalted rank, and one whoſe ſchemes attracted the attention of all Europe as byſtanders, beſide that of thoſe extenſive regions more intimately affected by his undertakings, is no ſooner dead, than, lo! forth comes his private correſpondence with General D'Alton, to diſplay his ſyſtem of Low-country politics:—but are we to ſuppoſe that this confidential general ſold his Imperial maſter's letters to a Bruſſels bookſeller? or was his private cabinet ſeized by the patriots? We may ſuppoſe what we pleaſe, for the preface, throughout which the dead prince is moſt liberally abuſed and execrated, affords not a ſyllable of information to account for the ſudden expoſure of theſe letters, to beſpeak the reader's confidence. Here they are, whenceſoever they came; and ſo far as theſe letters paſs current, they may ſerve the views of the publiſher, before any diſavowal or confutation can follow.

The authenticity of this correſpondence is, moreover, not well ſupported by internal evidence; for the letters are written in a looſe flimſy manner, not ſo much reſembling inſtructions from a great potentate to a general officer, intruſted with very critical ſervice, as the ſuggeſtions of a man, who knowing nothing beyond common occurrences, has fabricated a ſet of letters to fit the circumſtances of their dates; and who then abuſes the man to whom he imputes them.

Should our ſcepticiſm with reſpect to this publication be well founded, whatever advantage the contrivers of the ſcheme may hope

hope to derive from it, the means cannot be applauded: but neither princes nor people are very ſcrupulous about the rectitude of meaſures to anſwer their purpoſes.—After all, however, we cannot take on us to affirm that theſe letters are ſpurious.

Art. 39. *Imperial Election, and Journey to Hanover*; containing an Account of the Manner of electing an Emperor of Germany, &c. 8vo. pp. 29. 1s. Stockdale. 1790.

The account here given of the election appears, on the whole, juſt and ſatisfactory. Some thoughts on the importance of the event at this particular criſis, are added, and they appear to be ſenſible and well-founded. The pamphlet was publiſhed while the late emperor was yet living, and who is here pretty freely cenſured, perhaps not without reaſon. This writer farther remarks on the Britiſh king's intended viſit to Hanover, and the propriety of his reſiding there on ſo *momentous an occaſion*. On this, alſo, he talks plauſibly,-if not rationally: but it is a point which we do not undertake to diſcuſs.

The pamphlet is concluded by an account of the journies of our ſovereigns of the houſe of Brunſwick to their dominions on the continent, with the government eſtabliſhed during their abſence, &c. &c. which, to ſeveral readers, may prove an agreeable amuſement.

Art. 40. *Town Talk*, the Fiſh-pool, &c. By the Authors of the Tatler, Spectator, and Guardian. Now firſt collected; with Notes and Illuſtrations. 12mo. pp. 452. 3s. ſewed. Nichols. 1789.

Mr. Nichols, we ſee, is determined to perſevere in collecting the works of that conſtellation of wits of our own country, who flouriſhed in the early part of the preſent century; and we applaud his induſtry, as well as his taſte, in the objects of his purſuit. Some of the ſmaller pieces of Sir Richard Steele, particularly, were in danger of ſinking into oblivion, merely through the want of ſufficient *tangibility*, as a late pleaſant writer expreſſes it: but which will happily be preſerved by the bulk of the volume, and the occaſional illuſtrations given to them by the preſent editor.

The pieces here collected are,

I. *The Town Talk*, in nine weekly numbers, by Steele.

II. *The Speech of the Lord Chancellor Cowper*, when he paſſed ſentence on the ſix condemned Lords, [Derwentwater, &c.] Feb. 9, 1715.

III. *A Letter to a Member*, &c. concerning the condemned Lords.

IV. *Sir Richard Steele's Speech on the Septennial Bill*, April 24, 1716.

V. *Character of Sir Richard Steele*, from "Memoirs towards a Hiſtory of Men eminent in the Republic of Letters, &c." a work printed for Curl, 1731.

VI. *An Account of the Fiſh-pool.* This was a favourite project with Steele, in which he was aſſiſted by Mr. Joſeph Gilmore, a mathematician; and a patent for it was obtained, to ſecure to Sir Richard and his family the advantages of the invention. The Fiſh-pool was a name given to a veſſel invented for the importation of fiſh *alive*, in good health, from parts however diſtant. A machine

for

for the conveyance of fiſh by land was alſo contrived on this occaſion; and engravings are given of both the veſſel and the machine: but this ſcheme, though, like many others, plauſible in theory, did not anſwer in the execution; for the fiſh were ſo miſerably battered in the conveyance, that no price could be had for them in the London market, adequate to the expence of bringing them to town.

VII. *The Plebeian*, a political Eſſay, publiſhed periodically; of which no more than Four Numbers appeared.

VIII. *The Old Whig*; written by Addiſon, in anſwer to the *Plebeian*. On this occaſion, the two friends were adverſe: but it ſeems probable that Mr. Addiſon, at the out-ſet of this controverſy, was not aware that Steele was his opponent. Dr. Johnſon's *Remarks* on this diſpute are here reprinted; and to them we refer for an explanation of the ſubject.

IX. *A Letter to the Earl of Oxford*, concerning the Bill of Peerage. By Sir Richard Steele.

X. *The Spinſter*. A periodical paper, in defence of the woollen manufactures. This went no farther than the Firſt Number; but it appears in this collection attended by ſome Letters to the Spinſter; and all ſeem to be well worth preſervation.

XI. An additional Number of the *Lover*. Of Mr. Nichols's new edition of this paper, together with the *Reader*, we gave ſome account in our Review for July 1789, p. 56.

Art. 41. *Thoughts in the Form of Maxims*, addreſſed to young Ladies, on their firſt Eſtabliſhment in the World. By the Counteſs Dowager of Carliſle. 12mo. pp. 160. 2s. 6d. ſewed. Cornell.

This ſmall volume has a better claim to the public attention, than the circumſtance of its proceeding from the pen of a Counteſs. It is evidently written by one who thinks juſtly on the moſt important ſubjects, and who has been an accurate obſerver of female manners. We have ſeldom ſeen ſo much good ſenſe, and ſo many uſeful remarks, comprized in ſo narrow a compaſs, and expreſſed with ſuch unaffected eaſe and ſimplicity. The noble writer's particular deſign is, to guard young women, who have been well educated, and who appear in the faſhionable world, againſt thoſe minute follies and blemiſhes, which are the leſs eaſily avoided, becauſe their conſequences do not ſtrike at firſt ſight. The prudential and moral hints here ſuggeſted, are happily adapted to ſupply the place of experience, and to preſerve thoſe to whom they are addreſſed, from much mortification and infelicity, and to render them amiable and happy in every connection of female life. There is not a young woman of faſhion in the kingdom, who might not reap advantage by making this manual a part of the *uſeful* furniture of her *toilette*.

Art. 42. *Strictures on Duelling:* Selected from the moſt authentic Authors; with Additions. By a Gentleman, late of the Univerſity of Oxford. 8vo. pp. 35. 1s. Walter, Piccadilly. 1789.

Unfortunately for mankind, many cuſtoms and practices prevail, in all nations, which can never be vindicated. Among theſe, *duelling* is to be numbered, a practice which ſtands condemned by reaſon and revelation, by all laws human and divine. This writer

very properly expoſes its folly, guilt, and miſery. As his tract is ſhort, it may prove more generally uſeful than larger treatiſes. It might have been ſuppoſed, that the vain and wicked cuſtom of duelling ſhould have been for ever baniſhed from the army by the articles of war, a part of which is ſo expreſsly and powerfully pointed againſt it: but falſe ſhame, and falſe notions of honour, too often prevail againſt the convictions of truth and virtue.

This author's ſtyle is not always pleaſant, though not very faulty: but there is one expreſſion which appears unpardonable; it is when he alludes to the ſlave-trade, and mentions the *ſufferings of ſlavery* as *ideal*, and farther, as *commiſerated* by *Methodiſtical fanaticiſm*. This is really aſtoniſhing, in a man who profeſſes himſelf an advocate for humanity, benevolence, and virtue. The bare recital of the paſſage is ſufficient to expoſe it.

We have ſeen a Letter in the *London Chronicle*, of May 4—6, addreſſed to the Author, which contains ſome remarks on duelling, that ſeem to deſerve his attention.

Art. 43. *Anti-pugiliſm*: or, the Science of Defence, exemplified in ſhort and eaſy Leſſons for the Practice of the Broad-ſword and Single-ſtick. Illuſtrated with Copper-plates. By a Highland Officer. 8vo. pp. 48. 2s. 6d. Aitkin, Caſtle-ſtreet.

The author expreſſes his contempt of boxing and boxers, and gives a decided preference to the uſe of the weapons above-mentioned; of which he ſtrongly recommends a ſcientific knowlege, eſpecially to all who belong to the army and navy. It would, in particular, he ſays, enable our ſailors to board the enemy with a confidence and ſucceſs unknown to thoſe that are ignorant of the ſcience, 'who raſhly ruſh on the points of the weapons, that the leaſt judgment would have enabled them to put aſide.'

How far the Highland officer may, in his *leſſons*, have improved on Godfrey's *Science of Defence*, or whether this tract differs, in many reſpects, materially from the approved work of that author, we know not; it being many years ſince we had an opportunity of looking into Mr. Godfrey's performance.

Art. 44. *The Defence of Innes Munro*, Eſq; Captain in the late Seventy-third, or Lord Macleod's Regiment of Highlanders, againſt a Charge of Plagiariſm from the Works of Dr. William Thomſon; with the original Papers on both Sides. 8vo. 1s. Ridgeway. 1790.

Captain Munro publiſhed, in the ſpring of the laſt year, a "Narrative of the Military Operations* on the Coromandel Coaſt, &c." Soon after the publication of that work, the author was charged, in the morning papers, with having made too free with the "Memoirs of the late War in Aſia†," written by Dr. William Thomſon, an author of conſiderable reſpectability. On this impeachment of the Captain's literary character, a news-paper controverſy was, for ſome time, carried on with much aſperity and perſonality. Mr.

* See Rev. vol. lxxxi. p. 408.

† ——— vol. lxxix. p. 86. Dr. Thomſon did not prefix his name to the work.

Murray,

Murray, the bookſeller, was involved in this diſpute; and, if we may hazard a conjecture, he, or ſome friend, has been concerned in giving to the public this collection of the paper bullets that flew about in the courſe of this inky warfare, for the ſtrength of the argument runs much in his favour. Dr. Thomſon's defence of himſelf ſeems likewiſe complete. He appears, indeed, to have been attacked in conſequence of a miſtake into which Captain Munro had unluckily fallen.

Art. 45. *An Account of the Mutinous Seizure of the Bounty*; with the ſucceeding Hardſhips of the Crew. To which are added, Secret Anecdotes of the Otaheitean Females. 8vo. pp. 76. 2 s. Bell and Taylor, Royal Exchange, &c. 1790.

Compiled from Lieutenant Bligh's narrative, (ſee p. 332, of this Month's Review,) and from Hawkeſworth's collection of the voyages of Cook, Carteret, Byron, and Wallis. What this literary freebooter means by *ſecret* anecdotes of the Otaheitean females, we have not been able to diſcover. How can that be *ſecret*, which Hawkeſworth publiſhed ſo many years ago?

THEOLOGICAL.

Art. 46. *A Short View of the Life, Sentiments, and Character of Mr. John Mort*; in an Addreſs to the Diſſenters of Atherton, and in a Sermon preached in New Brent Chapel, Jan. 20. 1788. By H. Toulmin. To which are added, two Family Prayers, by Mr. Mort. 8vo. pp. 67. 1 s. Johnſon. 1789.

This ſmall piece of private biography, though not particularly valuable for the manner in which it is written, may exhibit an uſeful example of the honeſt endeavours of a plain man to form a judgment for himſelf on religious ſubjects. Mr. Mort appears to have been, from conviction, a Socinian, and, though a Diſſenter, a zealous advocate for the uſe of a liturgy in public worſhip: but his beſt praiſe was, that he merited, as we are well informed, the character, written many years ſince by Mrs. Barbauld, and inſerted in this account of his life.

> "Happy old man! who ſtretch'd beneath the ſhade
> Of large grown trees, or in the ruſtic porch,
> With woodbine canopied, where linger yet
> The hoſpitable virtues, calm enjoy'ſt
> Nature's beſt bleſſings all!—a healthful age,
> Ruddy and vigorous; native cheerfulneſs;
> Plain-hearted friendſhip; ſimple piety;
> The rural manners, and the rural joys,
> Friendly to life. Though rude of ſpeech *, yet rich
> In genuine worth, not unobſerv'd ſhall paſs
> Thy baſhful virtues: for the Muſe ſhall mark,
> Deteſt thy charities, and call to light
> Thy ſecret deeds of mercy; whilſt the poor,
> The deſolate and friendleſs, at thy gate,
> A numerous family, with better praiſe,
> Shall hallow in their hearts thy ſpotleſs name."

* Alluding to a natural impediment in ſpeaking.

The two prayers by Mr. Mort, here reprinted, ought to have been reviſed before they were committed to the preſs. 'We ſee the *footſteps* of an almighty *hand*,' would beſpeak the worthy author to have been a native of our ſiſter iſland.

Art. 47. *Two Charges delivered to the Clergy of the Archdeaconry of Leiceſter*, in the Years 1786 and 1787. By the Rev. Andrew Burnaby, D. D. Vicar of Greenwich, and Archdeacon of Leiceſter. 8vo. pp. 38. 1s. Payne.

In the firſt of theſe charges, Dr. Burnaby expreſſes his concern at the progreſs of *religious empiricism*; and calls on the *regular practitioners*, the parochial clergy, to exert themſelves againſt it. He is a warm advocate for Sunday ſchools; nor is he merely ſolicitous for the education of the poor, but benevolently recommends to pariſhes an annual viſitation of thoſe children whom they have apprenticed. This ſeems to be a very wiſe plan for ſecuring the morals, and for increaſing the comfort and uſefulneſs, of the poor.

The ſecond charge relates to the Teſt laws, the propriety of which Dr. B. vindicates, but with great candour and moderation. He applauds the Diſſenting clergy for their diligence in diſcharging the duties of their miniſtry; and exhorts his brethren not only to equal, but to ſurpaſs them.

Art. 48. *Practical Sermons*, ſelected and abridged from various Authors. By J. Charleſworth, late Fellow of Trinity College, Cambridge. Vol. II. Small Octavo. pp. 300. 3s. Boards. Johnſon.

Of this continuation of a plan which has already paſſed under our notice, in our account of the firſt volume *, it is only neceſſary to ſay, that the author continues to execute his deſign with great correctneſs. By abridging and *altering* the ſermons of various authors, he gives the whole ſo uniform an air, that the diſcourſes might eaſily paſs, with readers or hearers not much accuſtomed to criticiſm, for the productions of the ſame pen. The diſcourſes are all, as the title indicates, practical. When the ſcheme is completed, which will be done in four volumes, the authors' names will be ſpecified.

Art. 49. *A Defence of the Unity of God*; in Four Letters to the Rev. Mr. Harper. In Reply to his Addreſs to Dr. Diſney, for reſigning the Rectory of Panton, and Vicarage of Swinderly, and for quitting the Eſtabliſhed Church. Including Remarks upon Mr. Romaine's Sermon on the Self-exiſtence of Jeſus Chriſt: Together with Remarks on the Rev. Mr. Hawkins's Letter to Dr. Prieſtley; and upon a Publication intitled, *Horæ Solitariæ*: With general Obſervations on the common unſubſtantial Mode of defending the Doctrine of the Trinity. By G. Clark. 8vo. pp. 171. 2s. 6d. Johnſon.

This is a popular treatiſe againſt the doctrine of the Trinity; in which, moſt of the texts of Scripture, adduced in ſupport of this doctrine, are explained in the ſenſe in which they are commonly

* See Rev. vol. lxxviii. p. 445.

underſtood by thoſe who reject it. They who are deeply read in this controverſy will not meet with much new matter in theſe letters: but ſuch as have taken up their opinions, reſpecting this point, on the ground of authority alone, will find many things in this treatiſe which will deſerve their diligent attention.

Art. 50. *Two Sermons*, for the Feſtivals and Faſts of the Church of England. By Joſeph Holden Pott, M. A. Prebendary of Lincoln, and Archdeacon of St. Alban's. 4to. pp. 51. 2s. Rivingtons. 1790.

The firſt of theſe diſcourſes was preached at St. Paul's cathedral, on the 24th of Auguſt 1788, being St. Bartholomew's day, from 2 Pet i. 16. The ſecond was preached at St. Magnus, London bridge, from Matt. xvi. 24. They are ingenious, and well calculated for the occaſions, and the ſubjects, on which they were delivered.

SINGLE SERMONS.

Art. 51. *Preached at the Cathedral Church of Saliſbury*, at the Triennial Viſitation of the Lord Biſhop of Sarum, July 23, 1789. By George Iſaac Huntingford, A. M. Rector of Corſley, Wilts, and Fellow of Wincheſter College. 4to. pp. 36. 1s. 6d. Robinſons.

The learned author of this diſcourſe here appears as an able apologiſt for profeſſing the Chriſtian religion, in reply to the ſtrictures of the anonymous author of a late *Apology for profeſſing the Religion of Nature**. He addreſſes himſelf to two different claſſes of Deiſts; to thoſe who acknowlege a God, but maintain that nothing can be known concerning his attributes; and to thoſe who adore the divine attributes, and affirm that human reaſon, without the aid of divine revelation, can diſcover the moral perfections of the Deity. To the former claſs, he urges the neceſſity of ſeeking a better guide, than that reaſon, which they confeſs to be ſo incapable of leading them to the knowlege of God. With the latter, he pleads, that modern philoſophers owe their conſiſtent and exalted ideas of the Supreme Being, and the juſt concluſions which they deduce from thoſe ideas, to revelation; and that the attributes, which they acknowlege and adore, are confirmed and illuſtrated by the peculiar doctrines of Chriſtianity. In confirmation of this latter poſition, Mr. Huntingford inſiſts particularly on the proviſion which Chriſtianity has made in the atoning ſacrifice of Chriſt, for vindicating the dignity and rectitude of the moral government of God.

After defending, with much ingenuity, what is commonly called the Orthodox doctrine concerning the ſcheme of redemption, he proceeds to refute the objection of the apologiſt for Deiſm, "that all religious atonements are motives to vice," by ſhewing, that, according to the Chriſtian doctrine, repentance and reformation are abſolutely neceſſary to ſalvation, and pardon is offered only as a motive and encouragement to repentance. His arguments on this topic are, in our opinion, clear and deciſive.

A ſummary view of the external evidence by which the truth of Chriſtianity is confirmed, drawn up with great perſpicuity and

* See our laſt vol. p. 353.

energy,

energy, and an apology for Chriſtian myſteries, cloſe the diſcourſe. Whatever may be thought of the controverted tenets for which the author is an advocate, the ſermon bears thoſe marks of good ſenſe, and elegant taſte, which entitle it to particular attention.

Several notes are ſubjoined, which not only diſcover the author's well-known erudition, but furniſh weighty arguments in refutation of the *Apology for profeſſing the Religion of Nature.*

Art. 52. Preached at the Primary Viſitation held by the Biſhop of Hereford, at Church Stretton, in the County of Salop, June 17, 1789. By John Mainwaring, B. D. Rector of Church Stretton, and Lady Margaret's Profeſſor of Divinity in the Univerſity of Cambridge. 4to. pp. 27. 1s. Cadell.

To the *conſcientious* ſceptic, and to the *ingenuous* doubter, the preacher ſubmits the following conſiderations: 'What, in all probability, *would have been* the condition of mankind, if the Chriſtian revelation had not been granted?—Whether there was any ground to hope, that the univerſal darkneſs and corruption of natural religion ever would or could have been removed by human endeavours?—And whether it were reaſonable to expect that Chriſtianity itſelf ſhould eſcape corruption; and if not, whether the errors which have been mixed with the doctrines of the goſpel can juſtly be urged as objections againſt it?'

In examining theſe queſtions, he follows ſome of our moſt able advocates for the neceſſity of revelation.

Sermons are too confined a ſpecies of compoſition for entering, with any degree of minuteneſs, into theſe diſcuſſions; and without a proper adduction of facts, they have little proſpect of converting Deiſts to the Chriſtian faith; it may therefore be queſtioned, whether the preaching of them, as far, we mean, as relates to infidels, is not mere loſt time and labour.

Mr. M.'s diſcourſe is well compoſed; and it ſhews his acquaintance with the ſubject. Under the laſt query, he *ſeems* to refer all the errors, that have been mixed up with the goſpel, to *popery*; for he mentions none that have crept into our reformed church. He objects to men attempting *to reaſon out their faith*; and yet he aſſerts the aid of human learning to be indiſpenſably neceſſary to underſtand the doctrines of revelation, and to defend them againſt heretics, enthuſiaſts, and oppoſers.

The *ingenuous* doubter will not allow this to be fair dealing. He will ſay, "if you ſubmit Chriſtianity to the examination of reaſon, let it be employed on *all* its doctrines. That I am to reaſon ſo far, and then renounce reaſon for my guide, is a poſition that no reflecting mind will admit."

Art. 53. *On Education:* preached before a Society of Proteſtant Diſſenters at Bradford, Yorkſhire, 28th June 1789. By S. Catlow. 8vo. pp. 22. 6d. Johnſon.

After ſome general obſervations on education, and parental duty, this author proceeds to point out three objects to which a careful attention ſhould be paid:—Inſtruction, in thoſe ſubjects which particularly relate to their future deſtination in life; in ornamental acquiſitions; and in moral and religious principles. The importance

ance of the firſt and laſt of theſe topics is ſelf-evident; the ſecond chiefly relates to thoſe whoſe condition is ſuch as to juſtify them in extending their views beyond merely neceſſary acquirements: but here we obſerve, that Mr. Catlow ſeems principally to ſpeak of what he terms ornamental, as ſignifying mental, cultivation, in different kinds of literature, hiſtory, philoſophy, &c. to which he unites a polite addreſs and engaging manners, with thoſe aſſiſtant exerciſes which now generally prevail in the courſe of modern education: but, ſays he, miſtake *me* not—I would wiſh that this branch of inſtruction, though of acknowleged utility when moderately attended to, were for ever annihilated, rather than that it ſhould be made the principal object of education; for though influential on the manners, and productive of eaſe in ſocial intercourſe, its conſequence is only of a ſecondary nature, and ſhould be conſidered merely as an aſſiſtant in the diſplay of manly ſentiments, and liberal information.

An advertiſement affixed, informs us, that Mr. Catlow has opened a ſeminary at Mansfield, to prepare youth, by liberal inſtruction, for the commercial departments of life, and for entrance on profeſſional ſtudies.

CORRESPONDENCE.

'*To the* AUTHORS *of the* MONTHLY REVIEW.

'GENTLEMEN,

'PERMIT me to render my acknowlegements, for the handſome manner in which you have vindicated me, (and the Engliſh in general,) againſt the cenſure of M. Bernoulli *, who ſeems to ſuppoſe, that we diſdain to receive information from foreigners. I hope, and truſt, that the repeated acknowlegements that I have made, for the aſſiſtance derived from the works of illuſtrious foreigners, will fully refute any ſuch charge againſt myſelf.

'It appears ſingular that M. Bernoulli, who has tranſlated and publiſhed my Memoir of 1782, ſhould ſelect a ſingle paſſage from it, as the ſubject of a particular criticiſm, in another place.

'But as a part of the public may refer this criticiſm to my laſt map of Hindoſtan, (publiſhed in 1788,) I beg leave to obſerve, that Goa is *there* placed in the longitude aſſigned to it by the *Connoiſſance de temps*, that is, 73° 45′ Eaſt from Greenwich, (the quantity contended for by M. Bernoulli,) and which the ſtate of my information in 1782 inclined me to reject. There can be but two reaſons for adopting an obſervation of longitude: the one, the public character of the obſerver; the other, the coincidence of geographical authorities. The latter were at variance with the obſervation, and I was uninformed concerning the former. When convinced, I did not content myſelf with *ſilently* correcting the longitude in the new map; for in the Memoir (page 29,) I noticed my former erroneous opinion in an apologetical way. I was at that time ignorant of M. Bernoulli's criticiſm; and the correction was

* See Appendix to Vol. I. of the New Series of the Monthly Review, p. 510.

founded

founded on coincidences of a very close nature, and not on the opinion of any individual. Unluckily, a wrong figure is printed in the Memoir; for it stands there, 72° 45′, instead of 73° 45′: but the intention is evident; and the degree, in the map, where alone it could affect the general geography, is right.

'If I do not intrude too much on your time and room, I request the favour that this letter may be inserted in a future Review.

'I am, Gentlemen,

'Suffolk-street, 22d June, 1790.' 'Your obliged, and very obedient servant, 'J. RENNELL.'

*** Æ Diphthong somewhat humorously tells us, that we give, for the money, too great a quantity of matter in each of our Monthly Numbers; "more," he says, "than we either desire or deserve." We do not believe, however, that this is a *universal* opinion; and we ourselves are not inclined to the idea, that it is, in general, more than is *desired*; and as to its being more than the public *deserve*, we cannot subscribe to that remark, while we meet with such generous and increasing encouragement.

††† The work mentioned by P. C. S. is in the hands of one of our corps.

General Index to the Review.

‡‡‡ Mr. Williams, of Oswestry, and a writer who signs *Verax*, in two polite letters, urge us to continue our *General Index*, to the close of the *Old Series*, viz. to the end of vol. lxxxi.—To these gentlemen, we cannot, at present, say more, than that the matter is in contemplation.

Verax also inquires concerning our critique on a certain work: to which we answer, "*What we have written, we have written.*"

† 'A Friend to all Parties,' likewise asks, if we mean to continue our Index; for the reply to which, we refer him to the preceding article ‡‡‡.

This Correspondent also recommends to us to insert the surnames, after the Christian names, of Bishops; which hint, as far as it is practicable, shall be followed. With respect to *particularizing*, in our general table of contents to each volume, any material article of correspondence inserted in the course of the volume, we must observe, that this plan is pursued in the *index* to each volume, separately, under the name or title of the gentleman, or work, to whom, or which, it bears reference. The consideration of the other part of this Correspondent's letter is unavoidably deferred, on account of the illness of the gentleman to whose perusal it was submitted.

†*† The new edition of *Anderson on Commerce*, Williams's *Lectures on Political Principles*, and *the Devil on two Sticks in England*, concerning which J. W. inquires, will appear in our next.

THE

MONTHLY REVIEW,

For AUGUST, 1790.

ART. I. *The Poems of Ferdoſi.* Tranſlated from the Perſian by Joſeph Champion, Eſq. 4to. pp. 460. 12s. Boards. Cadell.

WITH men of ſcience, it muſt be a ſource of extreme pleaſure to obſerve, that the extenſive provinces of Aſia are now viſited and explored for other purpoſes than the acquiſition of wealth; and that our countrymen are, with the manufactures, gradually importing the literature of the Eaſt. Though Mr. Haſtings, (in his recommendation of Mr. Wilkins's tranſlation of the Bhăgvăt Gēētā, prefixed to that work,) modeſtly ſtyles himſelf an *unlettered man*, his government, at leaſt, merits the commendation of having been propitious to letters. Under his auſpices, learning was encouraged, and the ſervants of a trading company were inſpired with a deſire of traverſing the rich and fragrant fields of Oriental ſcience. Mr. Halhed and Mr. Wilkins have done much to pave the way; and as there are many gentlemen of cultivated minds among the ſervants of the Eaſt India Company, and as a thirſt for ſcientific inveſtigations has been propagated among them by the vigorous efforts of Sir William Jones and others, we may reaſonably expect a plentiful harveſt. By degrees, it may engage the attention of the literati of Europe, become a faſhionable ſtudy, and in ſome degree diminiſh our fond admiration of the writings of the ancient Greeks and Romans.

In poetry, we ſigh for ſome kind of novelty. What Mr. Gibbon calls the *elegant mythology of the Greeks*, is ſo hackneyed and thread-bare, that it rather fatigues than amuſes. How delightful, then, is the proſpect of a new poetic world! 'The heathen gods and goddeſſes, (as Mr. Champion obſerves,) have ſported for ſo many ages in the regions of heroiſm, that new fiction, new imagery, new manners, and new warriors, muſt yield the higheſt intellectual amuſement.'

The poetry of the Aſiatics promiſes more than amuſement. Their annals and their religion being exhibited in verſe, their poems ſolicit the examination of philoſophers, and particularly of hiſtorians and divines. The original of the poems here tranſlated by Mr. Champion, are greatly admired in the Eaſt. Ferdoſi is the Homer, and his Shâh Namêh is the Iliad, of Perſia. As a proper introduction to the tranſlation of that part of this voluminous poem, which has been prepared for the Engliſh preſs, Mr. Champion has prefixed an amuſing eſſay on the life and writings of Ferdoſi.

By this account, it appears, that Abul Caſſem Munſuril Ferdoſi was deſcended from Ahmed' ul Ferdoſi, one of the principal inhabitants of the town of Sar, in the province of Tus, in the kingdom of Khoraſan. As ſuperlative abilities excite a kind of idolatrous admiration, mankind are not ſatisfied unleſs they introduce ſomething unuſual, if not marvellous, into their hiſtory. Various preſages of greatneſs have, according to ancient ſtory, accompanied the births of remarkable perſons, whereby they have been diſtinguiſhed from the herd, marked as Beings peculiarly bleſſed, and held up as objects whom Fame is to place on her higheſt pinnacle. It was in this way, as the Perſians relate, that Ferdoſi was uſhered into the world. His great celebrity as a poet was, at the time of his birth, revealed to his father in a dream, in which he ſaw the infant ſtanding with his face to the weſt, and elevating his voice; the echo of which reverberated from every quarter. This was explained by the interpreter whom Ahmed conſulted, as meaning, "that the fame of his ſon, and his poetic talents, would be the theme of the univerſe."

So the fact was: Ferdoſi ſoon diſcovered a mind remarkably vigorous; the ſtrength of his memory was equal to the intenſeneſs of his application; and the dawn of his poetic career evinced to the poet Aſſadi the glory of his meridian ſun. Animated by him, Ferdoſi applied himſelf to hiſtory, and conceived the noble deſign of exhibiting the exploits of the kings and heroes of Perſia in verſe. At the court of Mahmoud, ſultan of Ghezny, poetry and hiſtory were the purſuits which the ſovereign at this time moſt eſpouſed, and which were, of courſe, the direct road to wealth and fame. Report ſoon carried the ſingular reputation of Ferdoſi to the ſovereign's ear; he ordered his attendance, received him as the glory of his court, and honoured him with every mark of royal confidence. Ferdoſi's deſign coinciding with the wiſh of the ſultan, he was appointed, as the only man equal to the taſk, to write the annals of Perſia, which had been lately diſcovered, and the atchievements of the heroes, in a ſeries of heroic poems. For every

thouſand lines, the monarch ordered him a thouſand dinars, (a dinar is nearly 8s. 6d.;) whatever the poet compoſed in each day, was read to him in the evening; and as the poems were finiſhed, they were copied, and diſperſed throughout the empire. In the 70th year of his age, (in the 374th year of the Hêjra,) he finiſhed his heroic poem entitled the Shâh Namêh, which conſiſted of one hundred thouſand lines; and, preſenting them to the ſultan, demanded his reward. Mahmoud, being a poet himſelf, expreſſed his approbation of Ferdoſi in verſe, and ordered the ſtipulated ſum to be paid to him: but the vizir being the poet's enemy, ſent him, in ſealed bags, ſixty thouſand ſilver, inſtead of gold, dinars. Theſe were brought to him as he was bathing; and Ferdoſi, conceiving the ſilver dinars to be a deſigned affront of the ſultan, immediately diſtributed them to thoſe about him, giving 20,000 to the keeper of the bath, 20,000 to a fruiterer who attended, and 20,000 to the ſlave who brought the money.

The poetic courtiers, long envious of Ferdoſi, interpreted this ſpirited conduct of the poet as diſreſpectful to the ſultan; who was, by various inſinuations, at laſt irritated againſt him, and obliged him to fly from Ghezny.

Ferdoſi fled: but he could not be diſgraced, nor impoveriſhed. Though abandoned by the ſultan of Ghezny, various princes courted and protected him. His flight ſerved only to diffuſe his fame. At Bagdad he had an apartment aſſigned him in the vizir's palace; and the caliph, charmed with the productions of his muſe, ordered him the ſum that had been with-held by the ſultan. The enraged Mahmoud, hearing of his fame at Bagdad, demanded him to be delivered up; and to avoid his anger, our poet was obliged to proceed to Tus. Here, as a boy was repeating to him his verſes, he ſuddenly expired; and as the people were carrying him to his grave, a preſent of 60,000 dinars arrived from the ſultan, whoſe reſentment was now removed. Theſe were tendered to, but refuſed by, his daughter, who, in honour of her father, erected a famous ſtone ſtair-caſe on the banks of the river, which was to be ſeen a few years ſince at Tus. It is related, alſo, that the ſultan expended the 60,000 dinars in building a public edifice to the memory of the poet.

Thus was Ferdoſi careſſed when living; and though the ſumptuous monument erected by Mahmoud to his memory is periſhed, his poems remain an everlaſting monument of his learning and abilities. Homer was never more admired by the Greeks, than was Ferdoſi by the Perſians. To his poems they attribute ſeven qualities; the baſis of knowlege, the ſpring of excellence, a model of hiſtory, the true portrait of religion,

the exciting of joy, the exciting of ſorrow, and the real diſcrimination of every ſpecies of intelligence *.

Mr. Champion further obſerves, that

'The ſimilies of Ferdoſi are *pleniſſima nectaris*—his invention [is] lively and vigorous. When we conſider the aſtoniſhing length of the production, and the conſtant flame that animates the whole, preſerving an equal blaze, leaves the mind of a common reader in aſtoniſhment, and leads the poetical genius through unknown regions of the imagination. If Ferdoſi is too luxuriant, he is carried on by the rapidity of his powers, and diſplays ſuch extenſive fertility, that the critic, incapable of reaching the ſublimity of his conceptions, may judge of him by the coldneſs of his own feelings. The labours of Ruſtem are the ſtandard of Ferdoſi's genius. The influence of ſupernatural beings over his birth, prepare the mind for grand and extraordinary actions. We read of the birth of Minerva and of Bacchus, born in an extra-natural manner. If we admit of the Grecian fable, ſurely we may ſubſcribe to the Perſian, and not turn rigid Roman Catholics in poetry, damning all ſects but one!

'The reflections of Ferdoſi are animated and moral; the verſifications ſmooth and poliſhed; a quality, though poſſeſſed in general by the Perſian poets, is heightened by the *poeſis divina vis*, and gives that beauty to the range of enchantment which at once ſeizes on the avenues of the heart: nor can the judgment, in its coolest moment, cenſure the exuberance. The annals of the Perſian kings and heroes would have been cold and inſipid, and only would have been peruſed as they might have related to hiſtorical facts.—Ferdoſi, piercing through the bounds of nature, created new worlds, and making them ſubſervient to his plan, regulated his own ſphere with ſuch ſuperior ability and fanciful ſyſtem, that the conduct of his poems appears in the natural order of that imaginary creation dignified by himſelf: they may not bear the touchſtone of truth; but the fables of the eaſt admitted them. There are no fatiguing digreſſions. Every ſucceeding poet has copied Homer. Ferdoſi followed or imitated none, his genius was above all tranſlation, the invention was his own. The ſtory, a recital of actions that happened, in a certain degree embelliſhed by fable: Aſiatic ſplendour favoured the magnificent deſcriptions.'

Such is the account that Mr. Champion has given of the Shâh Namêh and its author: it is curious, and, no doubt, exhibits the ſentiments of the Perſians reſpecting their favourite bard: but we would caution the Engliſh reader againſt raiſing his expectations to a high degree.

When we compared Ferdoſi with Homer, we did not mean to intimate that the poem of the former was ſtrictly epic. The Shâh Namêh muſt not be tried by the rules of Ariſtotle. It does not relate a complete action, which has a beginning, a middle, and an end, and which is enlivened by amuſing epiſodes: but it is, as we have already hinted, a ſeries of hiſtorical

* See the Life of Ferdoſi, prefixed to this work, p. 65.

poems,

poems, in which the author has taken the ſame liberty with the Perſian hiſtory, that Homer took with the account of the ſiege of Troy. Angels, demons, and fairies, are aſſociated with the kings and warriors of Perſia, as gods and goddeſſes are with the heroes of the Iliad. The Shâh Namêh may be thought heavy, as it has no unity of deſign, and no general intereſt: but it evinces the genius and perſeverance of Ferdoſi, conveys information, and deſerves attention, as a moſt celebrated ſpecimen of Eaſtern poetry; though the very nature of the poem, and its great length, will prevent many from peruſing the whole of it.

To aſſiſt our readers in judging of its nature, we will tranſcribe the arguments of Book I, II, III.

I. 'The elevation of Kiûmers, and the attack of the dæmons—Kiûmers, the firſt monarch who reigned in Perſia, and his ſon Seâmuck, are attacked by the dæmons, jealous of their increaſing power—Seâmuck is killed in a ſingle combat with a young dæmon, which cloſes the firſt action—The intelligence carried to Kiûmers cauſes the higheſt lamentations: he determines on revenge, and aſſembling his army, places Hoſhung, the ſon of Seâmuck, at the head of his troops—His advice to him—The dæmons meet them in the field, where the old king gains a compleat victory—The dæmon, by whoſe proweſs Seâmuck had fallen, is killed by Hoſhung—Kiûmers dies—The author's reflections on the inſtability of life.'

II. 'The introduction of agriculture—The diſcovery of mines—The riſe of the religion of the Magi.

'The character of Hoſhung—He forms various implements—Attention to cultivation—To mining—To policy—The worſhip of fire inſtituted—The loom firſt in uſe—Ferdoſi concludes his reign with moral reflections.'

III. 'Tahmuraz, the enchainer of dæmons, aſſembles the learned—The Magi addreſs them on the ſubject of his future government—He improves on the plan of Hoſhung—The character of the vizier—He ſeizes on the leader of the dæmons, whoſe followers aſſemble, chuſe a leader, and conduct their forces againſt Tahmuraz—Are routed—Their offers of ſubmiſſion—Different arts introduced through their medium—The death of Tahmuraz—The reflections incidental to his death.'

For a ſpecimen, we ſhall ſelect the following lines from Book II. which contain the account of the origin of the religion of the Magi:

'Fruits were the food of man till this bleſt time,
And leaves of trees ſole ſhelter from *the clime*;
Rules for ſociety the chief creates,
And law and order grac'd his riſing ſtates.
Now policy, with eye extended, roſe,
And bade the mountain-hind forget his woes.
Now tranquil pleaſures form their rural life,
And ſcenes far varying from their former ſtrife.

Bright-ey'd religion rear'd her cherub face,
For piety adorn'd the hero's race.
As once, attended by a gallant few,
He ſought the high-lands, with a patriot view,
An object from afar appear'd to riſe,
Of form immenſe, and of prodigious ſize;
Sanguine its face, its eyes were ghaſtly blue,
Its body glaring ſhock'd the diſtant view;
Through the whole air its dire obnoxious breath
Darkneſs diffus'd, and ſtench like putrid death:
Hoſhung with dauntleſs ſteps approach'd the ſprite,
And ſeiz'd a pond'rous ſtone with nervous might:
The ſerpent rear'd its creſt; on Hoſhung came,
And fearleſs threw the ſtone with dext'rous aim:
The ſerpent bent beneath the weighty blow,
And, groaning as he fled, life ſeem'd to flow:
The ſhatter'd ſtones in num'rous pieces ſtart,
And ſparks of fire emit from every part.
Amazement ſeiz'd the chief. The view, unknown,
Of fire emitting from repulſive ſtone,
Firſt gave the pious thought, "Bend ev'ry knee,"
The chief exclaims, "'tis heav'n's ſupreme decree!
To fire celeſtial let us altars raiſe,
For God himſelf his attribute diſplays."
As the high-prieſt of Mahommed divine,
Bends towards Mecca, to the ſacred ſhrine—
So the new Magi, as their prince inſpires,
Bow with devotion to the golden fires.
Conqueſt to kings *have* giv'n exalted fame,
And chiefs have reach'd a celebrated name.
Yet by this deed, the hero of his age,
Stands high recorded in th' hiſtoric page.
To raiſe new faith to Hoſhung it was giv'n,
Who deem'd it the benevolence of heav'n.'

Mr. Champion mentions the difficulty of his undertaking, as an apology for its defects. To conſiderable praiſe he is entitled, for ſo new and arduous an attempt; and we hope he will be encouraged to perſevere, till he has tranſlated the whole of theſe poems; and that his future labours may be more perfect than thoſe which he has at preſent laid before the public.

With what fidelity he has adhered to his original, we pretend not to decide. The various idioms of the two languages demand ſome latitude of tranſlation; and the colouring, (as Mr. C. confeſſes,) muſt be that of the tranſlator. Much of the ſpirit of Ferdoſi is, probably, evaporated; and Mr. Champion has not given ſo much attention to his verſification as we could have wiſhed. His lines are often feeble and proſaic, and they abound with needleſs expletives and repetitions:

' Let not oblivion on your muſe attend,
And know her always as your faithful friend,' p. 322.

' Each

'Each ſeems the ſame; no difference to be ſeen,' p. 203.
'The brave man *does* not fear the lion's rage,' p. 213.

He ſeems not to poſſeſs a good ear; for, ſometimes, his lines are too long, and, at others, they are too ſhort:

'Tis perilous to provoke ſuch mighty ſtate,' p. 198.
'The iron he *mallows*, and the helmet forms,' p. 124.
'Held down their mute ſtruck ſouls, and vented many a ſigh.'
'The firſt he *Sulm** calls, "Oh, may each deed," &c. p. 213.

We have often detected Mr. Champion deſcending to a low, if not a vulgar phraſeology: 'Impatient *quite* to know.'

'He roar'd ſo loudly with ſo fierce a ſtrain,
The pillars of the palace *ſhook again.*'
'From earth to heav'n *thy equal is not known*,' p. 327.

Sometimes he is obſcure; as,

'Wide ſpread the virtues of his nations o'er,' p. 107.
'Be ſilent on their names; let there appear
Such epithets as pleaſe a parent's ear,' p. 192.
'Three days they gave to ſtudy *deep profound*,
With tables aſtronomical renown'd,' p. 415.

Mr. Champion is alſo ungrammatical, and incorrect in his orthography and pronunciation; as,

'Conqueſt to kings *have* given.'
'And thou *did* nurſe him with a parent's joy,' p. 322.

He ſpells *grateful*, 'greatful,' *aerial*, 'arial,' (p. 101.); *Elyſian*, 'Elyzian,' (p. 192.); uſes *propitiate* for 'propitious,' (p. 342.); and 'ſpoke the tyrant,' and 'ſpoke the ſlave,' for 'ſpoke *to* the tyrant,' and 'ſpoke *to* the ſlave,' (p. 143, and 342.) He coins the words, *mallow*, *laſcive*, (p. 169.); *ablieve*, (p. 189.); *ebrious*, (p. 167.); and *ſubmiſs*, (p. 340.) He chuſes alſo to have the word *enêrvate* pronounced 'énervate:'

'No luxury ſhall 'énervate my mind,' p. 335.

Theſe are little faults, it may be ſaid: but they tend to deſtroy the effect of poetry, which loſes its faſcinating power, if it be not highly finiſhed. We would recommend to Mr. Champion to pay more attention to the force and correctneſs of his numbers; to compreſs, and not to draw out into a multitude of feeble lines, the ſentiments of his original. To accompliſh his great undertaking, he may wiſh for rapid compoſition, and to be able, like Lucilius, to write two hundred lines *ſtans pede in uno:* but he ſhould remember what Dr. Young obſerves, in *his epiſtles to Mr. Pope, concerning the authors of the age:*

"Slow runs the *Pegaſus* that wins the bays."

* The tranſlator of Ferdoſi may intend *Sulm* to be pronounced as two ſyllables: but as he has written it, it is but one.

As the remaining parts of the Shâh Namêh are more intereſting, diſplaying a peculiar expanſion of genius, and a nobler exertion of the powers of the imagination in the Perſian bard, than thoſe already tranſlated, it may be proper for Mr. Champion to attend to our remarks, and to beſtow peculiar labour on his future verſion. It would improve the appearance of his work, and aſſiſt his readers in referring to particular paſſages, if he were to break the poem into paragraphs, place a running title to the books, and number the lines.

We ſhall reſerve our obſervations on the ſimilies, machinery, and other particulars, in the poems of Ferdoſi, till the whole of the Shâh Namêh be ſubmitted to our peruſal.

ART. II. *An hiſtorical and chronological Deduction of the Origin of Commerce,* from the earlieſt Accounts. Containing an Hiſtory of the great Commercial Intereſts of the Britiſh Empire. To which is prefixed, an Introduction, exhibiting a View of the ancient and modern State of Europe; of the Importance of our Colonies; and of the Commerce, Shipping, Manufactures, Fiſheries, &c. of Great Britain and Ireland; and their Influence on the Landed Intereſt. With an Appendix, containing the Modern Politico-Commercial Geography of the ſeveral Countries of Europe. Carefully reviſed, corrected, and continued to the preſent Time. 4to. 4 Vols. 5l. Boards. Robſon, Payne, &c. 1789.

WE have here a republication of the juſtly celebrated Hiſtory of Commerce, compiled by Mr. Adam Anderſon, and publiſhed by him, in two folio volumes, in 1763. The firſt three volumes of the preſent edition comprehend the original work of Mr. Anderſon; and the fourth, is a continuation of it from the year 1762, where Mr. A. concluded, to the cloſe of the year 1788. The editor's name is not ſpecified.

At the firſt appearance of this valuable commercial library, we entered into a full detail of its ſcope and execution, to which we now refer the reader *. On the preſent occaſion, we have only to attend to the additional materials that bring the work down as nearly as poſſible to the preſent time: but, on a general view of the whole, notwithſtanding the copious indices with which theſe volumes are furniſhed, we cannot but regret the loſs of the marginal heads that every page of the original edition contained, and which were ſo ready a guide to the eye in finding the particular objects of our ſearch. Theſe are now wholly omitted; though the difference between a folio and a quarto could not deſtroy their value; as they, moreover,

* See Rev. vol. xxx. p. 81, 166.

pointed

pointed out the diviſion of the ſubject, which, without them, is not, at all times, directly perceived.

In a brief well-written preface to the fourth volume, the name of Mr. Anderſon is introduced for the firſt time, as the writer of the former volumes: but as we well know that Mr. Anderſon left behind him a copy of his work enriched by many MS. corrections and additions, we were ſurpriſed not to find any claim made to the merit that may juſtly be ſuppoſed due to his laſt emendations. Nevertheleſs, we cannot think this edition would have been ſent to the preſs without them.

This preface, after ſome general remarks on the merit of Mr. A.'s work, the importance and intereſting nature of the period that remained for diſcuſſion, and the conſequent difficulty of the taſk, concludes with obſerving: 'That part of the hiſtory which is written by Mr. Anderſon, has deſervedly acquired a place in the firſt rank of uſeful Britiſh authors; and we truſt, that the volume which is now added to it, will not diſgrace the work it is intended to complete.'—We make no ſcruple to add, that we do not think it will; as it comprehends a great variety of intereſting particulars reſpecting many important events that have greatly altered our commercial circumſtances ſince Mr. A. wrote. Yet we have one remark to offer, on the uſual complexion of all continuations, which, therefore, is not peculiarly limited to that now before us.

When hiſtories are brought down to the preſent time, they are generally too circumſtantial and diffuſive, the reſult of haſte, and of not maturely digeſting the ſubjects. Many inſtances of this kind might be marked in the preſent volume, as liſts of acts paſſed in each ſeſſion of parliament; regular ſtatement of annual parliamentary ſupplies, with the ways and means for raiſing them; abſtracts of the yearly bills of mortality, &c. all which extend to great lengths. To theſe may be added ſeveral incidental occurrences, as the diſputes relating to Falkland Iſlands, thoſe that, at times, occurred reſpecting the Eaſt India company, minute details of the popular diſturbances that prepared the way for the American revolution, riots in London, of the weavers, and of the proteſtant aſſociation under Lord George Gordon, &c. As Mr. Fox's India bills never took place, a brief mention of them might have ſufficed, inſtead of giving abſtracts of thoſe bills, and detailing the arguments urged for and againſt them; which contribute greatly to ſwell the volume. On theſe, and other like occaſions, this fourth volume is as properly a *political*, as a *commercial* hiſtory; a very ſlight connexion with commerce being ſufficient to introduce long circumſtantial narratives, with the ſtate papers relating to them:—the ſubjects ſeem, however, to be fairly repreſented.

After

After having thus freely expreſſed our opinion of this volume on a general view, it will be expected that the work ſhould be allowed to plead for itſelf; and here ariſes a difficulty: the articles proper for quotation are of ſuch extent, that ſome *one* muſt ſuffice; and even that one, the hiſtory of the tea commutation act, for inſtance, will be found ſufficiently long.

'A very principal object during this ſeſſion of parliament (1784), were the regulations that were adopted upon the ſubject of ſmuggling, and particularly the act of parliament commonly called the Commutation Act.

'A committee had been appointed early in the laſt ſeſſion of the preceding parliament to inquire into the illicit practices uſed in defrauding the revenue; in conſequence of which, three reports were delivered in, which entered very much into a detail of the ſubject, and were conſidered as exhibiting very important matter for the melioration of the revenue. On the 11th of February, the chairman of the committee had moved a reſolution, ſtating, that the illicit practice had greatly increaſed,—that the public revenue was defrauded to the extent of not leſs than two millions per annum,—and that theſe enormities and national loſſes merited the early ſerious attention of parliament.

'Soon after the meeting of the new parliament, the ſubject of theſe reports, and of the laws in being for the prevention of ſmuggling, was referred to a committee of the whole houſe. On the 21ſt of June, the Chancellor of the Exchequer moved, that the duties of cuſtoms and exciſe payable on teas, do ceaſe and determine. This motion was made as a preliminary to certain reſolutions which were to form the baſis of a law to prevent ſmuggling. This motion was grounded on the following obſervation on the illicit trade of this kingdom:

'That this illicit trade had for ſome years paſt been carried to an amazing height, and was become very alarming to the revenue in many of its branches, but more particularly in the article of tea, is matter of univerſal notoriety. Tea was ſaid, with great reaſon, to be the ſtaple of ſmuggling: for though the contraband trade had extended to a variety of articles, yet tea was ſuch a principal commodity in this illicit trade, that if any means could be deviſed to prevent the ſmuggling of tea, it was generally believed, as it has ſince turned out, that the other and leſſer branches could hardly give encouragement to the practice, eſpecially if the regulations which were now projecting ſhould be adopted.

'The amount of the duty on tea was, at this period, between 700,000l. and 800,000l. and as it was propoſed by government not to raiſe upon tea in future above 169,000l. there would be a falling off of at leaſt 600,000l. per annum. Though the reaſon for lowering the duty at all, was to take away the temptation to ſmuggling by diminiſhing the profits, there did not appear, in order to effect this purpoſe, to be any occaſion to take off the whole of the duty; for if we take into conſideration the market-price of teas in the other European countries, that the price alſo of inſurance and freight, in ſo hazardous a trade, was near 25l. per cent. to the ſhore;

more; that the inſurance for the inland carriage of it in this kingdom, was 10l. per cent. more; the profit upon the whole could not be reckoned at more than 5l. per cent. becauſe the voyage from the Continent to England might be very often repeated in the courſe of the year, ſo that the 5l. per cent. might, upon the whole of the ſmuggler's capital, be reckoned in the end at 50l. per annum. It was evident, therefore, that conſidering the expences attending the ſea and inland inſurances, with the freight and profit, the ſmuggler muſt ſell at 40 per cent. above the prime coſt.

'The plan therefore that was propoſed, was to take off all the exciſe duty on tea, and impoſe a cuſtom duty of 12l. 10s. on Bohea tea: this it was apprehended would ruin the ſmuggling trade in that article. On the finer kind of teas a higher duty would be laid; 15l. per cent. on Souchong, &c. 20l. on Singlo and Hyſon, and 30l. on Congo.

'We have already obſerved, that the total annual importation of teas into Europe, amounted to about 19,000,000lbs. above two-thirds of which quantity was conſumed in Great Britain and Ireland, though the legal importation was not quite 6,000,000; conſequently the quantity annually ſmuggled muſt have been above 7,000,000lbs. According to this calculation, the people of England were conſiderably under-rated at the number of 6,000,000. Of theſe, it was ſaid, that 2,000,000 would be relieved from the payment of the preſent duty on tea, without being obliged to contribute a farthing towards the tax which would be propoſed as a ſubſtitution; the other 4,000,000, it was calculated, could, one with another, conſume three pounds of tea each in the year, for each pound of which they, at this time, paid on an average 2s. 7d. duty: this duty, or the principal part of it, being taken off, they could, of courſe, afford to pay a ſubſtituted tax, which was propoſed to be raiſed in the following manner:

'On every houſe with ſeven windows, and which houſe was alſo rated to the houſe tax, it was intended to lay an additional tax of 3s. and ſo on, charging 8s. for every houſe of eight windows; 9s. for thoſe of nine windows; 10s. 6d. for thoſe of ten windows, and ſo on, adding 2s. 6d. for each window up to twenty-four, and ſtill riſing up to one hundred and eighty windows, for which 20l. per annum ſhould be paid, over and above the duty at preſent paid on windows and houſes. This regulation was calculated to produce above 700,000l.; ſo that with the new duty on tea, the produce would be near 900,000l. According to this plan, therefore, it appeared that the public revenue would be a conſiderable gainer, and at the ſame time the people would have no reaſon to complain of additional burdens. As for example, a houſe which ſhould be rated at 10s. 6d. would contain a number of inhabitants ſufficient to conſume ſuch a quantity of tea, as, from its reduced price, would more than indemnify them from the additional duty.

'In England, Scotland, and Wales, it was calculated that there were about 699,058 houſes, which might be divided into the following claſſes: 286,293 houſes under 7 windows; 211,483 houſes, from 8 to 10 windows; 38,324 of 11 ditto; 24,919, from 12 to 13; 67,652,

67,652, from 14 to 19; 52,652, of 20 windows and upwards; and 17,732 houſes in Scotland. Of theſe, about 200,000, as being excuſed from the houſe tax, would pay nothing to this new tax, and the inhabitants being of the poorer ſort, would be wholly delivered from the duty on tea. The great benefits therefore that would ariſe from this new regulation, would be the checking, or rather the abſolute ruin of the ſmuggling trade; that the fair trader would be relieved in a great meaſure from the diſagreeable viſits of the exciſe officers, and that the Eaſt India company would poſſeſs the very great advantage of ſupplying the whole kingdom with tea, inſtead of leſs than one half: or, in other words, would find a vent for 13,000,000lbs. of tea, when at preſent it does not diſpoſe of quite 6,000,000: the company alſo would hereby be enabled to take 20 additional large ſhips into their ſervice, which would find employ for 2000 ſeamen, a circumſtance in itſelf of great national importance. Such a plan, therefore, which, while it increaſed the public revenue, produced a ſaving to the people, was ſurely calculated to meet the approbation of parliament, and of the nation at large. It was certainly not the intereſt of the India company, having the market of tea excluſively, to avail themſelves of their monopoly, to raiſe the prices of that article, becauſe the ſmugglers who had hitherto carried on their trade againſt the high duties, would then carry it on againſt the high prices: nevertheleſs, that the people might not be left at the mercy of the company, it was propoſed, that if ever the price of tea at their ſales ſhould exceed a given price, that the ports of the kingdom ſhould then be thrown open for the importation of tea from the Continent.

'Such were the principles on which the motion was founded for determining the duties on teas, and which was followed by various reſolutions that ſerved as the foundation for the act ſince known by the name of the Commutation Act.

'The principal objection to this bill aroſe from the idea that it abandoned a certain national income of near a million per annum, upon an uncertain expectation of benefiting the revenue by putting an end to the practice of ſmuggling, and to make amends for the defalcation by laying a tax of a very unpopular and oppreſſive nature. But the arguments uſed in ſupport of this objection, were by no means ſufficient to obſtruct the progreſs, or alter the form of a meaſure, which had ſuch great public advantages in view.

'That this bill gave up the exiſting duties and exciſe on teas, was undoubtedly true, but propoſed to lay another duty in lieu of them; and it propoſed an additional tax on windows, not as a new tax, but as a commutation for the portion of the duties on tea that it gave up,—and the reaſon for ſuch a regulation, was to check the pernicious and deſtructive practice of ſmuggling. The great and alarming extent to which that illicit trade had arrived, was well known to every one; while the conſequences it threatened to the revenue, to commerce, and to the kingdom in general, were ſo ſerious, and of ſuch magnitude, that it became highly neceſſary to take ſome effectual meaſures to check, if not to prevent the continuance of ſmuggling.

'With

'With ſuch a view this bill was framed, and there was every reaſon to expect that it would go farther toward extinguiſhing the practice of ſmuggling, than any meaſure that had been propoſed or adopted for its prevention. Tea was the great baſis of the ſmuggler's trade; if therefore that eſſential article of illicit traffic was taken out of their hands, there was the greateſt reaſon to believe that ſmuggling would be carried on, at moſt, to a very trifling and inconſiderable extent. In order, therefore, to effect this neceſſary and beneficial purpoſe, the bill propoſed to lower the exiſting duties on tea, and to reduce them in ſuch a degree as ſhould enable the fair trader to rival the ſmuggler.

'As the duties of cuſtoms and exciſe ſtood at this time, they amounted to about 50 per cent. on the value of teas of all deſcriptions; and, according to the preſent bill, thoſe high duties would be lowered to about a fourth part of that amount, a reduction that would leave the ſmuggler ſo little room for profit, that it would not be worth his while to run the riſk to which his illicit trade would be expoſed, for the chance of obtaining the ſmall profit that could be gained by his dealing any longer in tea. Every trade, licit or illicit, depends altogether upon the proportion of profit ſet againſt the proportion of riſk and probable loſs; and if this bill ſhould ſucceed, by leſſening the one and increaſing the other, in the contraband commerce which it is intended to correct, there could be no doubt of its immediate and happy effects.

'It is very true that tea, from the Revolution to the preſent time, has been conſidered as a fit object of taxation; nevertheleſs the duties upon that article might be carried to a point that would in a great degree deſtroy themſelves, as well as aſſiſt in decreaſing other branches of the revenue. There is a medium in every thing, a point to which it might be prudent to go, but beyond which it would be extremely unwiſe to proceed. This was preciſely the caſe with tea; the high duties upon it gave ſo much profit to the ſmuggler, that it was the baſis of his traffic; and all the regulations that had hitherto been deviſed, were proved, by conſtant experience, to be inſufficient to prevent the ſmuggler from making it an article of his illegal commerce, when ſuch a profit might be derived from it. The only poſſible way, therefore, of curing the evil, was to reduce the duties: nor would that reduction be attended with ſuch a deficiency on the revenue ariſing from the article itſelf, as had been ſtated by ſome of the enemies to this bill; becauſe the new revenue ariſing from the diſmiſſed duty, *ad valorem*, was not to be calculated upon the quantity of teas that paid the preſent duties, but upon an infinitely larger quantity; as it was perfectly reaſonable to ſuppoſe, that when the duties were ſo much lowered as to render it no longer worth the ſmuggler's attention to deal in tea, what was now run into the kingdom, would then be fairly imported, and would add to the revenue by the proportion of the increaſe of duties which would in that caſe be paid.

'With regard to the tax on windows, it is ſufficient to obſerve, that it is not propoſed by the bill as a new tax, but as a commutation, which might reaſonably be relied on for its produce, becauſe

it is nothing more than an extenſion * of a tax already exiſting, the efficacy and productiveneſs of which is a matter of indubitable notoriety. This bill might be conſidered as a kind of experiment, but was ſuch an one as promiſed to be very beneficial to the public, by at once preſerving and ſupporting the revenue, and extending the commerce of Great Britain.

'This bill met with no inconſiderable oppoſition in its way to the throne; but the ſucceſs with which its operations have been attended, and the very beneficial effects it has produced to the public revenues †, as well as the many other advantages which are connected with it, will render it a monument to the honor of the miniſter who framed it for the ſervice of his country.

'The Commutation Act was however only a part, though a very principal one, of the ſyſtem Mr. Pitt had formed to check the progreſs, and if poſſible to annihilate the practice of ſmuggling; another bill was brought into the houſe this ſeſſion, to aid that beneficial purpoſe. The objects of this bill were, to extend the diſtance from ſhore at which ſeizures ſhould be lawful,—to prohibit the building veſſels of certain dimenſions, and the arming them beyond a certain extent—and to introduce other regulations tending to the ſame general object.' Vol. iv. p. 550.

This valuable work is furniſhed with a variety of tables of a commercial nature, that will be not only very uſeful to merchants, but to all whoſe buſineſs or ſtudies require the occaſional aſſiſtance of political arithmetic.

Art. III. *An Attempt to prove the Materiality of the Soul*, by Reaſon and Scripture. With an Appendix, ſhewing the Influence of this Opinion upon the Faith and Practice of Chriſtians. By the Rev. Edward Holmes, A. M. Maſter of Scorton School. 8vo. pp. 96. 2s. Longman. 1789.

METAPHYSICS being rather a dark ſtudy in themſelves, and this branch, which inveſtigates the nature of the ſoul, being, perhaps, the darkeſt part of them; it requires a ſtrong and ſteady light in him who undertakes to explore it. In every ſcience, there is nothing more conducive to the diſcovery of truth, than a preciſe and exact limitation of the meaning of

---

* This *extenſion*, however, has a very pernicious tendency, which, though overlooked by the meer financier, whoſe object is only *the pocket*, will not eſcape the attention of a *liberal* politician, who alſo attends to the public welfare; and this is, rendering the habitations of the Poor cloſe and unwholeſome, by inducing them to ſtop up their windows, to the excluſion of light and freſh air. This has already been remarked by the philanthropic Mr. Howard. See Rev. for February, p. 139, *note*.

† Then ſurely the people might be allowed to open ſome of their windows again!

the

the terms and words uſed; and a regular, methodical arrangement of ideas: but in metaphyſics, this is ſo indiſpenſably neceſſary, that it is quite impracticable to ſtir a ſtep, on any other plan, without being preſently loſt and bewildered. Indeed, with all the accuracy and preciſion which the human mind can poſſibly employ, it is ſometimes no eaſy matter, to put another perſon in ſuch juſt and true poſſeſſion of our conceptions on theſe intricate ſubjects, as to keep even tolerably clear of miſapprehenſion.

To this abſolute neceſſity, Mr. Holmes does not appear to have ſufficiently attended. He has certainly given many proofs of acuteneſs and of penetration; of deep thinking and of juſt reaſoning: but whether from a want of leiſure, or of due care, or from ſome other cauſe, he has not limited his terms with that logical nicety, nor expreſſed himſelf with that definite perſpicuity, nor preſerved that luminous order, nor deduced his concluſions in that regular and well-connected chain, which mark the firſt-rate metaphyſician. In one place, he interrupts his argument with two pages of apology for his ſentiments, and a declaration of his motives for writing: matters which would have appeared with much greater propriety in a preface, or introduction. In another place, he wanders from his ſubject, in queſt of what has cauſed ſome perplexity to ancient philoſophers, and afforded ſome mirth to both ancient and modern wits—a definition of man. After apparently diſmiſſing an argument in one part of his work, he often unexpectedly returns to it in another; and it is not till we are nearly arrived at the concluſion of the firſt diviſion of his book, that we learn (page 24.) what he ought to have told us at the beginning, that, by an immaterial ſubſtance, he underſtands 'a ſubſtance which, in all its properties, is contrary to matter.'

The principal phyſical arguments, by which Mr. H. endeavours to eſtabliſh his point, are theſe: A material cannot act on an immaterial ſubſtance, becauſe there is no medium of communication, no connecting properties common to both: but external material objects, as well as the material organs, do moſt unqueſtionably act on the mental faculties. Theſe faculties, therefore, (that is, the ſoul,) muſt be material. If this action of a material on an immaterial ſubſtance were even poſſible, yet it would be wholly unneceſſary; becauſe the latter, being poſſeſſed of all perfection within itſelf; having all its powers ſelf-derived, can ſtand in no need of external organs to convey intelligence to it of any kind. An immaterial ſoul, therefore, would never have been united to a material body by the all-wiſe Creator.—An immaterial ſubſtance being immutable, its properties do not admit of increaſe,

nor

nor decreaſe; of improvement, nor decay. If, therefore, the ſoul were immaterial, the intellectual faculties of an infant at its birth, would be as perfect, as thoſe of an adult at any future period of exiſtence; and thoſe of decrepid age, dropping into the grave, would be as vigorous as thoſe of youth in the prime of life: but this is contradicted by all fact and experience. Laſtly, an immaterial ſubſtance, having no parts nor extenſion, muſt be incorruptible and indeſtructible; becauſe deſtruction is nothing but a diſſolution of parts. An immaterial ſoul, therefore, muſt be 'in itſelf incapable of death, or of becoming, like the body, inactive and inanimate. Now if this be true, it muſt exiſt ſomewhere after the death of the body, ſeparate and independent of it,—a *mode* of exiſtence which we can form no conception of, no more than we can form of the *place* of its exiſtence.'

Theſe ſeveral arguments are controverted in ſome notes, ſubjoined to the work, by a learned friend; who, we think, reaſons more cloſely and connectedly than Mr. H. himſelf: but we do not mean, by this, to ſay he has convinced us that the truth of the queſtion lies altogether on that ſide which he eſpouſes. He contends that the aſſertions of Mr. H. are *gratis dicta*; mere *argumenta ad ignorantiam*. Ignorant man, it is true, may be unable to comprehend the *mode* in which two ſubſtances, ſo different as a material and an immaterial one, can act on each other: but is the *fact* therefore impoſſible, merely becauſe *we* cannot comprehend it? and does not the Deity, whom Mr. H. himſelf allows to be immaterial, act on the whole ſyſtem of material nature? His friend ſuppoſes an immaterial ſubſtance to be ſuſceptible of various degrees of perfection; and accordingly, to have more or leſs need of external aſſiſtance. He thinks that it may be created, or deſtroyed; that, at its firſt creation, it is ſimply a *tabula raſa*; that it is capable of very high improvement in man, and of ſtill higher in ſuperior intelligences; that at the diſſolutions of the human body, the powers of the immaterial ſoul become extinct, or rather ſuſpended, and, as it were, loſt in a ſtate of ſleep, in conſequence of the Deity withdrawing his ſupport; and that for a renovation of its faculties, it is wholly dependent on the Divine Will, not being poſſeſſed of any inherent principle of exiſtence, or reſuſcitation, within itſelf.

It is not a little ſingular, to ſee the author of theſe notes, who embraces what is called the orthodox ſide of the queſtion, avowing all thoſe notions, which have been idly ſuppoſed to teem with impiety and irreligion; and which it has been uſual to charge on the advocates of the oppoſite ſide, as the proper conſequences of their tenets: for, though an immaterialiſt, he

he denies the *natural* immortality of the human ſoul: ſuppoſes brutes to poſſeſs an immaterial thinking ſubſtance; and ſees no abſurdity in allowing, though he does not abſolutely maintain, that they may be ſharers in a general reſurrection. This adds another inſtance to thoſe which the liberality of the preſent age is daily diſcovering, and bringing forward, to prove the folly and weakneſs of thoſe vain fears, which induced our anceſtors to attempt to proſcribe the free diſcuſſion of certain queſtions, and to compel men, by pains and penalties, to maintain only one ſide of them, under an idea that the other would endanger the Chriſtian faith. Such a procedure may injure the cauſe of truth, but never can promote that of revelation.

Such of our readers as have duly attended to the ſtatement which we have given above, of the arguments of Mr. H. and his friend, cannot but have obſerved, that their diſagreement in opinion ariſes principally from the different ideas which they annex to the words, 'immaterial ſubſtance.' Mr. H. expreſsly tells us, that he conſiders theſe words as denoting 'a ſubſtance which in all its properties is contrary to matter.' He plainly ſuppoſes ſpirit, in many, perhaps in all, its qualities, to partake of the nature of thoſe attributes which are commonly aſcribed to the Deity; the Father of our ſpirits. He looks on it, for inſtance, as impaſſive; perfect in itſelf; immutable; uncompounded; ſelf-exiſtent; indiſſoluble; and eternal. His friend, on the other hand, ſeems to allow it none of theſe properties: but beſtows on it ſuch as make it difficult to diſtinguiſh it, in many particulars, from matter. While men uſe the ſame words in ſuch different ſenſes, there is but little probability of their acquieſcing in the ſame concluſions.

Would writers on theſe ſubjects, at the outſet of their obſervations, (as we before obſerved,) accurately define the terms which they uſe; or would they tell us, at leaſt, what they mean by ſpirit—for as to matter, we all know, pretty well, what that means—they would ſave much trouble to themſelves, and to their readers; and they would contribute more by this, than by almoſt any thing elſe, to ſettle the diſpute. It would alſo greatly tend toward bringing the buſineſs to an iſſue, if they would ſteadily keep in mind the true ſtate of the queſtion; which we take to be ſimply this: Whether it is more conſiſtent with ſound reaſon and true philoſophy, to ſuppoſe that the ſubſtance, of which the univerſe is full, and which we call matter, may be ſo very differently modified and organized, as, in one caſe, to conſtitute a ſtock or a ſtone; and, in another, to produce thought, volition, and intellect;—in all its various ſtages, from the loweſt ſtate of a percipient being, up

to the higheſt, including the Creator himſelf:—or to ſuppoſe, that the operations of the mind are cauſed by a ſeparate, individual ſubſtance, called ſpirit; of which, ſo far as we exclude from it the properties of matter, that is, ſo far as we make it immaterial, we ſeem to be almoſt incapable of forming any other idea, than that of a negation, or non-entity; and our knowlege of which will not warrant our ſaying that it is ſubſervient to any other purpoſe, than that of anſwering this one particular end.

When we remember that matter really exiſts; when we reflect on the endleſs variety of forms which it aſſumes; and when we call to mind the aſtoniſhing diverſity of thoſe different modifications, animate and inanimate, which are nevertheleſs univerſally allowed to be matter—a diverſity, which, to the inattentive obſerver of nature, is inconceivable; and to the attentive inquirer, is at firſt ſcarcely credible—when we meditate on theſe things, does not the notion of a material ſoul ſeem to fall in with the Newtonian rule of philoſophizing—"not to admit more cauſes than are *true in fact*, and are *ſufficient* to account for the phenomena?" On the other hand, when we recollect, that the very exiſtence of what is called ſpirit is problematical, inaſmuch as we have no antecedent, independent, proof of any ſuch ſubſtance; when we add to this, that we are totally unacquainted with its properties, and ignorant of any method by which we can aſcertain them; in this view of things, does not immaterialiſm appear to favour of the old peripatetic doctrine of occult cauſes; which, in order to account (if it could be called accounting) for a particular phenomenon, had recourſe to conjecture, and invented a particular, hypothetical, cauſe, appropriated ſolely to produce the effect in queſtion?

In the ſecond, and largeſt, part of his pamphlet, in which Mr. H. produces his theological arguments, he has ſhewn himſelf an able ſcripture-critic: though we think he often lays too great ſtreſs on particular words and phraſes, which are evidently uſed by the ſacred writers in a looſe and popular, not in a ſtrict and philoſophical ſenſe: but even if all the interpretations for which he contends were to be allowed him, we are of opinion that he would gain but little toward a ſolid and ſatisfactory deciſion of his queſtion. So far are we from believing, as Mr. H. ſometimes appears to ſuppoſe, that the nature of the ſoul is to be principally determined by revelation, that we are firmly perſuaded, revelation will not throw the ſmalleſt light whatſoever on this, or any other, metaphyſical ſubject. What the prophets and apoſtles thought on theſe topics, (if they thought at all about them,) was nothing more, we are convinced, than what the reſt of their countrymen thought.

thought. Their creed, reſpecting ſuch matters, was popular; and their ſentiments were of no more weight nor authority than the ſentiments of any other indifferent perſon. Revelation is not a *doctrinal*, but a *practical* thing; deſigned, not ſo much to make us wiſer, as to make us better; not to augment our knowlege, phyſical or theological: but to increaſe our virtue. When we ſay theological, we mean ſpeculative theology; and we ſincerely wiſh that theologians, as well as metaphyſicians, would attend to this. They would then ſee, that of thoſe texts, which they are inceſſantly diſtorting to prove, or diſprove, what are called the myſteries of the faith, nineteen out of twenty—aye, ninety-nine out of a hundred—when viewed in their natural connexion, have not the ſlighteſt reference to the paltry, ſpeculative end of informing the head, but are wholly devoted to the noble, practical deſign of mending the heart.

ART. IV. EDWARDI-ROWEI MORESI, *A. M. et S. A. S. de* ÆLFRICO, *Doroberneníi Archiepiſcopo, Commentarius: Edidit et præfatus eſt Grimus Johannes Thorkelin*, LL. D. &c. 4to. pp. 115. 7s. 6d. Boards. Egertons. 1789.

THERE were ſo many eccleſiaſtics of the name of Ælfric, in this country, during the tenth and eleventh centuries, and the memorials that have been preſerved of them are ſo ſlight, inaccurate, and confuſed, that it has not a little puzzled the antiquaries to make out a tolerably diſtinct and conſiſtent account of them; to aſcertain their identity and diverſity; to aſſign to each his reſpective works; and to adjuſt their ſeveral preferments, ſituation, and rank in life. The moſt conſiderable of them was the author of the Latin-Saxon grammar, whoſe life was firſt written by Leland. That celebrated antiquary expreſſed his doubts, whether this was the ſame perſon with Ælfric, the tranſlator of two volumes of homilies from the Latin into the Saxon tongue, or with Ælfric the abbot of St. Alban's, who drew up a liturgy for the ſervice of his abbey, which continued to be uſed there till Leland's own times. Theſe doubts of Leland were heightened into certainty by his followers, Bale and Pitts, who, by attributing the three works above-mentioned to as many different authors, made three men out of one. Archbiſhop Uſher, on the other hand, went into the oppoſite extreme; and, by confounding Ælfric archbiſhop of Canterbury, with Ælfric archbiſhop of York, and with Ælfric biſhop of Crediton, reduced into one, three men who were really ſeparate and diſtinct.

This uncertainty and confuſion happened to be the ſubject of ſome converſations, in the year 1748, between Mr. Mores, author of the preſent commentary, then a young man at Queen's College, Oxford, and Mr. George Ballard, who had reſorted to that univerſity for the purpoſe of ſtudying Saxon literature. They mutually lamented that Ælfric, archbiſhop of Canterbury, had been robbed of his juſt fame; and mutually reſolved to vindicate his memory, by inveſtigating his true hiſtory, and ſetting it in a clearer point of view. Mr. Ballard, however, ſeems to have given himſelf no further concern about the buſineſs at that time, than juſt to throw together a few crude and imperfect memoranda, which might ſerve for the ground-work of ſome future treatiſe, at his leiſure: but as he died without ever carrying his intentions into execution, Mr. Mores purchaſed his papers of his executors, inſerted them entire in his own work, and pointed out their errors. On the part of Mr. Mores, the mutual reſolution above-mentioned produced the commentary now before us, which the author ſeems to have completely finiſhed, and prepared for the preſs, ſome years before his death. It was not, however, given to the world during his lifetime, but was ſold in manuſcript, after his deceaſe, at the ſale of his effects in 1779, for 6s. to Mr. Aſtle, from whoſe collection it is now exactly publiſhed by its preſent editor.

After noticing and refuting the opinions of the antiquaries above-named, as well as thoſe of Parker, Fox, Godwin, Spelman, Cave, and more particularly of Henry Wharton, who wrote a diſſertation expreſsly on the ſubject, Mr. Mores proceeds to give us his own ſentiments. According to him, Ælfric, who was the ſon of an earl of Kent, after receiving a few ſcanty inſtructions from an ignorant ſecular prieſt, aſſumed the habit of the Benedictine order of monks in the monaſtery at Abingdon, over which Athelwold then preſided, having been appointed abbot in the year 955. Athelwold being created biſhop of Wincheſter in the year 963, ſettled ſeveral of the Abingdon monks in his cathedral. Among theſe was Ælfric, who, in return for the benefit which he had formerly derived from the inſtructions of Athelwold, was now eager to ſhew his gratitude, by forwarding the wiſhes of his benefactor to inſtruct the youth of his dioceſe. With this view, he drew up his Latin-Saxon vocabulary, and ſome Latin colloquies. The former of theſe works was publiſhed by Somner, under the title of a Gloſſary, Oxon, 1659. During his reſidence in this city, Ælfric tranſlated, from the Latin into the Saxon language, moſt of the hiſtorical books of the Old Teſtament; the greateſt part of which tranſlation has reached our time, having been printed

printed at Oxford in 1698. Here likewiſe, at the requeſt of Wulfsine Biſhop of Sherborn, he drew up what has been called his canons, but which might more properly be ſtyled, a Charge to be delivered by the Biſhops to their Clergy. They are preſerved in the firſt volume of Spelman's Councils, and were compoſed, according to Mr. Mores, between the years 980 and 987. Some time about the year laſt mentioned, Ælfric was removed to Cerne Abbey, to inſtruct the monks, and regulate the affairs of that monaſtery. Here it was that he tranſlated, from the Latin fathers, the firſt volume of his Homilies. After remaining in this place about a year, he was made abbot of St. Alban's in 988, and compoſed the liturgy of which we have ſpoken at the beginning of this article. In 989, he was created Biſhop of Wilton, and, during his continuance in that ſee, tranſlated, about the latter end of the year 991, a ſecond volume of homilies*. Here he alſo wrote his grammar, a ſupplement to his homilies, and, probably, a tract dedicated to Sigward, or Sigeferth, containing two epiſtles on the Old and New Teſtaments, which Mr. Mores concludes to have been written between the years 987 and 991. In the year 994, Ælfric was tranſlated to Canterbury, where, after exerting himſelf, for ſome years, with equal ſpirit and prudence, in defending his dioceſe againſt the incurſions of the Danes, he died on the 16 Nov. *(xvi calend. Decemb.)* in the year 1005. He was buried at Abingdon, the place where he firſt embraced the profeſſion of a monk, whence his remains were afterward transferred to Canterbury, in the reign of Canute.

Such was Ælfric, archbiſhop of Canterbury, 'whom,' ſays Mr. Wiſe, (in a letter to Mr. Mores, which Dr. Thorkelin has given us, at length, in his preface,) 'I eſteem the greateſt prelate the Saxon church ever had ſince the days of St. Auſtin. He was properly our firſt reformer, I mean next to K. Alfred, by introducing the knowlege of the ſcriptures among the laity.' Whether Ælfric deſerved ſo high an encomium, or not, it is certain that he was a man of conſiderable learning, for thoſe times; his morals, as far as accounts of them have been handed down to us, were irreproachable; and his faith was free from ſome of the fouleſt of thoſe numerous corruptions with which theoretical divines have, in all ages, ſullied the native purity, perverted the original deſign, counteracted the beneficent genius, and almoſt extinguiſhed the practical

* In the year 1713, the learned Mrs. Elſtob delivered propoſals at Oxford, for printing the originals, accompanied with a tranſlation into Engliſh, of the two volumes of Ælfric's Saxon homilies: but ſhe did not live to publiſh the work. See an account of this lady, and of her learned brother, Rev. vol. lxxiii. p. 428.

ſpirit—the only genuine, apoſtolical ſpirit—of our moſt excellent religion.

To this account of Ælfric archbiſhop of Canterbury, Mr. Mores added three other chapters: one on Ælfric Bata, pupil of the former Ælfric, in the ſchool eſtabliſhed by Athelwold at Wincheſter, who, as he ſhews, was made archbiſhop of York in the year 1023, and died Biſhop of that ſee in 1051: another on Ælfric abbot of Malmeſbury in 974, created Biſhop of Crediton in 977, died in 981; and the third on ſeveral other perſons of the name of Ælfric.

Two appendices are ſubjoined to the Commentary; the firſt conſiſting of ancient records, grants, certificates, &c. genuine and ſuppoſititious, reſpecting the different perſons of the name of Ælfric; the ſecond containing a few particulars relative to the Canterbury Ælfric, which Mr. Mores did not deem of ſufficient importance to be inſerted in the body of his work.

Mr. Mores has beſtowed much pains, and evinced equal ſagacity, in elucidating a dark and perplexed part of our ancient hiſtory. What he has ſaid appears to us to be, in general, ſatisfactory, though it were to be wiſhed that he had been rather more explicit in ſome parts of his book, eſpecially in his fifth chapter; where, having ſhewn that the archbiſhop of Canterbury was the ſame perſon who had before been abbot of St. Alban's, he *thence* argues, that the abbot was the ſame with the preſident of Cerne Abbey, and pupil of Athelwold.

ART. V. *The Devil upon Two Sticks in England:* being a Continuation of *Le Diable Boiteux* of Le Sage. 12mo. 4 Vols. about 230 Pages in each. 12 s. ſewed. Walter, Piccadilly. 1790.

HORACE has told us, not to employ a DEITY, unleſs there is ſome buſineſs which requires the agency of ſupernatural powers; and we ſee no reaſon why the remark ſhould not be extended to his ſable eminence, the *devil.* Certainly, from ſuch a perſonage we expect an accurate inveſtigation of the little dark alleys and dirty bye-paths of the human heart; and when we find him prattling about ſtale ſtories, picked up from Newspapers and jeſt-books, and applying to private perſons certain little ſcandalous anecdotes, of which, like Monmouth-ſtreet cloaths, there is always a ſtock ready-made to fit any cuſtomer, we cannot avoid thinking that his highneſs forgets the dignity of his character, and degrades himſelf to the rank of inferior devils among the human race.—Such a prattler he frequently is, in the ſcenes before us:—but, perhaps, with regard to the *French* and us, our devils may be like ſome other animals, which change their nature with a change of climate. Certainly,

as

as we remarked a ſhort time ago *, our Engliſh Satan loſt all his dignity at Paris, and the London air ſeems to have cramped the wit of the ſtrange devil from France. *Mais courage, mon ami*; we can ſtill trace ſome ſhining fragments of your diabolic original:

† "Theſe ſuperb houſes which you ſee to the right and left," ſaid the Devil upon Two Sticks, as they paſſed down St. James's Street, "have been erected by different ſocieties of people of faſhion, for the ſole purpoſe of gaming with convenience; but as they are not generally frequented in the day-time, I muſt contrive to afford you a peep into them during our nocturnal excurſions.—And that old building," continued he, "which we are now approaching, is the entrance of the palace, whoſe back-front you have already ſeen from the park." "And the nation," ſaid Don Cleofas, "ought to be aſhamed of it." "They are ſo," replied the demon: "and there the matter ends."—

"That gentleman who is paſſing below us, is a man of a certain turn of humour, but who poſſeſſes a thouſand good qualities. He has lately loſt his wife;—nay, it was but laſt week that he conſigned her, with all that philoſophy which marks a wiſe man, to the tomb of her anceſtors." "For my part," ſaid the Count, "I ſhould rather have conceived, from the cheerfulneſs of his aſpect, and the ſmartneſs of his apparel, that he had been a bridegroom, rather than a widower; and that, inſtead of having juſt loſt a wife, he had juſt got one. On what whimſical principle can he reconcile his diſpenſing with the uſual ſolemnity of ſables on the mournful occaſion?"

"To tell you the truth," anſwered Aſmodeus, "which, by the bye, he does not ſcruple to tell all the world,—his late ſpouſe was ſuch a termagant devil, and, of courſe, led him ſuch a life, that he abſolutely wiſhes to publiſh the ſatisfaction he feels at being rid of her,—by thus adapting his exterior appearance to the joy of his heart.—He has, however, ordered a large bunch of black crape to be tied round the neck of the dog which follows him,—who was occaſionally favoured by a kind word from his late miſtreſs,—and is, therefore, the only one of the family who has any cauſe whatever to regret her."

That our readers may form a better judgment of the manner of this ingenious writer, we will give a longer extract: it is the character of a prudent huſband, which Aſmodeus is diſplaying to his friend:

"I muſt deſire you," ſaid Aſmodeus, "to regard, with a very particular attention, the gentleman now croſſing the ſtreet towards us, who wears ſuch an eaſy ſmile on his countenance, and mutters

* See our account of "*Le Paradis Réconquis*," vol. lxxxi. p. 535.

† We ſcarcely need remind any of our readers of the plan of the original work by M. Le Sage; nor inform them, that, in this continuation, the ſame characters are introduced, and that the ſame machinery is adopted.

his thoughts to himſelf, as he walks along.—He is a perſon of great worth, and a dupe, but of a very different kind from the laſt, for he confeſſes himſelf to be ſo.—Indeed, his dupery deſerves a better name,—as it conſiſts in an accommodation to circumſtances which he knows not how to remedy. He himſelf, I think, without any perverſion of the term, denominates it prudence;—and in ſpeaking of him, I ſhall give you the portrait of what I call a *prudent huſband.*

"He is a man of rare qualifications and great fortune.—His natural abilities received every advantage that the moſt polite education could beſtow on them; and he poſſeſſes all the experience that extenſive travels, and the habits of public life, can afford him.—With the moſt finiſhed accompliſhments, he is bleſſed with a diſpoſition to make them acceptable to every kind of people,—and all who know him, love him.—Among men of literature, he is the poliſhed ſcholar and chaſte critic; in polite ſocieties, he is the eaſy, well-bred man of faſhion; and, in the more convivial parties, he is the jovial companion.—When he is in the country, he will follow the pleaſures of the chace with ardour, and join in the mirth of the evening that ſucceeds it.—In ſhort, he has the power of aſſociating himſelf to every kind of allowable character, and the ready inclination to do it: but he is married.—Very ſoon after his return from his foreign tour, he demanded in marriage the daughter of his father's moſt intimate friend: his propoſals were accepted with unfeigned ſatisfaction, and he was ſoon united to the object of his wiſhes. *Matilda* was a beautiful girl, highly accompliſhed, and ſuppoſed to poſſeſs a very good underſtanding, when ſhe was married to a man who was formed to make a ſenſible woman the happieſt of her ſex.—But from a fooliſh, wayward vanity, which was encouraged by his laviſh indulgence, ſhe ſunk, in a very ſhort time, into all the ſupercilious habits of a fine lady,—and became a perfect maſs of fickleneſs, nonſenſe, and affectation. She even fancied herſelf above the general nature of her ſex;—was ſuperior to all thoſe attentions and employments which afford ſo much real delight in the nuptial ſtate, and reſigned the whole buſineſs of domeſtic concerns, and all the cares of parental duty, to her huſband.—To dreſs, to attend public amuſements, and to invent a faſhion, are the active parts of her character:—to languiſh in her dreſſing-room, to be incapable of the leaſt exerciſe, and to be alarmed at thoſe exertions which are neceſſary to the common offices of life, compoſe the negative part of it.—Without being guilty of any actual vice, ſhe never practiſes any actual virtue; and though ſhe does not abſolutely wiſh to give offence,—is very far from diſcovering any deſire to communicate pleaſure.

"He is unhappy;—for how can any man of ſenſibility be otherwiſe, when he finds his expectations of matrimonial comfort ſo completely diſappointed?—His fond attentions poſſeſſing all the uniformity of affection, are not always received, and very ſeldom returned, with that kindneſs which they deſerve;—and the manner of life moſt ſuited to his character and wiſhes is continually interrupted by the capricious fancies of this unreflecting beauty.—

She

She will determine, on a ſudden, to go into the country; and as ſhe is never contradicted, the immediate arrangements take place for complying with her deſire.—In a fortnight, perhaps, her ſpirits demand a change of air, and ſome diſtant bathing-place is thought neceſſary to relieve their languor. Her jewels are new-ſet every winter,—the plate is frequently melted down to take a new form, and her coach is known to have been painted twice in ſix months,—Thus his amuſements are obſtructed, his agreeable ſocieties are troubled, and the fruits of his ſtudious enquiries blaſted, by the elegant folly and uncorrected vanity of a fantaſtic woman.

" A ſelect party of real friends, for he has many of them, finding that the diſtant jeer or pleaſant ſarcaſm, however varied and repeated, do not awaken him from that ſupine ſtate of ſubmiſſion which ſeparates him from them, and keeps him a ſlave, where ſlavery is moſt unmanly and diſgraceful, waited upon him ſo lately as yeſterday morning, to remonſtrate on the folly of his conduct, and to urge him, in the ſtrongeſt manner, to ſave himſelf and the object of his affection, by ſpirited and timely exertions, from becoming the joke or the pity of all who know them.—He received them with his uſual kindneſs, pleaded guilty, without the leaſt reſerve or heſitation, to all their accuſations, and concluded his grateful anſwer to them in the following manner:—" I acknowledge the good ſenſe of your reaſonings, and the propriety of your counſels, and I feel my misfortune in not being in a ſituation to realize them by a practical obedience.—I know, as well as you, that I have been wrong from the beginning; an unlimited indulgence to my wife, has been attended with very unpleaſant effects: but what can be done?—An alteration in my conduct would now be followed by the moſt unhappy conſequences. There are, my friends, certain circumſtances, and I feel myſelf at this moment to be ſurrounded by them, when it is an act of prudence *to let a woman play the fool, for fear ſhe ſhould play the devil.*"

" You may, my good friend," ſaid Don Cleofas, " call this prudence, if you pleaſe, and it may be conſidered as ſuch by this very wiſe nation; but the unenlightened Spaniſh huſbands would vote, without a diſſenting voice, that the Inquiſition would be the fitteſt place for any one who ſhould endeavour to promulgate ſuch heretical doctrines.—For my part, I am clearly of opinion, that a woman who is permitted to play the fool, is in an actual ſtate of preparation for the future game, and will never be ſatisfied till ſhe has played the devil."

" You are in high luck," obſerved Aſmodeus, " for here is one who would be very ready to ſupport your argument.—Be ſo good as to obſerve the lady who is paſſing in a phaeton, drawn by four grey ponies, which ſhe drives with all the dexterity of a ſtage-coachman.—She is a woman of family, and was married to a man of fortune, from whom ſhe has been ſome time ſeparated.—She played the devil with her huſband,—ſhe now plays the devil with the man who keeps her,—and ſhe will, one of theſe days, play the devil with herſelf." " I preſume," ſaid the Count, " that ſhe played the fool firſt." " By no means," anſwered the Demon; " that

paſt

part of the piece was performed by the gentleman who married her."

Such is the method wherein the author chuſes to convey his ſatire; the objects of which are almoſt as numerous as the individuals who paſs him. Perſonal ſatire, however, is not of the higheſt value; and we wiſh that much of that which is here introduced had been omitted; we ſhould not then have heard, perhaps, of three or four more volumes being at our ſervice. If theſe are to be conducted like the preſent, we may expect three or four and twenty: the ſubject is inexhauſtible; and the author may eaſily realize Sterne's threat, and produce at leaſt a couple of duodecimos every year of his life.—"And ſo much the better," many readers will ſay; "for with ſuch abilities as this writer poſſeſſes, there is no fear of his producing any work, whatever ſlight imperfections may be found in it, that will not be well worth our peruſal." Abilities, indeed, and thoſe of a high rate, the author of this work, [if we are not miſtaken in the perſon,] certainly poſſeſſes; and we are perſuaded that to his pen the public are indebted for a variety of agreeable entertainment, and uſeful inſtruction, both in proſe and verſe.

ART. VI. *Lectures on Political Principles*; the Subjects of Eighteen Books, in Monteſquieu's Spirit of Laws: read to Students under the Author's Direction. By the Rev. David Williams. 8vo. pp. 278. 5s. 3d. Boards. Bell. 1789.

THE author of theſe Lectures offers them to the public, as a ſpecimen of a method of intereſting the attention of young men in the ſtudy of ſcience, by leading them to inquire and judge for themſelves, inſtead of committing to memory the opinions of others. In this particular view, and alſo as a critique on Monteſquieu, they may be read with advantage: but, independently of Mr. Williams's plan of inſtruction, and of Monteſquieu's Spirit of Laws, which we conſider as the external clothing and *circumſtance* of the work, we find, in theſe Lectures, much political wiſdom. Of the author's manner of thinking on the great fundamental points of civil policy, the following detached extracts from the work may ſerve as ſpecimens:

'The principles of civil ſociety are, like thoſe of the ſciences, to be deduced from experience, obſervation, and reflection; not from the fables of tradition, or the reveries of imagination. How the firſt houſe was conſtructed, or what were the preciſe motives in *it*, would be as fruitleſs an inquiry, as the exact paſſion, or ſentiment, which collected the firſt community. The architect, the moraliſt,

moraliſt, and the politician, muſt be governed by final cauſes; the greateſt poſſible utility and pleaſure to be derived both from the ingenious conſtruction of the habitation, and the wiſe inſtitution of the ſociety.' (p. 16.)

'There is neceſſarily in all ſocieties, a common and univerſal principle, the deſire of preſervation, ſecurity, and happineſs. Communities, under all the fluctuations of particular adminiſtrations, are impelled by it, as bodies by gravitation.' (p. 31.)

'The neceſſary object of man, in every ſituation, is happineſs. The circumſtances conducive to it, health, ſecurity, and liberty; are ſufficiently underſtood, to render reſtraints on them painful and oppreſſive. As no regulations of faſhion and opinion can ſuppreſs the deſire of health; ſo in government, no prepoſſeſſion, cuſtom, or authority, can extinguiſh the deſire of ſecurity and liberty.—It is true, theſe words are ſubject to various interpretations; and they have generally been invented to favor the injuſtice of power; not to ſhelter the diſobedience of the people. Even licentiouſneſs, which all tyrants affect to dread, when chaining down the quivering muſcles of their wretched ſlaves,—has ever been the effect of deſpotiſm; not of liberty, or indulgence.' (p. 42.)

'Though it be not always practicable to beſtow ſecurity or liberty on the ſubjects of an eſtabliſhed monarchy; as it may, not to correct eſtabliſhed folly, or to remove confirmed inſanity; there will remain in the human heart a deſire to effect this purpoſe; which no ſophiſtry can confound; no power can ſuppreſs.

'Education is the natural guardian of this ſacred principle: and where barbarous prepoſſeſſions have been meliorated, and iniquitous cuſtoms aboliſhed; education has been the general inſtrument.

'Attempts have been made to convert this domeſtic occupation, into a political employment. And, if it were the ultimate object of every ſtate to preſerve its conſtitution at all events, it would be prudent to ſubmit education to its power. But the object of political ſtates, is the ſecurity or happineſs of the citizens; the proviſions for that purpoſe, being always haſtily and imperfectly arranged—public inſtitutions, like all human inventions, are improveable:—and the principal means of their improvement, are in education.'

'No cauſe is ſo unfavourable to human happineſs, as erroneous attachment to ſyſtematic inſtruments of miſery. Perſons employed in directing the awkward operations of a miſchievous machine, may have, or may think they have, an intereſt in preſerving it: as a better might be committed into other hands: they who feel its inconveniencies, are artfully induced to dread the imaginary conſequences of its decompoſition: nay, real difficulties may ariſe, from the neceſſity of violently diſpoſſeſſing them of miſchievous privileges. And as men, in the habits of modern ſocieties, are more diſpoſed to *endure*, than to *commit* injuries; and rather to "bear the ills they have, than fly to others which they know not of,"—abuſes are continued until, in obedience to an immutable law of nature, forms and conſtitutions are annihilated, by the extinction or deſtruction of the people.' (p. 47.)

'The

'The power of appointing governors by ſuffrages, does not imply or require an equality in perſonal conſideration, or in property. It is founded in the reaſonableneſs of having a choice, where appointments may reſtrain our public actions, and diſpoſe of our property and lives. All men, on ſuch occaſions, ſhould be conſidered as equal, and entitled ſtrictly to equal conſideration: for all commit all into the hands of government. The property and talents of individuals may be unequal; and private advantages or diſadvantages ariſe from them: but in all intercourſes of the community with government, every citizen is equally an unit; and every violation of this equality, whatever be the ſtate denominated, is an approach to deſpotiſm.' (p. 65.)

'Puniſhments inflicted by furies ſurrounding the throne of deſpotiſm; moderated by cuſtoms and arbitrary privileges in monarchies; adminiſtered by fixed laws in republics; and decreed by caprice and violence in tumultuary democracies: form a circle, where the legiſlation of mankind has moved in all periods with which we are acquainted.' (p. 72.)

'The great difficulty in the conſtruction of free ſtates, is that of organizing the multitude; and conſtituting the regulated and political power of the people. The world has ever been of one opinion, on the firſt theoretic principle of government. The enthuſiaſtic admirer of ancient liberty, and the ſophiſtical advocate of deſpotiſm, agree—in referring political power to the united maſs of the people. The former would bring the multitude into action, undiſciplined and unarranged; the latter would concentrate their power in an individual: the moſt extravagant claim of deſpotiſm never exceeding that of making the prince the depoſitary of the force and happineſs of the nation. Mr. Hobbes ſupports the expediency of abſolute power, on the idea of repreſentation; the whole community having no effectual mode of thinking and acting, but by conſigning thoſe privileges to the chief magiſtrate.

'That the people compoſing a ſtate, cannot collectively perform the particular offices neceſſary to its proſperity; is too evident to admit of diſquiſition: as it is, that the whole of the human body cannot perform the operations adapted to the finger or the hand. But that political or civil power ſhould be ſo connected with this general maſs, as to be influenced by the general ſympathy of the political conſtitution—is as evident, as that the head or the arm ſhould be connected with the body, and have their motions and actions controlled by its general ſympathy. How to animate the maſs of the people; how to furniſh it with limbs and members, which ſhall have particular portions of activity and power; how to connect thoſe members with the body; and to ſubject them to a control, not impeding their action and utility?—Theſe are the great problems in the ſcience of government.' (p. 95.)

'Whatever be the ſize of the territory, the celerity of all motions would be greater in free conſtitutions judiciouſly conſtructed; than in communities conſiſting only of multitudes without arrangement, and actuated by the caprices of tyranny. Fear has never proved; it cannot be rendered a motive ſo powerful and certain,

as

as intereſt well defined and generating public affection. That deſpots ſhould be more competent to the taſk of ſuiting particular laws to particular occaſions, as they may riſe in an extenſive empire; than magiſtrates entruſted with power, in conſideration of virtue and talents—is too abſurd, to deſerve conſideration.' (p. 103.)

'In free ſtates, the beſt inheritance of every man ſhould be the laws and the conſtitution; not his eſtate or his chattels: and the beſt property of the ſtate is the induſtry, talents, and attachment of the people; not the lands they poſſeſs. The feodal idea of regulating political meaſures, by portions of land, to which the inhabitants were only appendages; is not yet diſcarded. Grave ſenators utter the abſurdities, that foreſts, fields, and blades of graſs may be repreſented by men. When the graſs is conſumed by cattle; and thoſe cattle by men—muſt not men be repreſented? Perhaps they may, as containing the graſs. The poſſeſſion of property, is of itſelf a ſufficient advantage; and it is unjuſt and impolitic to add to the advantage at the expence of labour, induſtry, and talents; which are the beſt and moſt valuable reſources of every community! Nothing but a civil offence or crime, ſhould exclude a citizen the privilege of ſuffrage in the appointment of legiſlators and magiſtrates; who are to determine on his happineſs and life. It is the circumſtance which gives attachment and public ſpirit to a whole people: the lands and riches of the country, may be divided among a few of its inhabitants. Suffrages and property have no more connection, than ſuffrages and nobility, or ſuffrages and military rank.' (p. 117.)

'Political liberty is the reſult of a power in the body of the people reſpecting the conſtitution, analogous to that of a lord paramount, when he has delegated offices for the adminiſtration of his affairs:'—'it does not imply a direction in official actions; but a faculty of confining all delegated powers to their proper channels or employments, by requiring an account, and correcting abuſes.' (p. 134.)

'No ſociety can enjoy permanent freedom, proſperity, or happineſs, which is not formed, eaſily to expreſs its will, or exert its force, to preſerve all delegated powers within their limits. This is the firm, the eternal baſis of political liberty.' (p. 147.)

'Large and obvious arrangements are eaſily effected in every ſtate: but political liberty muſt ariſe principally from gradual ſubdiviſions to the utmoſt degrees of minuteneſs. In the conſtitution of the human body, nature is as attentive to a capillary nerve, as to ſinews and bones. By ſubdiviſions ſufficiently minute, the vote, the will, or the judgment of millions may be obtained; without interrupting the occupations of the people; inciting commotions; or hazarding the operations of government.

'Elective franchiſes are diſuſed, becauſe this truth is not underſtood. Populous pariſhes dread an aſſembly of the inhabitants; perceiving it would be tumultuous or inefficient. Enterprizing or intereſted perſons ſeize the advantage, and manage their concerns at pleaſure. If pariſhes were ſufficiently ſubdivided; and all elections made by repreſentations, or by repreſentations of repreſentations—the general will would be the law; and the induſtrious in-

habitant would not be under the neceſſity of neglecting his employment, unleſs that general will were oppoſed or violated.' (p. 157.)

States wiſely conſtituted, are communities in which the legiſlative and executive powers are the INSTRUMENTS, not the ARBITERS, of liberty.

The author applies theſe principles of policy to the ancient Roman republic, and to the Britiſh conſtitution, freely remarking the defects of each: but for theſe, and other intereſting particulars, we muſt refer to the work itſelf.

Mr. Williams promiſes a ſimilar courſe of lectures on *Stuart's Political Oeconomy*.

ART. VII. *A Narrative of Four Journies into the Country of the Hottentots, and Caffraria.* In the Years One Thouſand ſeven Hundred and Seventy-ſeven, Eight, and Nine. Illuſtrated with Maps, and ſeventeen Copper-Plates. By Lieut. William Paterſon. 4to. pp. 171. 18s. Boards. Johnſon. 1789.

As the merit of Kolben's well-known Deſcription of the Cape of Good Hope has been impeached by reſpectable authority*, we took up the preſent work with the pleaſing expectation† of being introduced into that obſcure country, and to a familiar acquaintance with the natives, and its peculiar productions, by a writer in whom we might have repoſed greater confidence: but in this hope, we were much diſappointed; having been hurried through the country as rapidly as if we had travelled in a mail-coach, that ſcarcely allows us a tranſient glimpſe of the hedges as we rattle along, and in which the indulgence of a comfortable bait on the road is not to be expected.

In a ſlender volume, of large print, we have a very brief narrative of Mr. Paterſon's ſeveral tours from the Cape town: his notices of objects are ſo curſory, as to be generally no more than a bare mention to excite a curioſity which is left ungratified; and his tranſitions are of courſe abrupt and diſguſting. Were we to diſmiſs the article here, we might be accuſed of not juſtifying this general cenſure; if we deſcend to particulars, the author will ſcarcely be better pleaſed. It is more ſafe to proceed a little farther.

Lieutenant Paterſon travelled on botanical reſearches; yet we have no botanical deſcriptions to applaud, as he ſeldom

* See Review, vol. lv. p. 545; and ſee alſo a defence of his work, vol. lvi. p. 458.

† This article was *written* before we had peruſed M. Vaillant's travels into the ſame country.

mentions more than the technical or popular names of the ſpecies which he collected: his copper-plates are indeed well executed, but though they are chiefly botanical repreſentations, they are, in a great meaſure, left to explain themſelves; being ſeldom referred to from the printed page.

The author was fortunate enough to meet with that rare animal the camelopardalis*, concerning which the curioſity of naturaliſts has been much excited, and doubts have been entertained even of its exiſtence. He has given an engraving of it, and a ſhort deſcription: but though it muſt have been well known by his companions and native attendants, he has not availed himſelf of ſo favourable an opportunity to add any welcome particulars of its manners and way of life. In his ſhort Appendix on animal and vegetable poiſons, he confeſſes his 'being but little converſant in zoology;' yet he ſays, in another place †, 'in my third journey it was my good fortune to traverſe a part of the continent of Africa, which never had been viſited before by any European; nor do I know that any traveller has ſince been permitted to viſit it, I mean Caffraria.' Surely then he was in the excluſive poſſeſſion of a *terra incognita*; that might have furniſhed an obſerving traveller with ſome curious novelties, without being either a profeſſed botaniſt or zoologiſt: yet, excepting a tranſient mention of the natives, Caffraria is paſſed over as looſely as his other tours.

As a random ſpecimen of his curſory manner of writing, the following paſſage is extracted from his firſt journey ‡:

'On the third of December I made an excurſion to one of the moſt agreeable places in point of ſituation and fertility, that I had yet ſeen in Africa. It is ſituate at the ſource of the Elephant's river; it produces plenty of corn with the leaſt cultivation imaginable. After the river has overflowed the banks, the natives ſow the grain; and the climate is ſo favourable, that it is always ripe a month ſooner than at the Cape. It alſo produces good fruit, ſuch as oranges, figs, mulberries, peaches, apricots, almonds, &c. This place is called the Good Hope.

'From the Good Hope, I directed my courſe ſouth-weſt, and paſſed the hot baths. On the 10th, I ſaw a number of oſtriches, with which animal this country abounds. After a very fatiguing march, I arrived at the houſe of one Folkenhager, where I reſted till the 13th, when two peaſants came up, who were on their way to the Cape; they offered me a place in their waggon, which I thankfully accepted, my horſe being quite tired with the heavy roads I had already paſſed. We continued our journey along the banks of the Elephant's river; and on the 17th arrived at the Atquas

* M. Vaillant likewiſe ſaw and deſcribes it. See an account of his Travels, in our laſt Appendix.

† Page 77. ‡ Page 33.

Kloaf,

Kloaf, where we reſted the 18th; and here I collected many different ſorts of plants, particularly aloes, and mezembryanthemums.'

If we proceed, it is all in this journal ſtyle; we ſhall therefore conclude with two particular inſtances, in which the deficiencies are ſtill more notorious.

In his ſecond journey, near the mountains called Hentum Berg, the author obſerves*:

'In this part of the country, there are many things worthy of obſervation. The horſes in this diſtrict are yearly attacked by a diſorder, for which it is very difficult, if not impoſſible, to account. Certain it is that the utmoſt care, the feeding them with corn, and keeping them in ſtables, as much from the air as poſſible, does not operate as a preſervative from this diſeaſe; ſo that thoſe who have other farms near, remove their cattle till the ſeaſon is paſſed. Horned cattle are expoſed to equal danger from the *amaryllis diſticha*, or poiſon bulb, with which the country is covered; they are extremely fond of its leaves, which generally prove fatal. At this place I added much to my collection, particularly ſome plants of the ſhrub kind now in flower on the top of the Hentum mountain.'

Is it not ſtrange that this periodical diſorder among the horſes, which ſeems to merit particular attention, ſhould not be deemed, by Mr. P., worth deſcribing, or ſome farther notice to aſſiſt our obſervation! There is a plate exhibiting the *amaryllis diſticha*, at the bottom of which is added, 'The bulb is uſed for poiſoning arrows.' This circumſtance is again noticed in his Appendix: but we have no botanical account of this deadly plant; nor as a naturaliſt, has he deſcribed the operation of the poiſon, farther than that it is called the mad poiſon, from its effects. He obſerves above, that he added much to his collection: but his good fortune does not add much to the information of his readers.

In his fourth journey, when he was on the banks of the Camdinie river, the author ſays†, 'in the afternoon we continued our journey to a place called the Kibiſkow, where was a Hottentot kraal. We were here viſited by four captains, or chiefs, who amuſed us during the whole night.' How were they amuſed? The author is very niggardly, in not imparting ſome of the diverſion to his readers! Did his gueſts converſe, did they ſing, dance, or exhibit ſome of their warlike exerciſes; or did the lieutenant intoxicate them, to enjoy the extravagancies of Hottentot jollity?

Such are the diſappointments that we continually experienced in peruſing this volume, which is a mere ſyllabus of ſubjects, that require another volume to amplify them. All the account he gives us of the Hottentots, is quoted from Sparrman;

* Page 51. † Page 130.

and

and of the antelope, zebra, &c. from Pennant; ſubjoined in long notes, to the journal of his firſt tour; and he occaſionally expreſſes himſelf cautious of dwelling on ſubjects that have been already deſcribed by others:—but not to inſiſt on the improbability of every purchaſer being well read in all the travellers who have viſited the ſouth of Africa, there is much knowlege gained by comparing the obſervations of different writers on the ſame ſubjects: we wiſh thoſe here preſented to us had been more ſatisfactory.

ART. VIII. *Conſiderations on the Expediency of reviſing the Liturgy and Articles of the Church of England:* in which Notice is taken of the Objections to that Meaſure, in two late Pamphlets *. By a conſiſtent Proteſtant. 8vo. pp. 112. 1s. 6d. Cadell. 1790.

REPORT has aſcribed theſe very maſterly Conſiderations to a writer of great eminence, as well for his learning and abilities, as for the high ſtation which he holds in the church; and we think they diſcover no faint traces of that *chemical* hand, which, with a true zeal for the real honour of our eſtabliſhment, has laboured, more than once, to refine its ore, and *purely purge away its droſs* †. The reader will here meet with the knowlege of a ſcholar, the liberality of a gentleman, and the ſerioufneſs of a Chriſtian; and he will ſee an excellent ſpecimen of that manly freedom and ſpirit, with which it is poſſible to aſſert our own opinions, without the ſmalleſt mixture of rudeneſs or offence toward thoſe who differ from us. Without denying any one doctrine of the church of England, the author has ſhewn, that it is inherent in the very nature of Proteſtantiſm, and incumbent on all who would claim, with conſiſtency, the title of Proteſtant, to maintain their Chriſtian liberty; to preſs continually onward to higher degrees of perfection; and not to abandon the principles, nor defeat the intentions, of their anceſtors, by blindly acquieſcing in *their* deciſions, or in thoſe of any other man, or number of men, however venerable and learned.

A few extracts will give our readers a better idea of the merit and manner of this author, than any words which we can uſe.

'Whatever truth there may be in the propoſition which aſſerts, that the multitude is fond of innovation (and I do not deny that

---

* The one entitled, "A Vindication of the Doctrines and Liturgy," and the other, "An Apology for the Liturgy and Clergy," of the Church of England.

† Iſaiah.

there is ſome truth in it, for we know that the multitude can on ſome occaſions ſee what is right), I think that the propoſition, which aſſerts that the prieſthood is averſe from reformation, is far more generally true.—Who was it that crucified the Saviour of the world, for attempting to reform the religion of his country? The Jewiſh prieſthood.—Who was it that drowned the altars of their idols with the blood of Chriſtians, for attempting to aboliſh Paganiſm? The Pagan prieſthood.—Who was it that perſecuted to flames and death thoſe who, in the time of Wickliffe and his followers, laboured to reform the errors of Popery? The Popiſh prieſthood.—Who was it, and who is it, that, both in England and Ireland, ſince the Reformation——but I check my hand, being unwilling to reflect upon the dead, or to exaſperate the living, whom would to God I could conciliate (I ſay not to any opinion of mine, for that might be conſtrued an arrogant expectation, but) to a charitable temper of mind towards thoſe who differ from them, and to a diſpaſſionate conſideration of the ſubjects concerning which they differ.'——

'Syſtems in theology have as much obſtructed the progreſs of revealed truth, as ſyſtems in philoſophy have done that of natural truth; and it will require as much application of genius, induſtry, and learning, to free the Chriſtian world from the dominion of corrupted doctrine, as it did to free the philoſophic world from the dominion of Ariſtotle. So that,

Though religion be not intended,
For nothing elſe but to be mended,

yet councils, and ſynods, and convocations, and aſſemblies of churchmen, have uſed ſo much wood, hay, ſtubble, in erecting, altering, and repairing religious eſtabliſhments, that Wickliffe and Luther were almoſt at a loſs to diſcover religion itſelf.'—'Chriſtianity has been ſo corrupted, that it will be a work of ages to reſtore it to its original purity; and Dr. Cudworth had reaſon on his ſide, when he doubted whether the truth of the Chriſtian religion was more apparent in having prevailed againſt its enemies, or in not having been ſmothered by the frauds and forgeries of its friends.'

Thoſe who think with the apoſtle, that charity is the fulfilling of the law, will be particularly pleaſed with the following ſpirited obſervations, on the damnatory clauſes of the Athanaſian creed; and on the unfeeling call to reſignation with which churchmen have ſometimes preſſed their conſcientious, but indigent brethren.

'*Whoſoever will be ſaved: before all things it is neceſſary that he hold the catholic faith. Which faith except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly. And the catholic faith is this, That we worſhip one God in Trinity, and Trinity in Unity.* Shew me, *thou that judgeſt another man's ſervant* ſo harſhly, thou that boldly ſayeſt without doubt he ſhall periſh everlaſtingly, ſhew me in what part of the Bible men are commanded to *worſhip one God in Trinity, and Trinity in Unity*—the ſanction is dreadful,

dreadful, the law ſhould be plain—produce the paſſage itſelf, and preſume not by inference and argumentation, by metaphyſical notions, ſcholaſtic diſtinctions, and unſcriptural phraſeology, to damn without doubt all men, for not believing as thou believeſt. I know that the divine diſpleaſure is, in many places, denounced againſt thoſe who reject the Goſpel, when it has been offered to them; but I deny that it is in any one place denounced againſt thoſe who do not *worſhip one God in Trinity, and Trinity in Unity, neither confounding the perſons nor dividing the ſubſtance.*'——

'But you will ſay, that clergymen, who in the progreſs of their miniſtry become diſſatisfied with any part of the ritual and doctrines of the church, ought to reſign their preferments and retire from the miniſtry—and do you, whoſe lot it may be to live in luxury, and draw thouſands from the church, do you, in the violence of your moral virtue, in the intemperance of your religious zeal, in the over-orthodoxy of your faith, do you call upon a poor clergyman, who in the humility of his ſoul dares not ſay, "by his authority committed to me I abſolve thee from all thy ſins," or who, in the weakneſs of his intellect, cannot underſtand the meaning of the terms, in which the Athanaſian doctrine of the Trinity is expreſſed, or, in the charity of his heart, ſcruples denouncing damnation on his brethren, do you call upon ſuch a man to give up his preferments, to retire from the miniſtry, and to ſtarve? If there is a biſhop on the bench who would do this, I ſhould be proud to ſay, God forgive the boaſt! that, was I biſhop, my ſoul was not at uniſon with his.'

We have tranſcribed theſe paſſages, not with a view of ſatisfying, but of raiſing, curioſity; which will be abundantly gratified by a peruſal of the whole pamphlet; where the reader will find ſome juſt and pertinent remarks on innovations; on eſtabliſhments; on the influence which a reviſal may be ſuppoſed to have on the morals of men; on the light which the improved ſtate of learning may be expected to caſt on the doctrines of revelation; and alſo a faithful abridgment, as far as the proceedings have come to light, of what was attempted toward a reform, by King William's eccleſiaſtical commiſſioners, in 1689; an account of the moſt material points of difference between the American liturgy and that of the church of England; a ſhort ſummary of the proceedings in the American convention, and of the conduct of our biſhops, relative to the formation of that liturgy; and a ſtatement of what the author apprehends ought to conſtitute the baſis of that reform, ſo very deſirable, ſo frequently demanded, and ſo long delayed, in this country!

ART. IX. Dr. Campbell *on the Four Gospels.*

[*Article concluded.*]

DISSERTATION XII.

'AN account of what is attempted in the Translation of the Gospels, and in the notes here offered to the public.'

What appears to us most novel, in the first part of his Dissertation, 'on the essential qualities of the version,' is Dr. C.'s idea of the attention which ought to be paid by the translator to the diversity of style in the sacred writings.

Though there is a sameness of idiom in the writers of the N. T. particularly in the Evangelists, there is a diversity in their styles. Hence it arises, that different terms are sometimes employed by the different historians in relating the same fact: but as this circumstance has not much engaged the attention of interpreters, it often happens that, in the translations of the Gospels, there appears in the version a greater coincidence in the style of the Evangelists, than is found in the original. Now, Dr. C. thinks, that there are very good reasons to determine us to avoid, as much as possible, a sameness which is not authorized by the original. There are cases, indeed, in which this is unavoidable. It often happens, that two or more words, in the language of the author, are synonymous, and may therefore be used indiscriminately for expressing the same thing, when it is impossible to find more than one, in the language of the translator, which can be used with propriety. When our Lord miraculously fed the 5000 men, the command which he gave immediately before, as expressed by St. Matthew, was, αναπλιθηναι επι τους χορτους; as expressed by St. Mark, αναπλινατι επι τω χλωρω χορτω; as expressed by St. Luke, κατακλινατε αυτους; and as expressed by St. John, ποιησατε αναπεσειν. This variety it would be impossible to imitate in English, without having recourse to unnatural and affected expressions: but, says Dr. C. 'as far as the language which we use will permit, we ought not to overlook even these little variations.—If possible, their narratives should be neither more nor less coincident in the version than they are in the original. And to this end, namely, that the phraseology may nearly differ as much in English as it does in Greek, I have, on some occasions, chosen not the very best word which might have been found; satisfying myself with this, that there is nothing in the word I have employed, unsuitable, dark, or ambiguous.' This, however, is a degree of refinement, which,

if it be not exceſſive, appears to us at leaſt greater than it is neceſſary to adopt. Dr. C. extends his remark, not only to the differences of ſtyle in the different Evangeliſts, but even to the changes ſometimes obſervable in the terms uſed by the ſame Evangeliſt.

The Doctor is, very properly, an enemy to circumlocution, excepting when we cannot avoid it entirely, and do juſtice to the author. Now this is the caſe, not only where there is no ſingle word in the language of the tranſlation which conveys the ſenſe of the original term, but alſo when there is ſomething, either in the application or in the argument, that cannot be fully exhibited without the aid of additional terms. Thus, Heb. xi. 13. μη λαβοντες τας επαγγελιας, *not having received the promiſes*, he would tranſlate, 'not having received the promiſed inheritance;' becauſe, according to the common verſion, the aſſertion is not only contradictory to the patriarchal hiſtory, but to what is expreſsly ſaid of Abraham in the ſame chapter. Dr. C. thinks that there are inſtances in which it is not only pardonable, but even proper, for a tranſlator to be ambiguous or obſcure; namely, when there is evidently an intentional ambiguity or obſcurity in the ſacred writer, and when there is danger of impoſing on the reader the mere conjectures of the tranſlator for the dictates of the Spirit of God.

From the 2d part of this Diſſertation, 'on the reading of the original here followed,' we ſhall tranſcribe Dr. C.'s ſentiments reſpecting the uſe of conjectural criticiſm, becauſe they nearly coincide with thoſe which we ourſelves entertain, and have repeatedly avowed, on this ſubject.

'I cannot help diſapproving the admiſſion of any correction (where the expreſſion, as it ſtands in the text, is not downright nonſenſe), merely on conjecture: for, were ſuch a method of correcting to be generally adopted, no bound could be ſet to the freedom which would be uſed with ſacred writ. We ſhould very ſoon ſee it a perfect Babel in language, as various in its ſtyle, in different editions, as are the dialects of our different ſects and parties. This is an extreme which, if it ſhould prevail, would be of much more pernicious conſequence than the other extreme, of adhering implicitly and inflexibly, with or without reaſon, to whatever we find in the common edition. We know the worſt of this error already; and we can ſay with aſſurance that, though the common editions are not perfect, there is no miſtake in them of ſuch a nature, as materially to affect either the doctrines to be believed, or the duties to be practiſed, by a Chriſtian. The worſt conſequences, which the blunders of tranſcribers have occaſioned, are their hurting ſometimes the perſpicuity, ſometimes the credibility of holy writ, affording a handle to the objections of infidels, and thereby weakening the evidences of religion. But, as to the extreme of correcting on mere conjecture, its tendency is manifeſtly to throw

every thing looſe, and to leave all at the mercy of ſyſtem-builders, and framers of hypotheſes: for who ſhall give law to the licentiouſneſs of gueſſing?

'It is not enough to anſwer, that the claſſics have ſometimes been corrected on conjecture. The caſes are not parallel. A freedom may be taken with the latter with approbation, which cannot, with propriety, be taken with the former. Houbigant, though a critic of eminence in Oriental literature, and a good tranſlator, has, in my judgment, taken moſt unjuſtifiable liberties in his conjectural emendations, and has been but too much followed by critics, commentators, or paraphraſts, amongſt ourſelves. I am far from thinking that, in ſome of his gueſſes, he may not be right; it is, however, much more probable that, in the greater part of them, he is wrong.

'A mere conjecture may be mentioned in a note; but if, without the authority of copies, tranſlations, or ancient eccleſiaſtical writers, it may be admitted into the text, there is an end of all reliance on the Scriptures as the dictates of the divine ſpirit. Manuſcripts, ancient tranſlations, the readings of the moſt early commentators, are, like the witneſſes in a judicial proceſs, direct evidence in this matter. The reaſonings of conjecturers are but like the ſpeeches of the pleaders. To receive, on the credit of a ſagacious conjecture, a reading not abſolutely neceſſary to the conſtruction, and quite unſupported by poſitive evidence, appears not leſs incongruous, than it would be, in a trial, to return a verdict, founded on the pleading of a plauſible ſpeaker, not only without proof, but in direct oppoſition to it. For, let it be obſerved, that the copies, ancient verſions, and quotations, which are conformable to the common reading, are poſitive evidence in its favour, and therefore againſt the conjecture. And even, if the readings of the paſſage be various, there is, though leſs, ſtill ſome weight in their evidence againſt a reading merely conjectural, and, conſequently, deſtitute of external ſupport, and different from them all.'

The third part or this Diſſertation relates to 'the dialect employed.'

Dr. C. very judiciouſly adopts the old termination of the third perſon ſingular of the preſent tenſe of the verb, in the ſyllable *eth*, inſtead of the modern *s*. He has very rarely contracted the participles; nor has he ever admitted any eliſion of the vowels. Indeed, theſe eliſions, though not entirely laid aſide, are become leſs frequent than they were in the beginning of the century. The difference is, in itſelf, inconſiderable; yet as all Chriſtians are, from the uſe of the bible, habituated to this mode, and as, from its appropriation to ſacred purpoſes, it has contracted a dignity favourable to ſerioufneſs, it is clearly preferable to the modern dialect. Another inſtance of the ſame kind is the uſe, when an individual is addreſſed, of the ſingular number of the ſecond perſonal pronoun, *thou* and *thee*, and conſequently of the ſecond perſon

ſingular

ſingular of the verb, which being, in common language, ſupplied by the plural, is grown, in a manner, obſolete. In all predictions, or authoritative declarations, Dr. C. expreſſes the future by the auxiliary *ſhall*, as adding weight to what is ſaid, except when it is liable to be equivocally interpreted, and ſeems to repreſent moral agents as acting through neceſſity, or by compulſion. With reſpect to the mode of expreſſing the proper names, Dr. C. has confined himſelf to the two following rules: Firſt, When the name of the ſame perſon, or thing, is in the common tranſlation, both in the Old Teſtament and in the New, expreſſed in the ſame manner, he uniformly employs it, becauſe it has the ſanction of uſe: Secondly, When the name of the ſame perſon or thing is expreſſed, in the common tranſlation, differently in the Old Teſtament and in the New, he has, except in a very few caſes, preferred the word uſed in the O. T. becauſe it is from the Old Teſtament that we generally derive what is known of the individuals mentioned in it, and referred to in the New; and therefore, by naming them differently, there is danger of miſtaking the perſon or thing to which the ſacred writers allude.

In the fourth part of this Diſſertation, Dr. C. gives 'an account of the outward form of the verſion,' together with his reaſons for the various alterations which he has adopted. The old diviſion into chapters and verſes is retained, in the margin, for the ſake of reference and compariſon; while he has introduced into the text ſuch a new diviſion into ſections and paragraphs, as appeared to him more eligible. Whenever it was neceſſary to inſert a word, or words, not contained in the original, the words inſerted are, for the ſake of diſtinction, incloſed within crotchets. Dr. C. has thought it right to diſtinguiſh the mere narration of the Evangeliſts, from what is ſpoken either by our Lord himſelf, or by any of the perſons introduced into the work. To the former, therefore, he has aſſigned the Italic, to the latter the Roman character. The references to parallel paſſages are placed in the margin. The bottom of the page contains ſuch brief explanations of appellatives, of the names of offices, ſects, feſtivals, ceremonies, &c. as do not admit of diſpute among the learned.

The fifth part of this Diſſertation, which cloſes the firſt volume, contains an account of the notes. In general, then, it is not the author's deſign to furniſh a commentary on the Goſpels; his criticiſms and remarks, he ſays, are properly *ſcholia*, or gloſſes, on paſſages of doubtful or difficult interpretation, and not comments. Hence he has very wiſely avoided the diſcuſſion of all abſtract theological queſtions, eſteeming the province of the tranſlator and that of the controvertiſt to

be perfectly diſtinct. The principal purpoſes to which his notes are directed, are theſe;—to ſtate the moſt important various readings, with their evidence, particularly thoſe which he has himſelf adopted, and the reaſons why he has adopted them;—to juſtify his tranſlation of the original, whenſoever his deviation from the received verſion is ſuch as to render a juſtification neceſſary;—to explain names, or words, which, though from ſcriptural uſe they be familiar to our ears, have little currency in converſation, becauſe they are rarely or never applied to common ſubjects;—and laſtly, to remark briefly what may ſerve to illuſtrate the character of the ſtyle of the Goſpels, or to diſplay the ſpirit which every-where animates them; for in theſe we diſcover the intrinſic evidences which they carry with them of a divine original. He has ſometimes been induced, alſo, to notice the moral leſſons, to which many things recorded in the Goſpels naturally lead the attention of the ſerious reader; becauſe on this ground there is not the ſame hazard, as on ſpeculative queſtions of theology, of rouſing among Chriſtians an hoſt of opponents, or ſtirring up unedifying and undeterminable diſputes.

The SECOND VOLUME is compoſed of the tranſlation and notes: but on theſe our remarks muſt be few and ſhort; ſince it is painful to cenſure a writer who has ſo much pleaſed and inſtructed us, and whoſe intentions are as pure as his diligence is unwearied. Dr. C. as may be ſuppoſed, often rejects the common verſion, and ſometimes ſupports his own by long and learned notes. Of his general ſucceſs, our readers may form ſome judgment from the following ſpecimens: Matth. ii. 6, Dr. C. renders γη Ιωδα, 'In the *canton* of Judah.' iii. 15, πληρωσαι πασαν δικαιοσυνην, 'to ratify every inſtitution.' iv. 3, μακαριοι οι πτωχοι τω πνευματι, 'Happy the poor, who repine not.' v. 18, ἰωτα ἑν, 'one iota.' 25, Ἰσθι εὐνοων τω ἀντιδικω σε ταχυ ἑως ὁτε ει εν τη ὁδω μετ' αυτου μηποτε σε παραδω ὁ ἀντιδικος τω κριτη, '*Compound* betimes with thy creditor, while ye are on the road together, leſt the creditor *conſign* thee to the judge, &c.' 29, Ει δε ὁ ὀφθαλμος σου ὁ δεξιος σκανδαλιζει σε, 'Therefore if thy right eye *inſnare thee.*' 31, ὁς αν ἀπολυση την γυναικα αυτου, 'whoſoever would *diſmiſs* his wife, xii. 10, την χειρα ἐχων ξηραν, 'whoſe hand was blaſted.' 24, ἐκβαλλει τα δαιμονια, '*expelleth* demons,' xvi. 1, και προσελθοντες οι φαρισαιοι και Σαδδουκαιοι, 'Thither ſome Phariſees and Sadducees *repaired.*' 8, ὀλιγοπιστοι, 'O ye diſtruſtful.' οὐπω νοειτε, 'have ye no reflection?' 18, συ ει πετρος, 'Thou art named Rock.' Dr. C. however, renders John i. 43, 'Thou art Simon the ſon of Jona; thou ſhalt be called Cephas, *which denoteth the ſame as Peter,*' ſubjoining the word *rock* in the margin, as an explanation both of Cephas

Cephas and Peter. Matth. xxi. 25, το βαπτισμα Ιωαννε ποθεν ην, is translated, 'Whence had John authority to baptize?' xxiii. 24, οι διυλιζοντες τον κωνωπα, 'who strain your liquor to avoid swallowing a gnat.' xxiv. 51, διχοτομησει αυτον, 'having discarded him.' xxvi. 68, προφητευσον ημιν, 'divine to us. Mark vii. 4, βαπτισμους ποτηριων, 'Baptisms of cups.' ix. 32, εφοβουντο αυτον επερωτησαι, 'were *shy to* ask him.' x. 38, δυναθε πιειν το ποτηριον κ τ λ 'Can you drink of such a cup as I am to drink, and undergo an immersion like that which I must undergo.' xiii. 13, εσεσθε μισουμενοι υπο παντων, 'Ye shall be hated *universally.*' Luke i. 35, το γενωμενον αγιον, 'the holy progeny.' ii. 5, ην εγκυω, 'who was *pregnant.*' iii. 10, 'Let him who hath two coats *impart* to him who hath none, and let him who hath victuals do the same.' v. 39, ο παλαιος χρηστερος εστιν, 'the old is *milder.*' vi. 1, εν σαββατω διυτεροπρωτω, 'on the Sabbath called *second prime.*' vi. 12, 'spent the whole night in an oratory.' 35, μηδεν απελπιζοντες, 'nowise despairing.' viii. 15, καρποφορησιν εν υπομονη, 'continue to bring forth good fruit.' 28, 'he roared out.' 35, αφ ε τα δαιμονια εξεληλυθει, 'of whom the demons *were dispossessed.*' It is remarkable that Dr. C. adopts the common version of v. 38, where the same words occur. xii. 1, 'The crowd *in myriads* flocked about him.' 28, 'If then God so array the herbage.' 33, 'where no thieves approach, where nothing is spoiled by worms.' xv. 16, 'And he was fain to fill his belly with the husks on which the swine were feeding; for nobody gave him aught.' xvi. 4, οταν μετασαθω της οικονομιας, 'when I am discarded.' 8, 'for the children of this world are more prudent in conducting their affairs than the children of light.' 26, χασμα μεγα εστηριχται, 'there lieth a huge gulph.' xvii. 2, 'It is impossible to exclude snares entirely; but woe unto him who insnareth. It would be more eligible for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to insnare any of these little ones.' 10, δουλοι αχρειοι εσμεν, 'we thy servants have conferred no favour.' 20, ουκ ερχεται η βασιλεια του Θεου μετα παρατηρησεως, 'The reign of God is not ushered in with parade.' xviii. 7, 8, 'Will he linger in their cause? I assure you he will suddenly avenge them.' 24, οι τα χρηματα εχοντες, 'men of opulence,' xix. 12, λαβειν εαυτω βασιλειαν, 'to procure for himself royalty.' 22, πονηρε δουλε, 'thou malignant servant.' xxi. 13, αποβησεται υμιν εις μαρτυριον, 'this will afford scope for your testimony. xxii. 65, και ετερα πολλα βλασφημουντες ελεγον εις αυτον, 'And many other abusive things they said against him.' John v. 39, 'Ye search the scriptures, because ye think to obtain, by their means, eternal life. Now these also are witnesses for me.' viii. 15. υμεις κατα την σαρκα κρινετε,

κρινετε, 'Ye judge from paſſion.' x. 35, ε δυναται λυθηναι η γραφη, 'the language of ſcripture is unexceptionable.' xv. 2, ὁταν δε ελθη ὁ παρακλητος, 'when the monitor is come.' xvii. 18, καθως εμε απεστειλας εις τον κοσμον, καγω απεστειλα αυτους εις τον κοσμον, 'As thou haſt made me thy Apoſtle to the world, I have made them my Apoſtles to the world.' xviii. 23, ει κακως ελαλησα, μαρτυρησον περι του κακου, 'If I have ſpoken amiſs, ſhow wherein it is amiſs.' xix. 35, 'He was an eye-witneſs who atteſteth this, and his teſtimony deſerveth credit; nay, he is conſcious that he ſpeaketh truth, that ye may believe." xxi. 5, Παιδια μη τι προσφαγιον εχετε, 'My lads, have ye any victuals?'

The two following ſpecimens will give no unfavourable idea of Dr. C.'s notes.

'*To expoſe her*, αυτην παραδειγματισαι. E. T. *to make her a public example.* In order to expreſs things forcibly, tranſlators often, overlooking the modeſty of the original, ſay more than the author intended. It has not, however, been ſufficiently adverted to, in this inſtance, that by extending the import of the word παραδειγματισαι, they diminiſh the character of benignity aſcribed, by the hiſtorian, to Joſeph. It was not the writer's intention to ſay barely, that Joſeph was unwilling to drag her as a criminal before the judges, and get the ignominious ſentence of death, warranted by law, pronounced againſt her, which few perhaps would have done more than he; but that he was deſirous to conſult privacy in the manner of diſmiſſing her, that he might, as little as poſſible, wound her reputation. The word appears to me to denote no more than making the affair too flagrant, and ſo expoſing her to ſhame. So the Syrian interpreter, and the Arabian, underſtood the term. I have therefore choſen here to follow the example of the Vul. Leo, and Cal. who render the words, *eam traducere*, rather than that of Caſt. and Piſc. who render them, *in eam exemplum edere*, and *eam exemplum facere*, which have been followed by our tranſlators. The expreſſions uſed by theſe naturally ſuggeſt to our minds a condemnation to ſuffer the rigour of the law. Yet the original word ſeems to relate ſolely to the diſgrace reſulting from the opinion of the public, and not to any other puniſhment, corporal or pecuniary. Infamy is, indeed, a common attendant on every ſort of public puniſhment. Hence, by a ſynechdoche of a part for the whole, it has been ſometimes employed to expreſs a public and ſhameful execution. And this has doubtleſs occaſioned the difficulty. But that it is frequently and moſt properly uſed, when no puniſhment is meant, but the publication of the crime, Raphelius, in his notes on the place, has, by his quotations from the moſt approved authors, put beyond a doubt. I ſhall bring one out of many. It is from Polybius, Legat. 88. where he ſays, Ἡ δε συγκλητος χρωμενη τω καιρω, και βουλομενη ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ τους Ροδιους, αποκρισιν εξενεγκειν ης τι τα συνεχοντα ταυτα, "The ſenate taking the opportunity, and willing to *expoſe* the Rhodians, publiſhed their anſwer, whereof theſe are the heads." I ſhall only add, that Chr. one of the moſt eloquent of the Gr. fathers, underſtood this paſſage

paſſage in the Goſpel as meaning no more; accurately diſtinguiſhing between παραδειγματιζειν and κολαζειν, *expoſing* and *puniſhing*. Thus he argues concerning Joſeph's conduct on this trying occaſion: Καιτοιγε ὁ ΠΑΡΑΔΕΙΓΜΑΤΙΣΜΟΥ μονον ην ὑπευθυνος ἡ τοιαυτη· αλλα και ΚΟΛΑΖΕΣΘΑΙ αυτην ὁ νομος εκελευεν. Αλλ' ὁ Ιωσηφ ὁ μονον το μειζον εκεινο, αλλα και το ελαττων συνεχωρησε, την αισχυνην· ὁ γαρ μονον ὁ ΚΟΛΑΣΑΙ, αλλ' ὁδε ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ εβουλετο. "Now ſuch a woman (as Mary was then thought to be) was not only expoſed to *ſhame*, but alſo by law ſubjected to *puniſhment*. Whereas Joſeph not only remitted the greater evil, the *puniſhment*, but the leſs alſo, the *ignominy*: for he determined not only not to *puniſh*, but not even to *expoſe* her." For the meaning of a term which occurs in ſo few places in Scripture, and thoſe not unfavourable to the explanation given, a term with which no ancient controverſy was connected, the authority of ſuch a man as Chr. is juſtly deciſive. The verdict of Euth. is in effect the ſame. This alſo is the ſenſe which the tranſlator into M. G. gives the term, ſaying, μη θελοντας να την φανερωσῃ, adding as an illuſtration on the margin, να την πομπευσῃ, *to defame her.*'

'*Thou art the King of the Jews?* Συ ει ὁ βασιλευς των Ιουδαιων: E. T. *Art thou the King of the Jews?* Vul. Ar. Er. Cal. *Tu es rex Judæorum!* There can be no doubt that this is an interrogation; but it is equally certain, that the form of the expreſſion is ſuch as admits us to underſtand it either as an affirmation, or as an interrogation. Now, I imagine, it is this particularity, in the form of the queſtion, which has given riſe to the cuſtomary affirmative anſwer, συ λεγεις, wherein the anſwerer, without miſtaking the other's meaning, expreſſes his aſſent to the words, conſidered in the ſimple form, as an aſſertion; and this aſſent ſerves equally as an anſwer to the queſtion. But this would not be a natural manner of anſwering, if the form of the queſtion were ſuch as could not admit being interpreted otherwiſe than as a queſtion. In that caſe, nothing can, with any propriety, be ſaid to have been advanced by the aſker. As ſometimes, with us, a queſtion is put deriſively, in the form of an aſſertion, when the propoſer conceives, as ſeems to have happened here, ſome abſurdity in the thing, I thought it beſt, after the example of ſo many Lat. interpreters, to adopt the equivocal, or rather the oblique, form of the original expreſſion. The ambiguity is not real, but apparent. The accent in ſpeaking, and the point of interrogation in writing, do, in ſuch caſes, ſufficiently mark the difference. Dio. has alſo adopted this method, and ſaid, *Tu ſei il rè de' Judei?* All the other modern verſions I have ſeen, follow Be. Pilc. and Caſ. who put the queſtion in the direct form, the two former ſaying, *Tune es* —— the other, *Eſne tu* —— Leo de Juda ſays, *Es tu* ——'

It would have been eaſy to multiply inſtances of Dr. C.'s departure from the common verſion, and no arduous taſk to ſelect others leſs favourable to his character as a tranſlator and a man of taſte. Thoſe now preſented to our readers occurred during an impartial peruſal of his ſecond volume, of which they exhibit, if we miſtake not, a fair and adequate ſpecimen. That, in ſome parts, his verſion is more correct than that which is read in our churches, muſt be acknowleged without

heſitation; and we are happy to obſerve that his notes are marked by the ſame diligence of reſearch, the ſame candid ſtatement of contrary opinions, and the ſame manly but modeſt defence of his own ſentiments, which we ſaw and admired in the Diſſertations. We are compelled, however, to add, that the inſtances of a partial improvement of the old verſion are comparatively few; that its ſimplicity and its energy have been frequently injured without any change, or at leaſt any material change of ſenſe. Colloquial and even vulgar expreſſions are ſometimes ſubſtituted for others leſs dignified yet ſufficiently plain; while, on the other hand, many paſſages are obſcured by words derived from the Latin, and unintelligible to a great part of a common congregation: nor can we ſuppreſs our opinion that, to readers of learning and taſte, the general effect of this tranſlation will appear very inferior to that of our common verſion. They will certainly regard Dr. C. as an able ſcholar, a candid reaſoner, and a laborious critic. They will reverence the liberal piety and truly Chriſtian meekneſs with which he has applied theſe talents to the elucidation of the evangelical hiſtory; and in his Preliminary Diſſertation, they will admire the plan of a new and perfect tranſlation of the ſcriptures, drawn always by a careful, and in many reſpects by a ſteady, hand:—yet they will probably diſcover leſs merit in the execution than in the deſign, and will remember with regret, that what is moſt captivating in theory, is often moſt difficult in practice;—while thoſe who deprecate the introduction of a new tranſlation into the public offices of the church, will ſtrengthen their objections, by obſerving, that where Dr. Campbell has failed, few, very few, can be expected to ſucceed.

Art. X. *Sermons* by Thomas Biſſet, D. D. Miniſter of Logierait. 8vo. 6s. Boards. Printed at Edinburgh for Creech, &c. and ſold in London by Cadell, and Elliot.

These diſcourſes poſſeſs a peculiar ſpecies of merit, which we ſcarcely know how to deſcribe. The ſubjects are not uncommon: the method is not modern; the ſtyle is not ſuch as will, in the preſent age, be called elegant: yet they abound with uſeful matter; the language is pointed; the mode of addreſs is animated; and the general effect is, to intereſt the reader, and leave him under the impreſſion of important truths: but to give an idea of this writer's *manner*, we muſt extract the following ſhort paſſage on *gaming:*

'What ſhall we ſay to that ſort of diſſipation which ought to be avoided as the deſtroyer of every good principle, I mean, when a man ventures his fortune upon the deciſion of mere chance? This is the worſt

worſt ſort of thoughtleſſneſs, if that be not too ſoft a name for a vice which lays aſleep every tender, every benevolent ſentiment. Covetouſneſs, in the extreme, is the ruling paſſion of theſe men of the world. They lie in wait for the young, the weak in judgment, and for him whoſe head is diſordered with wine. They make plunder of the confidence of a relation, a friend, or a guardian. The hoſpitality of your houſe is made an excuſe for robbing your children. Can this be ſupported on any principle of religion or morals? Covetouſneſs ſtifles every affection, and deſtroys every tie of blood, or obligation of gratitude. It is a maxim that allows of few exceptions, That a fortune which is made ſuddenly, is not made fairly: That honeſt gain is only to be acquired by labour, induſtry, and perſeverance.

'Though you ſhould be the ſucceſsful adventurer, you muſt have been much hardened, if you feel no ſtings of conſcience for the diſtreſs you have brought upon innocent families. Children are turned out of their father's houſe, becauſe they had the misfortune to encounter with you. He who lived in plenty has no bread: Poverty has come from your hand: Your breath brings miſery, as the mildew of the clouds bring famine into a fruitful land.

'If we ſuppoſe, on the other hand, that a man is the loſer, how can he behold the face of the relations he has ruined? It had been happy for his children that they had been fatherleſs; for his wife that ſhe had been a widow. He who ought to have ſaved them, has deſtroyed them. Hold thy hand, barbarous man. An amiable wife, and engaging children, do warmly beſeech thee not to throw away their inheritance, and to leave them for a patrimony, cold, and hunger, and nakedneſs. Thy ſon, or thy daughter, may, without friends or comforters, be expoſed to a thouſand misfortunes, by the iniquity of their father. Thy adverſary, who, at this time, may appear with ſoftened brow, will be the firſt to execute this ſentence: He is a hardened creature. How could he be otherwiſe, when he flouriſhes by the misfortunes of men? Hold thy hands, barbarous man, that thou mayeſt not force thy children upon the paw of the bear, or the tooth of the lion, who thirſts for their blood.

'Some vices portend great evil to the country where they are practiſed: This vice in particular. The hazard is, That he who lays a ſnare for his friend, will not be ſcrupulous about the intereſt of his country. Though the number, the rank, or ſhining parts of thoſe who take this road, may give a currency to the moſt ſelfiſh of vices, yet no rank or ability can authoriſe any man to be the plunderer of his friends, to make prey of the harmleſs, the unſuſpicious, the ignorant, and the uninformed.'

We make no ſcruple to recommend this volume to the attention of the public, under the character of uſeful practical ſermons.

ART.

ART. XI. *Earl Strongbow:* or the Hiſtory of Richard de Clare and the beautiful Geralda. 12mo. 2 Vols. About 200 Pages in each. 6s. ſewed. Dodſley. 1789.

NOVELTY is the unremitted purſuit of mankind. In buſineſs, in pleaſure, in knowlege, in manners, and in dreſs, the uſeful or the becoming never contents us for any length of time; for, inſtead of proceeding in any ſtrait road pointed out by the hand of experience, we ſeek new tracks, however round about, even changing the better for the worſe,—any thing for *change!* Accordingly, when invention is exhauſted, we dance the circle, catching up obſolete modes and uſages, which, being generally forgotten, ſtart up again as novelties. Among the reſt, the extravagant legends of knight-errantry have been ſo long exploded, that it is thought they may bear a revival, (with thoſe who now ſcarcely know any thing about them,) by engrafting them on true hiſtory. This, however, is no new manufacture; for thoſe who remember the old romances of Caſſandra and Cleopatra, muſt recollect hiſtorical facts amplified and decorated with fiction, in a manner that will not be eaſily rivalled either in dignity of ſentiment, or in elegance of diction; and even if they were, we know no end to be anſwered by ſuch performances, except to ſeduce us into an admiration of miſapplied talents.

Hiſtory and fable have diſtinct merits, the one to inform us of paſt events, and the other to inforce wholeſome principles by fictitious machinery, to illuſtrate them: the latter is indeed often wantonly employed by men of ſtrong imaginations, for no better purpoſe than to furniſh amuſement for the leiſure of the indolent who read to *fill up time*. While theſe ſpecies of compoſition are kept diſtinct, they anſwer their reſpective purpoſes: but to blend them together, is to poiſon the ſources of information to young readers; who, after feaſting on hiſtory embelliſhed with theſe meretricious ornaments, will not eaſily reliſh the dry details of truth: ſuch writers, therefore, as they do not addreſs themſelves to mature underſtandings, are not to be conſidered as candidates for mature praiſe.

The author of this romance, ſomewhat abruptly, informs us, without preface, that, ſome years ſince, he took lodgings in Chepſtow caſtle, where, by the favour of the lady who inhabited one of the towers, he enjoyed the peruſal of a MS. volume that had remained there about fourſcore years, and was ſuppoſed to have been written by a gentleman who was confined in that caſtle, in the reign of Charles II. This MS. was, it ſeems, imperfect; and began by relating that the priſoner, enjoying a moonlight night on the top of the tower, was accoſted

eoſted by the appearance of a man in complete armour, who declared himſelf to be the ſhade of Strongbow Earl of Pembroke, formerly proprietor of that caſtle. The apparition bewailed the obligation of wandering over the ruined manſion every night, until a certain deed was done, which the ſtranger was intreated to perform; and as an inducement, the ſpectre related the events of his life, which are here recorded in eighteen midnight conferences. The ſubject is a love ſtory, ingeniouſly worked up in the romantic ſtyle; in which, unfortunately, after wedding the fair Geralda, we learn that ſhe was drowned in the Severn, by the overſetting of the boat, as the Earl was conducting his bride home to his manſion. Juſt before his marriage, he had, it ſeems, in one of his heroic paſſions, ſeized his faithful ſquire, Otho, on ſuſpicion of his having told him a falſity, and hurled him from the battlements of the tower into the river Wye beneath!—and now, reader, what doſt thou think was the momentous deed to be performed, in order to releaſe this perturbed ſpirit from perambulating thoſe battlements every night? Even this: The Earl ſaid he had placed a tombſtone over the grave of his unhappy ſquire in Chepſtow churchyard, which being conſumed by time, he intreated the ſtranger to erect another!

As to the plan of this romance, there is, certainly, ſome novelty in profeſſing to receive hiſtory from the voice of a ghoſt, though conjured up, as moſt ghoſts are, on an idle errand; yet, at the ſame time, we do not think that the machinery of ſuch a fanciful Being is contrived in a manner ſufficiently orthodox: for though we may, perhaps, aſſume the privilege of giving the human form to the unembodied intelligence of a departed man, it is not eaſy to comprehend what need it has of garments. Here, nevertheleſs, we have not only the ghoſt of a man, but, (as was the caſe with the *Royal Dane*,) we have alſo the ghoſt of a ſuit of armour! The author might, perhaps, entertain ſome pious ſcruples about making his hero appear mounted on his favourite courſer, and yet found none in clothing a ſhade in ſteel! but, in conſequence of his plan, the writer has artfully enough evaded all objections, by making the relater of theſe conferences obſerve, that 'a ghoſt is above the rules of earthly criticiſm*.'

After premiſing thus much, if we add that the novel is neatly written, and that the characters are well drawn and ſupported, we imagine theſe qualifications are as much as the readers of works of entertainment, generally, require.

* Vol. i. p. 37.

ART.

ART. XII. *The Adventures of John of Gaunt*, Duke of Lancaster. By James White, Esq. Author of Earl Strongbow, Conway Castle†, &c. 12mo. 3 Vols. About 250 Pages in each. 9s. sewed. Crowder, &c. 1790.

WE collect that the foregoing narrative of Earl Strongbow has attracted considerable attention, as the author of these adventures now declares himself, on the credit of being the writer of that work. In a preface, the style of which reminds us of the proeme to Gay's Pastorals, we are conducted to the ruins of another ancient castle, said to have been a residence of Geoffrey Chaucer; where, in an old cupboard that had been plastered over, the author professes to have found a roll of vellum, on which these adventures were recorded in Latin. We are, moreover, prepared for farther publications of a like kind, by his declaring himself in possession of a small ancient MS. account of books of English chivalry, hidden in various places by the monks, and others, at the Reformation: so that, he adds, he is empowered, as it were by patent, to make discoveries of this nature. It is, indeed, a patent, the extent of which depends on the curiosity of the public; and if this curiosity does not tire, we may, in due time, be supplied with the whole history of England, loaded with fiction from his prolific imagination, into an enormous romance, that may turn the less amusing details of Rapin and Hume out of doors!

These adventures of John of Gaunt, are confined to those which happened in *one* journey that he took in company with his three brothers, Edward the heroic Black Prince of Wales, and the Dukes of York and Gloucester, to whom the adventures were common. They are, indeed, more properly, the adventures of the Black Prince, since the journey was his, to the castle of Beauchamp Earl of Warwick, stimulated by his love to the fair Ermenilda. In their way, they overtook Owen Glendour the Cambrian hero, who was posting to Caernarvon castle, to a grand tournament, at which, he added, the lady Ermenilda was expected to appear; an article of intelligence that determined all their steps to that exhibition. They called on Chaucer at Woodstock, and the visit is thus described:

'The keenness of the morning air had awakened appetite: but Woodstock was now in sight; the smoke which curled from the sequestered roof of the learned and hospitable Geoffrey Chaucer assured us at once of a reception and a repast. And now we enter through the neat white gate; we wind down a sloping alley, which, hedged on either side by the woodbine and wild rose, for a while

† Review, vol. lxxxi. p. 281.

conceals

conceals the manſion. At length it ſalutes our eyes from the midſt of a modeſt eminence that gradually ſwelled above the level of the valley, and at the bottom of which ran a rivulet that maintained the adjacent fields in a vivid and perennial verdure. Here, in the cultivation of letters, did the independent and happy poet lay the ground-work of immortality. We alighted; we entered a little veſtibule overſhaded with white jeſſamine; we advanced; on one ſide was a kitchen, from the rafters of which hung many a ham and goodly flitch of bacon. By the fire ſat an elderly and orderly dame, who roſe at our approach, and conducted us to a parlour, (curtſeying ever and anon,) where a damſel of ſome beauty, at whoſe ſide gently jingled a ſhining bunch of keys, prepared for the morning meal, by ſpreading a ſnowy cloth upon an ancient oaken table, with the poliſh of which ſcarcely could the mirror contend.

'Geoffrey was ſtill a-bed. The damſel withdrew: it was doubtleſs to arouſe her lord. Meanwhile we admired the neatneſs of the apartment, where Chaucer undiſturbedly compoſed his lays. We looked out of the windows, and ſurveyed the rich foliage of the neighbouring groves, through the devious paths of which was Dan Geoffrey wont to wander. At length he made his appearance, and with an air of courteſy and reſpect, gave us welcome to the bowers of Woodſtock.

'The board was quickly loaded with invigorating viands, and witty diſcourſe went round. Breakfaſt concluded, the bard, at my deſire, recited ſome fragments of a yet unfiniſhed lay, the title of which was, "The Houſe of Fame." Our attention was not ill beſtowed; the production was excellent, and the Black Prince, who loved to give merit its due praiſe, was the foremoſt to applaud the invention and the ſkill which Chaucer had diſplayed in that diverting and inſtructive poem. Yet he could not help obſerving that, in ſome parts, the lines were incorrect as to metre; a fault which, my lord of Marche, lies ſtill unremedied, as you and I of late took notice, when peruſing the work together.

'From the mention of the Houſe of Fame, we were led to inform Chaucer of our intended expedition. He commended our deſign, and, on my making the propoſal, moſt willingly conſented to accompany us. For Chaucer had never been in Wales, and his inclination to viſit that romantic principality, and be preſent at the tournament at the caſtle of Carnárvon, was in no wiſe inferior to ours. Accordingly he commanded his beſt palfrey to be made ready. While this was performing, we looked over a collection of volumes, which, being ranged with regularity on ſhelves, and clad in vellum, were equally of uſe and ornament in the parlour of the poet. There lay invaluable copies of hiſtories (tranſcribed with great art and beauty) which treated of the exploits of the ancient Greeks and Romans, many Saxon poems alſo, many ballads of the Troubadours; the novels of his cotemporary Giovanni Bocaccio, and the incomparable ſonnets of the celebrated Petrarch. Theſe two writers were perſonally known to Geoffrey, who in his travels had met them at the courts of the Italian princes. Of books of chivalry he poſſeſſed a precious ſtore. Owen Glendour ſearched

eagerly for the history of king Arthur, affirming with a loud voice, and with vigorous gesture, that no hero of antiquity, or of modern days, could be justly compared to the British worthy.'

The adventures are all in the style of heroic errantry, and consist of tilting, suffering from cruel beauties, succouring distressed damsels, punishing lawless caitiffs, and other events, of course, in the records of chivalry*. Like Gil Blas, this illustrious company fell into the hands of a community of banditti, among whom they were detained until we are informed of their way of life and adventures; and then the princes and their friends recover their liberty, disperse the gang, and release their prisoners.

As novelty seems to be the author's aim, and will indeed prove the best recommendation to a revival of this species of composition, the following adventure is undoubtedly calculated both to surprize and amuse:

'About half way between Aber and the foot of Pen Maen Mawr, we espied a knight upon the strand, who appeared to be in profound meditation. At a little distance from the beach lay a fishing-boat, in which were some sailors sleeping. At our approach the stranger discontinued his reverie, and, perceiving that we were knights, saluted us very courteously. We enquired whence he came, and what adventures had befallen him. That vessel, replied he, that lies at anchor, conveyed me from an island, which, if your eyes be faithful, ye may discern right before ye, extending its ridgy back from north to south. That, Sirs, is the isle of Man. To Britain am I come, in quest of knightly succours, against a cruel monster, (for, though of human form, he is in mind a monster,) who inhabits a prodigious fortress to the east of yonder island, where he enslaves and bitterly torments many dames and damsels of dignified condition, many knights and potent barons, and even some of princely station. For, know, valorous warriors, that this tyrant keeps armed vessels, in which his retainers scour the seas, and often make descents upon the neighbouring shores, carrying off whomsoever they meet, that is of honourable dignity, but sparing the meaner sort. For it is the atrocious maxim of the caitiff whom they serve, to collect, and confine within his castle the high-born and magnificent, and compel them to submit to the most ignominious drudgery: intending, as he saith, thereby to humble the pride of human kind, instruct them in the varieties of life, and season them with that philosophy which is the offspring of woe.

'This audacious invader of the rights of men hath, at this instant, in his power five barons of England, and seven Scottish

* Among the characters introduced, one is described by the high-born Duke of Lancaster, as 'a snotty-looking baron.' Vol. iii. p. 224. A fair niece of the Dean of Fife, is very injuriously disgraced by the name of 'Lady Jezabel.' Idem, p. 155. Such a name required a suitable character to justify it; and even then would be better relished on the stage than in the closet.

lairds,

lairds, a king of Kerry, three abbots, two biſhops, and divers knights renowned, with a couſin of the king of Norway, (a beauteous princeſs) many damſels alſo of the nobleſt lineage, and of tranſcendent charms, and (what grieves my heart full ſorely) the daughter of Mac Sweyno, prince of the Orkney iſlands. I, gallant knights, am named Sir Allen Mac Fergus, heir of the Mac Fergus laird of Annandale, and was on the point of eſpouſing this accompliſhed princeſs, when the rovers of that unknightly barbarian ſeized her as ſhe walked upon the ſhores of her paternal iſland, and bore her away in triumph to the fortreſs already mentioned.

'No ſooner had the news of this diſaſter reached mine ears, than I took ſhipping for the iſle of Man, and, having landed ſafely, diſguiſed myſelf as a peaſant who had fruit to ſell, and ſtraightway repaired to the caſtle. I readily found admittance, and was conducted by the domeſtics to the kitchen. I availed myſelf of the ill-breeding that was ſuitable to my feigned character, and, as clowns are always inquiſitive, aſked many queſtions concerning thoſe whom I ſaw in various departments of this numerous houſehold. There (ſad viciſſitude!) two damſels of an auguſt houſe, and of incomparable beauty, were ſalting a rump of beef; the king of Kerry was gutting a turkey, the lord abbot of Conway, with a bib under his chin, compoſing a plumb pudding, and the biſhop of St. Aſaph's ſpitting a neck of mutton.

'At this cruel ſpectacle I trembled for the fate of the fair princeſs of the Orkneys. I enquired with faultering accents if ſuch a perſon was in the caſtle. But oh! what was my chagrin, when they replied, that they believed ſhe was waſhing in the ſcullery! My knees knocked together, and the power of viſion very nearly forſook my eyes. At length I recovered myſelf ſufficiently to approach the place which contained the beloved of my ſoul. There, valiant warriors, (I can ſcarce refrain from weeping as I tell it,) did I behold the unhappy princeſs, with an aged prioreſs, wringing a pair of ſheets, which but a little while before ſhe had taken out of the waſh-tub. She, who from her infant years had never known what it was to labour, but, on the contrary, had flouriſhed in that delicate compoſure befitting an illuſtrious maiden, was now in a deplorable perſpiration; her unparalleled elbows were befrothed with ſuds, her night-cap tucked up from her ears, her apparel looſe and ſordid.

'As I knew that the ſight of me would but afflict the princeſs, and render her ſituation the more intolerable, I forbore to diſcover myſelf to her; contenting my eyes with ſuch a mournful perſpective of her injured beauty, as the place of my concealment, which was behind ſome drying garments, would admit of. In another part of the ſcullery was the couſin of the king of Norway, ſcouring ſome greaſy trenchers, and mingling, ever and anon, her briny tears (which dropt like orient pearls) with the diſh-water that ſteamed beneath her.

'From this melancholy ſcene I repaired to the court-yard, where the abbot of St. Alban's was wheeling out manure. As for the laird of Glenco, and the chief of the Mac Intoſhes, they were

ſome few of theſe perſons were reſpectable both as men and critics.' Now for this civility, for the benefit of which, every critic will croud in with his claim, we all with due reſpect take off our hats; and in return, will undertake to ſhew Mr. W. the great conveniency of periodical critics, in regard to all writers, without exception!

In thoſe unhappy times, before the public poſſeſſed the advantage of receiving criticiſm from the preſs, every man was forced to be his own critic; or even, if the critical abilities of a few were ſo far diſtinguiſhed as to receive attention, their verdicts were limited to ſmall private circles. The fatal conſequence of this dearth of public criticiſm was, that if a work ſunk under general neglect, the poor author could only look to himſelf; he ſunk in his own eyes, and was obliged to yield to the tacit inference, that he was a bad writer!—but times are wonderfully mended ſince the fields of literature are ſo well cultivated as to produce periodical crops of criticiſm: for under the ſame circumſtance, the author is now relieved from the mortifying idea of wanting talents; he is reconciled to himſelf by the conſolation of charging his ill ſucceſs to theſe ignorant, partial, hungry, mercenary, envious dunces, the periodical critics; who nip all merit in the bud, and never ſuffer it to ripen in literary ſunſhine. Were it, therefore, duly conſidered how many uneaſy ſleepleſs nights every obſcure author eſcapes by the opportunity of pointing his rage againſt ſuch taſteleſs miſcreants, their utility would appear to extend to all writers, as well as to all readers, good, bad, and indifferent. Critics are indeed the only ſufferers by their own labours, as no candidate for fame is ever ſatisfied with their decrees. Unſucceſsful writers are their inveterate enemies, and writers of eminence are too often reluctant and ſuſpicious friends.

Art. XIII. *Mr.* Bruce's *Travels.*

[*Article continued.*]

The manners of a barbarous nation can only be intereſting in deſcription, when ſurveyed by the eye of a philoſopher, capable of generalizing and applying his obſervations. From a minute account of his own tranſactions with the natives of Abyſſinia, Mr. B. enables his readers to collect ſuch characteriſtic circumſtances, as, united in one ſubject, compoſe a very odious and diſguſting picture. The religion of the Abyſſinians is unworthily dignified with the name of Chriſtianity; ſince it conſiſts in a motley collection of traditions and tenets, which have not any influence on practice. This people, of all ranks, of either ſex, and of every age, are habitually liars, drunkards, gluttons,

gluttons, implacable in their reſentment, faithleſs in their dealings, and cruel in their vengeance. The king has unlimited power; and a miniſter, in the king's name, exerciſes that power with the moſt licentious cruelty. The Abyſſinians are totally illiterate; the arts cultivated among them remain in a ſtate of great imperfection; and, which is a defect peculiar to themſelves, they have not even an idea of muſic. Their bloody feaſts, and their promiſcuous amours, are too diſguſting for deſcription. Every thing in their country wears an air of wretchedneſs and meanneſs. They have not the ingenuity to make fiſhing nets; and at Gondar, the capital, ('which, in time of peace, contains 10,000 families,') the houſes are of clay, with thatched roofs. Great part of the king's palace lies in ruins, having been burned at different times; and a ſucceſſion of kings have built apartments by the ſide of it of clay only, and in the manner and faſhion of their own country; for the palace itſelf was erected by maſons from India, and by ſuch Abyſſinians as had been inſtructed in architecture by the Jeſuits.

Such is the condition of the people, whoſe tranſactions Mr. B. has deſcribed in two ponderous quartos. Yet, ſurely, a nation living in huts, whoſe government is deſpotic, whoſe arts are rude, whoſe manners are barbarous, and whoſe religion is abſurd, can hardly be ſuppoſed capable of affording proper materials for ſo extenſive a work; if, according to Lucian's approved maxim, an hiſtorian ſhould not relate all the tranſactions which have happened, but only ſuch as are worthy to be remembered. Mr. B. indeed, may allege, in excuſe for his prolixity, that he found the Abyſſinians engaged in a civil war: but a new queſtion will ariſe, whether it be altogether proper to deſcribe, ſo fully and ſo circumſtantially, the battles of a people, whom the author repeatedly acknowleges to be totally unacquainted with the military art. Paſſing over, therefore, the hiſtorical parts of Mr. Bruce's work, as not very material, and likewiſe his two unſucceſsful attempts to diſcover the ſource of the Nile, we ſhall preſent the reader with his account of this extraordinary diſcovery:

'At three quarters after one we arrived at the top of the mountain, whence we had a diſtinct view of all the remaining territory of Sacala, the mountain Geeſh, and the church of St. Michael Geeſh, about a mile and a half diſtant from St. Michael Sacala, where we then were. We ſaw, immediately below us, the Nile itſelf, ſtrangely diminiſhed in ſize, and now only a brook that had ſcarcely water to turn a mill. I could not ſatiate myſelf with the ſight, revolving in my mind all thoſe claſſical prophecies that had given the Nile up to perpetual obſcurity and concealment. The lines of the poet came immediately into my mind, and I enjoyed here, for the firſt time, the triumph which already, by the protection of Providence, and

my own intrepidity, I had gained over all that were powerful, and all that were learned, since the remotest antiquity:—

Arcanum natura caput non prodidit ulli,
Nec licuit populis parvum te, Nile, videre;
Amovitque sinus, et gentes maluit ortus
Mirari, quam nosse tuos. ——— LUCAN.

I was awakened out of this delightful reverie by an alarm that we had lost Woldo our guide. Though I long had expected something from his behaviour, I did not think, for his own sake, it could be his intention to leave us. The servants could not agree when they last saw him: Strates and Aylo's servant were in the wood shooting, and we found by the gun that they were not far from us; I was therefore in hopes that Woldo, though not at all fond of fire-arms, might be in their company; but it was with great dissatisfaction I saw them appear without him. They said, that, about an hour before, they had seen some extraordinary large, rough apes, or monkeys, several of which were walking upright, and all without tails; that they had gone after them thro' the wood till they could scarce get out again; but they did not remember to have seen Woldo at parting. Various conjectures immediately followed; some thought he had resolved to betray and rob us; some conceived it was an instruction of Fasil's to him, in order to our being treacherously murdered; some again supposed he was slain by the wild beasts, especially those apes or baboons, whose voracity, size, and fierce appearance were exceedingly magnified, especially by Strates, who had not the least doubt, if Woldo had met them, but that he would be so entirely devoured, that we might seek in vain without discovering even a fragment of him. For my part, I began to think that he had been really ill when he first complained, and that the sickness might have overcome him upon the road; and this, too, was the opinion of Ayto Aylo's servant, who said, however, with a significant look, that he could not be far off; we therefore sent him, and one of the men that drove the mules, back to seek after him; and they had not gone but a few hundred yards when they found him coming, but so decrepid, and so very ill, that he said he could go no farther than the church, where he was positively resolved to take up his abode that night. I felt his pulse, examined every part about him, and saw, I thought evidently, that nothing ailed him. Without losing my temper, however, I told him firmly, That I perceived he was an impostor; that he should consider that I was a physician, as he knew I cured his master's first friend, Welleta Yasous: that the feeling of his hand told me as plain as his tongue could have done, that nothing ailed him; that it told me likewise he had in his heart some prank to play, which would turn out very much to his disadvantage. He seemed dismayed after this, said little, and only desired us to halt for a few minutes, and he should be better; for, says he, it requires strength in us all to pass another great hill before we arrive at Geesh.

"Look you, said I, lying is to no purpose; I know where Geesh is as well as you do, and that we have no more mountains or bad places

places to pass through; therefore, if you choose to stay behind, you may; but to-morrow I shall inform Welleta Yasous at Buré of your behaviour." I said this with the most determined air possible, and left them, walking as hard as I could down to the ford of the Nile. Woldo remained above with the servants, who were loading their mules; he seemed to be perfectly cured of his lameness, and was in close conversation with Ayto Aylo's servant for about ten minutes, which I did not choose to interrupt, as I saw that man was already in possession of part of Woldo's secret. This being over, they all came down to me, as I was sketching a branch of a yellow rose-tree, a number of which hang over the ford.

'The whole company passed without disturbing me; and Woldo, seeming to walk as well as ever, ascended a gentle-rising hill, near the top of which is St. Michael Geesh. The Nile here is not four yards over, and not above four inches deep where we crossed; it was indeed become a very trifling brook, but ran swiftly over a bottom of small stones, with hard, black rock appearing amidst them: it is at this place very easy to pass, and very limpid, but, a little lower, full of inconsiderable falls; the ground rises gently from the river to the southward, full of small hills and eminences, which you ascend and descend almost imperceptibly. The whole company had halted on the north side of St. Michael's church, and there I reached them without affecting any hurry.

'It was about four o'clock in the afternoon, but the day had been very hot for some hours, and they were sitting in the shade of a grove of magnificent cedars, intermixed with some very large and beautiful cusso-trees, all in the flower; the men were lying on the grass, and the beasts fed, with the burdens on their backs, in most luxuriant herbage. I called for my herbary *, to lay the rose-branch I had in my hand smoothly, that it might dry without spoiling the shape; having only drawn its general form, the pistil and stamina, the finer parts of which (though very necessary in classing the plant) crumble and fall off, or take different forms in drying, and therefore should always be secured by drawing while green. I just said indifferently to Woldo in passing, that I was glad to see him recovered; that he would presently be well, and should fear nothing. He then got up, and desired to speak with me alone, taking Aylo's servant along with him. "Now, said I, very calmly, I know by your face you are going to tell me a lie. I do swear to you solemnly, you never, by that means, will obtain any thing from me, no not so much as a good word; truth and good behaviour will get you every thing; what appears a great matter in your sight is not perhaps of such value in mine; but nothing except truth and good behaviour will answer to you; now I know for a certainty you are no more sick than I am."—"Sir, said he, with a very confident look, you are right; I did counterfeit; I neither have been, nor am I at present any way out of order; but I thought it best to tell you so, not to be obliged to discover another reason that has much more weight with

* 'Hortus Siccus, a large book for extending and preserving dry plants.'

me

me why I cannot go to Geesh, and much less shew myself at the sources of the Nile, which I confess are not much beyond it, though I declare to you there is still a *hill* between you and those sources." —"And pray, said I calmly, what is this mighty reason? have you had a dream, or a vision in that trance you fell into when you lagged behind below the church of St. Michael Sacala?"—"No, says he, it is neither trance, nor dream, nor devil either; I wish it was no worse; but you know as well as I, that my master Fasil defeated the Agows at the battle of Banja. I was there with my master, and killed several men, among whom some were of the Agows of this village Geesh, and you know the usage of this country, when a man, in these circumstances, falls into their hands, his blood must pay for their blood."

'I burst out into a violent fit of laughter which very much disconcerted him. "There, said I, did not I say to you it was a lie that you was going to tell me? Do not think I disbelieve or dispute with you the vanity of having killed men; many men were slain at that battle; somebody must, and you may have been the person who slew them; but do you think that I can believe that Fasil, so deep in that account of blood, could rule the Agows in the manner he does, if he could not put a servant of his in safety among them 20 miles from his residence; do you think I can believe this?"—"Come, come, said Aylo's servant to Woldo, did you not hear that truth and good behaviour will get you every thing you ask? Sir, continues he, I see this affair vexes you, and what this foolish man wants will neither make you richer nor poorer; he has taken a great desire for that crimson silk sash which you wear about your middle. I told him to stay till you went back to Gondar; but he says he is to go no farther than to the house of Shalaka Welled Amlac in Maitsha, and does not return to Gondar; I told him to stay till you had put your mind at ease, by seeing the fountains of the Nile, which you are so anxious about. He said, after that had happened, he was sure you would not give it him, for you seemed to think little of the cataract at Goutto, and of all the fine rivers and churches which he had shewn you; except the head of the Nile shall be finer than all these, when, in reality, it will be just like another river, you will then be dissatisfied, and not give him the sash."

'I thought there was something very natural in these suspicions of Woldo; besides, he said he was certain that, if ever the sash came into the sight of Welled Amlac, by some means or other he would get it into his hands. This rational discourse had pacified me a little; the sash was a handsome one; but it must have been fine indeed to have stood for a minute between me and the accomplishment of my wishes. I laid my hand then upon the pistols that stuck in my girdle, and drew them out to give them to one of my suite, when Woldo, who apprehended it was for another purpose, ran some paces back, and hid himself behind Aylo's servant. After having taken off my sash, "Here is your sash, Woldo, said I; but mark what I have said, and now most seriously repeat to you, Truth and good behaviour will get any thing from me; but if, in the

the courſe of this journey, you play one trick more, though ever ſo trifling, I will bring ſuch a vengeance upon your head that you ſhall not be able to find a place to hide it in, when not the ſaſh only will be taken from you, but your ſkin alſo will follow it."

'He took the ſaſh, but ſeemed terrified at the threat, and began to make apologies. "Come, come, ſaid I, we underſtand each other; no more words; it is now late, loſe no more time, but carry me to Geeſh, and the head of the Nile directly, without preamble, and ſhew me the hill that ſeparates me from it." He then carried me round to the ſouth ſide of the church, out of the grove of trees that ſurrounded it. "This is the hill, ſays he, looking archly, that, when you was on the other ſide of it, was between you and the fountains of the Nile; there is no other; look at that hillock of green ſod in the middle of that watery ſpot, it is in that the two fountains of the Nile are to be found: Geeſh is on the face of the rock where yon green trees are: if you go the length of the fountains, pull off your ſhoes as you did the other day, for theſe people are all Pagans, worſe than thoſe that were at the ford, and they believe in nothing that you believe, but only in this river, to which they pray every day as if it were God; but this perhaps you may do likewiſe." Half undreſſed as I was by loſs of my ſaſh, and throwing my ſhoes off, I ran down the hill towards the little iſland of green ſods, which was about two hundred yards diſtant; the whole ſide of the hill was thick grown over with flowers, the large bulbous roots of which appearing above the ſurface of the ground, and their ſkins coming off on treading upon them, occaſioned two very ſevere falls before I reached the brink of the marſh; I after this came to the iſland of green turf, which was in form of an altar, apparently the work of art, and I ſtood in rapture over the principal fountain which riſes in the middle of it.

'It is eaſier to gueſs than to deſcribe the ſituation of my mind at that moment—ſtanding in that ſpot which had baffled the genius, induſtry, and inquiry of both ancients and moderns, for the courſe of near three thouſand years. Kings had attempted this diſcovery at the head of armies, and each expedition was diſtinguiſhed from the laſt, only by the difference of the numbers which had periſhed, and agreed alone in the diſappointment which had uniformly, and without exception, followed them all. Fame, riches, and honour, had been held out for a ſeries of ages to every individual of thoſe myriads theſe princes commanded, without having produced one man capable of gratifying the curioſity of his ſovereign, or wiping off this ſtain upon the enterpriſe and abilities of mankind, or adding this deſideratum for the encouragement of geography. Though a mere private Briton, I triumphed here, in my own mind, over kings and their armies; and every compariſon was leading nearer and nearer to preſumption, when the place itſelf where I ſtood, the object of my vain-glory, ſuggeſted what depreſſed my ſhort-lived triumphs. I was but a few minutes arrived at the ſources of the Nile, through numberleſs dangers and ſufferings, the leaſt of which would have overwhelmed me but for the continual goodneſs and protection of Providence; I was, however, but then half through

my

my journey, and all thoſe dangers which I had already paſſed, awaited me again on my return. I found a deſpondency gaining ground faſt upon me, and blaſting the crown of laurels I had too raſhly woven for myſelf. I reſolved therefore to divert, till I could on more ſolid reflection overcome, its progreſs.

'I ſaw Strates expecting me on the ſide of the hill. "Strates, ſaid I, faithful ſquire, come and triumph with your Don Quixote at that iſland of Barataria where we have wiſely and fortunately brought ourſelves; come and triumph with me over all the kings of the earth, all their armies, all their philoſophers, and all their heroes." —"Sir, ſays Strates, I do not underſtand a word of what you ſay, and as little what you mean: you very well know I am no ſcholar; but you had much better leave that bog, come into the houſe, and look after Woldo; I fear he has ſomething further to ſeek than your faſh, for he has been talking with the old devil-worſhipper ever ſince we arrived."—"Did they ſpeak ſecretly together? ſaid I."—"Yes, Sir, they did, I aſſure you."—"And in whiſpers, Strates!"—"As for that, replied he, they need not have been at the pains; they underſtand one another, I ſuppoſe, and the devil their maſter underſtands them both; but as for me I comprehend their diſcourſe no more than if it was Greek, *as they ſay*. Greek! ſays he, I am an aſs; I ſhould know well enough what they ſaid if they ſpoke Greek."—"Come, ſaid I, take a draught of this excellent water, and drink with me a health to his majeſty king George III. and a long line of princes." I had in my hand a large cup made of a cocoa-nut ſhell, which I procured in Arabia, and which was brim-full. He drank to the king ſpeedily and chearfully, with the addition of, "Confuſion to his enemies," and toſſed up his cap with a loud huzza. "Now, friend, ſaid I, here is to a more humble, but ſtill a ſacred name, here is to—Maria!" He aſked if that was the Virgin Mary? I anſwered, "In faith, I believe ſo, Strates." He did not ſpeak, but only gave a humph of diſapprobation.

'The day had been very hot, and the altercation I had with Woldo, had occaſioned me to ſpeak ſo much that my thirſt, without any help from curioſity, led me to theſe frequent libations at this long ſought-for ſpring, the moſt ancient of all altars. "Strates, ſaid I, here is to our happy return. Come, friend, you are yet two toaſts behind me; can you ever be ſatiated with this excellent water?"—"Look you, Sir, ſays he very gravely, as for king George I drank to him with all my heart, to his wife, to his children, to his brothers and ſiſters, God bleſs them all! Amen;—but as for the Virgin Mary, as I am no Papiſt, I beg to be excuſed from drinking healths which *my church* does not drink. As for our happy return, God knows, there is no one wiſhes it more ſincerely than I do, for I have been long weary of this beggarly country. But you muſt forgive me if I refuſe to drink any more water. They ſay theſe ſavages pray over that hole every morning to the devil, and I am afraid I feel his horns in my belly already, from the great draught of that helliſh water I drank firſt."—It was, indeed, as cold water as ever I taſted. "Come, come, ſaid I, don't be peeviſh, I have but one toaſt more to drink."—"Peeviſh, or not peeviſh, replied Strates,

Strates, a drop of it never again ſhall croſs my throat: there is no humour in this; no joke; ſhew us ſomething pleaſant, as you uſed to do; but there is no jeſt in meddling with devil-worſhippers, witchcraft, and inchantments, to bring ſome diſeaſe upon one's ſelf here, ſo far from home in the fields. No, no, as many toaſts in wine as you pleaſe, or better in brandy, but no more water for Strates. I am ſure I have done myſelf harm already with theſe follies—God forgive me!"—"Then, ſaid I, I will drink it alone, and you are henceforward unworthy of the name of Greek; you do not even deſerve that of a Chriſtian." Holding the full cup then to my head, "Here is to Catharine, empreſs of all the Ruſſias, and ſucceſs to her heroes at Paros; and hear my prediction from this altar to-day, Ages ſhall not paſs, before this ground, whereon I now ſtand, will become a flouriſhing part of her dominions."

'He leaped on this a yard from the ground. "If the old gentleman has whiſpered you this, ſays he, out of the well, he has not kept you long time waiting; tell truth and ſhame the devil, is indeed the proverb, but truth is truth wherever it comes from; give me the cup, I will drink that health though I ſhould die." He then held out both his hands. "Strates, ſaid I, be in no ſuch haſte; remember the water is inchanted by devil-worſhippers; there is no jeſting with theſe, and you are far from home, and in the fields, you may catch ſome diſeaſe, eſpecially if you drink the Virgin Mary; God forgive you. Remember the horns the firſt draught produced; they may with this come entirely through and through."—"The cup, the cup, ſays he, and—fill it full; I defy the devil, and truſt in St. George and the dragon.—Here is to Catharine, empreſs of all the Ruſſias, confuſion to her enemies, and damnation to all at Paros."—"Well, friend, ſaid I, you was long in reſolving, but you have done it at laſt to ſome purpoſe; I am ſure I did not drink damnation to all at Paros."—"Ah, ſays he, but *I did*, and will do it again—Damnation to all at Paros, and Cyprus, and Rhodes, Crete, and Mytilene into the bargain: Here it goes with all my heart. Amen, ſo be it."—"And who do you think, ſaid I, are at Paros?"—"Pray, who ſhould be there, ſays he, but Turks and devils, the worſt race of monſters and oppreſſors in the Levant; I have been at Paros myſelf; was you ever there?"—"Whether I was ever there or not is no matter, ſaid I; the empreſs's fleet, and an army of Ruſſians, are now poſſibly there; and here you, without provocation, have drank damnation to the Ruſſian fleet and army who have come ſo far from home, and are at this moment ſword in hand to reſtore you to your liberty, and the free exerciſe of your religion; did not I tell you, you was no Greek, and ſcarcely deſerved the name of Chriſtian?"—"No, no, Sir, cries Strates, for God's ſake do not ſay ſo, I would rather die. I did not underſtand you about Paros; there was no malice in my heart againſt the Ruſſians. God will bleſs them, and my folly can do them do harm—Huzza, Catharine, and victory!" whilſt he toſſed his cap into the air.

'A number of the Agows had appeared upon the hill, juſt before the valley, in ſilent wonder what Strates and I were doing at the

the altar. Two or three only had come down to the edge of the ſwamp, had ſeen the grimaces and action of Strates, and heard him huzza; on which they had aſked Woldo, as he entered into the village, what was the meaning of all this? Woldo told them, that the man was out of his ſenſes, and had been bit by a mad dog; which reconciled them immediately to us. They, moreover, ſaid, he would be infallibly cured by the Nile; but the cuſtom, after meeting with ſuch a misfortune, was to drink the water in the morning faſting. I was very well pleaſed both with this turn Woldo gave the action, and the remedy we ſtumbled upon by mere accident, which diſcovered a connection, believed to ſubſiſt at this day, between this river and its ancient governor the dog-ſtar.'

This long extract appeared neceſſary, becauſe it relates to the principal object of Mr. Bruce's travels; and it is not the leſs intereſting, becauſe it contains ſome digreſſions, which may ſerve as a ſpecimen of the traveller's dialogues, and way of dealing with the natives; in which his dexterity and fortitude appear in their full luſtre. In his ſpeeches and tranſactions, his behaviour, indeed, is conſiſtent throughout; and the characters of Achilles and Ulyſſes are not more ably ſupported by Homer, than the character of Mr. Bruce is ſuſtained and repreſented by Mr. Bruce himſelf. Through the remainder of the third volume, he proſecutes the hiſtory of the Nile, and particularly the cauſes of its inundation. Of the various opinions collected on this ſubject by Diodorus Siculus, (l. i. c. 24.) he embraces that of Democritus of Abdera, and Agatharcides of Cnidus, viz. that the overflowing of the Nile was occaſioned by the ſun's attraction of vapour from the frozen mountains of the north; which being carried by the wind ſouthward, and thawed in warmer climates, fell down on Ethiopia in deluges of rain. Mr. B. fully explains, and ably ſupports, this opinion. In treating ſubjects of natural philoſophy, he appears to be on his own ground; and his obſervations on the Nile's increaſe, we are perſuaded, will give pleaſure to the lovers of that ſcience. We ſhall inſert the paſſage, obſerving only, that the firſt paragraph appears to be inconſiſtent with what is ſaid at the bottom of p. 662. Having adopted the opinion of Democritus and Agatharcides, which agrees, in the main, with that of Herodotus, l. ii. c. 28, Mr. B. ought not to have talked of the *dreamers of antiquity*.

'But whatever were the conjectures of the dreamers of antiquity, modern travellers and philoſophers, deſcribing without ſyſtem or prejudice what their eyes ſaw, have found that the inundation of Egypt has been effected by natural means, perfectly conſonant with the ordinary rules of Providence, and the laws given for the government of the reſt of the univerſe. They have found that the plentiful fall of the tropical rains produced every year at the ſame

time, by the action of a violent sun, has been uniformly, without miracle, the cause of Egypt being regularly overflowed.

'The sun being nearly stationary for some days in the tropic of Capricorn, the air there becomes so much rarified, that the heavier winds, charged with watery particles, rush in upon it from the Atlantic on the west, and from the Indian Ocean on the east. The south wind, moreover, loaded with heavy vapour, condensed in that high ridge of mountains not far south of the Line, which forms a spine to the peninsula of Africa, and, running northward, with the other two, furnish wherewithal to restore the equilibrium.

'The sun, having thus gathered such a quantity of vapours as it were to a focus, now puts them in motion, and drawing them after it in its rapid progress northward, on the 7th of January, for two years together, seemed to have extended its power to the atmosphere of Gondar, when, for the first time, there appeared in the sky, white, dappled, thin clouds, the sun being then distant 34° from the zenith, without any one cloudy or dark speck having been seen for several months before. Advancing to the Line with increased velocity, and describing larger spirals, the sun brings on a few drops of rain at Gondar the 1st of March, being then distant 5° from the zenith; these are greedily absorbed by the thirsty soil; and this seems to be the farthest extent of the sun's influence, capable of causing rain, which then only falls in large drops, and lasts but a few minutes: the rainy season, however, begins most seriously upon its arrival at the zenith of every place, and these rains continue constant and increasing after he has passed it, in his progress northward. Before this, green boughs and leaves appear floating in the Bahar el Abiad, and shew that, in the latitude where it rises, the rains are already abundant. The Galla, who inhabit, or have passed that river, give account of its situation, which lies, as far as I could ever calculate, about 5° from the Line.

'In April, all the rivers in Amhara, Begemder, and Lasta, first discoloured, and then beginning to swell, join the Nile in the several parts of its course nearest them; the river then, from the height of its angle of inclination, forces itself through the stagnant lake without mixing with it. In the beginning of May, hundreds of streams pour themselves from Gojam, Damot, Maitsha, and Dembea, into the lake Tzana, which had become low by intense evaporation, but now begins to fill insensibly, and contributes a large quantity of water to the Nile, before it falls down the cataract of Alata. In the beginning of June, the sun having now passed all Abyssinia, the rivers there are all full, and then is the time of the greatest rains in Abyssinia, while it is for some days, as it were, stationary in the tropic of Cancer.

'These rains are collected by the four great rivers in Abyssinia; the Mareb, the Bowiha, Tacazzé, and the Nile. All these principal, and their tributary streams, would, however, be absorbed, nor be able to pass the burning deserts, or find their way into Egypt, were it not for the White River, which, rising in a country of

of almoſt perpetual rain, joins to it a never-failing ſtream, equal to the Nile itſelf.

'In the firſt days of May, the ſun, in his way to the northern tropic, is vertical over the ſmall village of Gerri, the limit of the tropical rains. Not all the influence of the ſun, which has already paſt its zenith, and for many days has been as it were ſtationary within a few degrees of it over Syene, in the tropic of Cancer, can bring them one inch farther to the northward, neither do any dews fall there, as might be reaſonably expected from the quantity of freſh and exhalable water that is then running in the Nile, though it paſſes cloſe by that village, and, after, through that wild and dreary deſert. The fact is certain, and ſurely curious; the cauſe perhaps unknown, although it may be gueſſed at.

'I conceive, that mountains are neceſſary to occaſion either rain or dew, by arreſting and ſtopping the great quantity of vapour which is here driven ſouthward before the Etefian winds. Now, all that country between Gerri and Syene is flat and deſert, ſo that this interruption is wanting; and it is owing to the ſame cauſe, that the bounds of the tropical rains do ſtop farther to the ſouthward as you travel weſtward, and in place of lat. 16°, which is their limits at Gerri, they are confined within lat. 14° in that part of the kingdom of Sennaar which lies ſouth and weſt of that capital, where all is free from mountains till you come to thoſe of Kuara and Fazuclo.

'Yet although the ſun's influence, when at its greateſt, is not ſtrong enough to draw the boundaries of the ſummer's rain farther north than Gerri, all the time that it is in the tropic of Cancer at its greateſt diſtance, theſe rains are then at their heavieſt throughout all Abyſſinia; and Egypt, and all its labours, would ſoon be ſwept into the Mediterranean, did not the ſun now begin to change its ſphere of action, by haſtening its progreſs ſouthward.

'From Syene the ſun paſſes over the deſert, and arrives at Gerri; here he reverſes the effects his influence had when on his paſſage northward; for whereas, in his whole courſe of declination northward, from the Line to Gerri, he brought on the rains at every place where he became vertical, ſo now he cuts off thoſe rains the inſtant he returns to the zenith of each of thoſe places paſſing over Abyſſinia in his journey ſouthward, till arrived at the Line, in the autumnal equinox, his influence ceaſes on the ſide of Abyſſinia, and goes to extend itſelf to the ſouthern hemiſphere. And ſo preciſely is this ſtupendous operation calculated, that, on the 25th of September, only three days after the equinox, the Nile is generally found at Cairo to be at its higheſt, and begins to diminiſh every day after.

'Thus far as to the cauſe and progreſs of the Nile's inundation in our northern hemiſphere; but ſo much light and confirmation is to be drawn from our conſideration of the remainder of the ſun's journey ſouthward, that I am perſuaded my following him thither will require no apology to my philoſophic or inquiſitive reader.

'Immediately after the ſun has paſſed the Line he begins the rainy ſeaſon to the ſouthward, ſtill as he approaches the zenith of each

each place; but the situation and necessities of this country being varied, the manner of promoting the inundation is changed. A high chain of mountains runs from about 6° south all along the middle of the continent towards the Cape of Good Hope, and intersects the southern part of the peninsula nearly in the same manner that the river Nile does the northern. A strong wind from the south, stopping the progress of the condensed vapours, dashes them against the cold summits of this ridge of mountains, and forms many rivers which escape in the direction either east or west, as the level presents itself. If this is towards the west, they fall down the sides of the mountains into the Atlantic, and if on the east, into the Indian Ocean. Now all these would be useless to man, were the Etesian winds to reign, as one would think must be the case, analogous to what passes in Egypt; nay, if any one wind prevailed, these rivers, swelled with rains, would not be navigable; but another wise and providential disposition has remedied this.

'The clouds, drawn by the violent action of the sun, are condensed, then broken, and fall as rain on the top of this high ridge, and swell every river, while a wind from the ocean on the east blows like a monsoon up each of these streams in a direction contrary to their current, during the whole time of the inundation; and this enables boats to ascend into the western parts of Sofala, and the interior country to the mountains, where lies the gold. The same effect, from the same cause, is produced on the western side toward the Atlantic; the high ridge of mountains being placed between the different countries west and east, is at once the source of their riches, and of those rivers which conduct to the treasures, which would be otherwise inaccessible in the eastern parts of the kingdoms of Benin, Congo, and Angola.

'There are three remarkable appearances attending the inundation of the Nile: every morning in Abyssinia is clear, and the sun shines. About nine, a small cloud, not above four feet broad, appears in the east, whirling violently round as if upon an axis, but, arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elisha foretelling rain on Mount Carmel *. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its own form in the collection of clouds opposite, and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows, with rain; after some hours, the sky again clears, with a wind at north, and it is always disagreeably cold when the thermometer is below 63°.

'The second thing remarkable is the variation of the thermometer; when the sun is in the southern tropic, 30° distant from the zenith of Gondar, it is seldom lower than 72°; but it falls to 60° and 59° when the sun is immediately vertical; so happily does the approach of rain compensate the heat of the too-scorching sun.

* '1 Kings, chap. xviii. ver. 43.'

'The third is, that remarkable ſtop in the extent of the rains northward, when the ſun, that has conducted the vapours from the Line, and ſhould ſeem, now more than ever, to be in poſſeſſion of them, is here over-ruled ſuddenly, till, on its return to the zenith of Gerri, again it reſumes the abſolute command over the rain, and reconducts it to the Line to furniſh diſtant deluges to the ſouthward.

'I cannot omit obſerving here the particular diſpoſition of this peninſula of Africa; ſuppoſing a meridian line, drawn through the Cape of Good Hope, till it meets the Mediterranean where it bounds Egypt, and that this meridian has a portion of latitude that will comprehend all Abyſſinia, Nubia, and Egypt below it, this ſection of the continent, from ſouth to north, contains 64° divided equally by the equator, ſo that, from the Line to the ſouthernmoſt point of Africa, is 32°; and northward, to the edge of the Mediterranean, is 32° alſo: now, if on each ſide we ſet off 2°, theſe are the limits of the variable winds, and we have then 30° ſouth and 30° north, within which ſpace, on both ſides, the trade-winds are confined; ſet off again 16° from the 32°, that is, half the diſtance between the Cape of Good Hope and the Line, and 16° between the Line and the Mediterranean, and you have the limits of the tropical rains, 16° on each ſide of the equator: again, take half of 16°, which is 8°, and add it to the limits of the tropical rains, that is to 16°, and you have 24°, which is the ſituation of the tropics.—There is ſomething very remarkable in this diſpoſition.'

Mr. Bruce concludes his obſervations on this celebrated river in the following words:

'I hope I have now fully exhauſted every ſubject worthy of inquiry as to the place where the fountains of the Nile are ſituated: and given the true cauſe, and every thing curious attending its inundations; and that, as in old times, *caput Nili quærere*, to ſeek the ſource of the Nile, was a proverb in uſe to ſignify the impoſſibility of an attempt, it may hereafter be applied, with as much reaſon, to denote the inutility of any ſuch undertakings.'

After this boaſt, and Mr. Bruce's triumph over Alexander, Cambyſes, and Cæſar, and all the valour and all the learning of antiquity, it may be worth while here to pauſe, and to conſider the real amount of the new information which he has communicated.

Of the innumerable ſtreams that feed the lake of Tzana, there is one that ends in a bog, to which Mr. Bruce was conducted by Woldo, a lying guide, who told him it was the ſource of the Nile. Mr. B., in a matter of far leſs importance, would not have taken Woldo's word: but he is perſuaded that, in this inſtance, he ſpoke truth, becauſe the credulous barbarians of the neighbouring diſtrict paid ſomething like worſhip to this brook; which, at the diſtance of fourteen miles from its ſource, is not twenty feet broad, and no where one foot deep; (vol. iii. p. 580;) and again, (p. 593,) he ſays,

it is hardly fit to turn a mill, being less than four yards over, and not four inches deep.

Now, it is almost unnecessary to observe, that the natives of that country being, according to Mr. B.'s report, pagans, might be expected to worship the pure and salutary stream, to which, with other extraordinary qualities, their superstition ascribed the power of curing the bite of a mad dog. Had he traced to this source any of the other rivulets, which run into the lake of Tzana, it is not unlikely that he might have met with similar instances of credulity among the ignorant inhabitants of their banks. Yet this would not prove any one of them in particular to be the head of the Nile; which, indeed, from his own and from preceding maps of the country, appears, like the hydra, to have many heads. We shall not dispute with Mr. Bruce, that he is the first European that topographically describes the spot which he marks out for this peculiar honour; but to his whole 13th chapter of book vi. we shall oppose an authority, which our readers of all classes have an opportunity of consulting. This authority is nothing more learned than the map of Africa, in the fourth quarto edition of Guthrie's Grammar. The reader will there find the head of the Nile laid down in the 11th degree of N. Lat. precisely as in Mr. Bruce's map; he will find the river running into, as well as out of, the lake, in the same directions as laid down by Mr. B.; and he will then see it winding its course northward, exactly as Mr. B. describes.

It would be trifling with the patience of our readers, to say one word more on the question, whether the Portuguese Jesuits, or Mr. B., discovered what they erroneously call the head of the Nile. Before either they, or he, had indulged themselves in a vain triumph over the labours of antiquity, they ought to have been sure that they had effected what antiquity was unable to accomplish. Now, the river described by the Jesuit Kircher, (who collected the information of his brethren,) as well as by Mr. Bruce, is not the Nile of which the ancients were in quest. This is amply proved by the prince of modern geographers, the *incomparable* D'Anville, (at least till our own Rennell appeared,) in a copious memoir published in the 26th volume of the Memoirs of the Academy of Belles Lettres, p. 45. To this learned dissertation we refer our readers; adding only to what M. D'Anville has there observed, that it seems probable, from Diodorus Siculus, l. i. c. 23. *sub init.* compared with Herodotus, l. ii. c. 28. that the ancients had two meanings when they spoke of the head or source of the Nile; first, literally, the head or source of that great western stream, now called the White River, which contains a much greater weight of waters, and has a much

longer course, than the river described by the Jesuits and Mr. B.; and 2dly, metaphorically, the cause, whatever it was, of the Nile's inundations. This cause they had discovered to be the tropical rains which fall in the extent of 16 degrees on each side of the line; which made the Sacristan of Minerva's temple at Sais, in Egypt, tell that inquisitive traveller, Herodotus, that the waters of the Nile run in two opposite directions from its source, north into Egypt, and south into Ethiopia; and the reports of all African travellers serve to explain and confirm this observation. The tropical rains, they acknowlege, give rise to the Nile, and all its tributary streams, which flow northward into the kingdom of Sennaar, as well as to the Zebec, and to many large rivers which flow south into Ethiopia, and then, according to the inclination of the ground, fall into the Indian or Atlantic oceans. Among those which fall into the latter, Mr. B. vol. iii. p. 724. erroneously reckons the Niger, which on good grounds is believed, (see the proceedings of the African Association, and particularly Major Rennel's Memoir,) not to run into the sea, but to lose itself in the sands of Tumbuctoo. Such then, according to the Egyptian priests, is the true and philosophical source of the Nile, a source discovered above 3000 years ago *; and not, as Mr. B. and the Jesuits have supposed, the head of a paltry rivulet, one of the innumerable streams that feed the lake of Tzana.

Having effected the principal object of his travels, the discovery of the source of the Nile, our author was extremely solicitous to return home; for which, however, he could not obtain the King of Abyssinia's permission, until he had taken a solemn oath, that, when he had recovered his health, he would return to Abyssinia, with as many of his kindred as possible, with their horses, muskets, and bayonets. Mr. B. (vol. iv. p. 89.) says, 'he cannot but hope the impossibility of performing this oath extinguished the sin of breaking it: at any rate, the oath was personal, and the subsequent death of the king must have freed me from it.' He informs us in a note, that it was reported, when he was at Sennaar, that the king had been defeated and slain by the rebels: observing, 'I have no other authority, only think, all things considered, it was most probable.' (Ibid.)

[*To be continued.*]

N. B. *When we mentioned the following misnomer, in our first article relative to Mr. Bruce's book, we had not then observed the list of* ERRATA, *printed at the end of his 5th volume, in which he has*

* Long before Herodotus, Homer gives to the Ægyptus, or Nile, the epithet διοπετης, *qui cælitus decidit*, a river produced and fed by rains. Vid. Apollon. Lexicon Homeri, p. 280, voc. Διοπετης.

has himself corrected the mistake, by restoring to the Abbé LA PLUCHE *his right to the honour of having written the* SPECTACLE DE LA NATURE, *instead of the Abbé* VERTOT: See Rev. for June, p. 185. The oversight must, therefore, be placed rather to our account, than to that of Mr. Bruce.

ART. XIV. *Characters and Anecdotes of the Court of Sweden.* 8vo. 2 Vols. pp. 600 in all. 10s. Boards. Harlow. 1790.

THIS work, though translated from a foreign language, is first published in English. The original manuscript, it seems, fell into the hands of a traveller lately returned from a tour to the northern courts; and as it appeared to him to contain an authentic and interesting account of the persons most distinguished by their fortune or talents at the court of Sweden, from the year 1770 to 1790, he thought that a translation of it would be an acceptable present to the English reader. The author's short preface gives a very just idea of the nature and contents of this publication.

'The life of princes is a continual show, that of their attendants a continual expectance; first, till some part of the show is begun, and then till it finishes. Even their diversions, daily reproduced, and always the same, offer not a great deal of amusement: a rational being, with some degree of activity, must therefore look out for other occupations than those of his place. Some have recourse to intrigues, others to cards and dice; and some few remain disinterested spectators of the game, and those are not always the less entertained. Under all the apparent monotony of courts, there is variety enough for an attentive observer: passions and follies, the sovereign rulers of the greatest part of mankind, have perhaps been the same in all ages of the world, but their modifications are different, in consequence of their mixture in the composition of every individual, as also their masks are varied, according to their different views and pursuits. Even the censorious reports so common in courts, if not always founded in truth, have at least some foundation in the prevailing folly of the time, and may thus be thought of use to the historians of our species. I therefore flatter myself not to have fixed upon the worse employment of my leisure hours, in writing down what I have seen or heard, with so strict a regard to truth, as may be consistent with tolerable good morals; for the picture of vices, if any thing such might be the case, never did any service to mankind.'

In the court of Sweden, the King is not only the principal, but the most interesting character.

Before he introduces his readers to the King of Sweden, the author of this performance leads them through a long train of attendants. With the bluntness of Englishmen, we shall omit

this formality, and bring forward at once the character of majeſty itſelf.

'As to the character of the king of Sweden, he is generally allowed to be one of the moſt amiable and popular princes in Europe. He has a particular gift to gain the heart of every one. His converſation in public is full of wit, politeneſs, and a kind attention to make every one eaſy; in private he ſpeaks with the cordiality and ſimplicity of a friend; he grants favours with apparent ſatisfaction to himſelf, and knows how to refuſe without giving uneaſineſs. His clemency is founded on his great ſenſibility, which could never yet permit him to puniſh with death or infamy any one perſonally known to him. He has often wiſhed that he might never unavoidably be forced to ſuch an act of ſeverity, becauſe the remembrance would ever make him unhappy. It may be ſaid that he inherits his father's heart with the genius of his mother. Had he been a private man, he would have made his fortune either in the line of politics or literature. His knowledge in hiſtory and diplomatiques is prodigious; his public ſpeeches in the diets, and upon other occaſions, have an uncommon force and elegance, worthy ſuch a ſpeaker; and ſeveral plays he has compoſed for the newly conſtituted national ſtage, are of a richneſs in their compoſition and purity in their morals that beſpeak the prince and the legiſlator; and notwithſtanding all the pains he had taken to prevent being known as the author, it ſoon became no ſecret that they were from the pen of majeſty.

'Though now an avowed author, it has not been remarked that he ever had any jealouſy of other authors. I make this obſervation, becauſe what the French call *jalouſie de metier* is a paſſion which often creeps into the nobleſt minds. Even the late king of Pruſſia, one of the greateſt men of the age in which he lived, was not exempt from this foible: it is known he never loved the king of Sweden, and I preſume to ſay, from no other reaſon but that he looked upon his nephew as a rival in fame. But that he ſhould carry his reſentment ſo far as to inſert in his *Memoires* downright calumnies on ſo near a relation, that, for the glory of Frederick the Second, I would willingly believe impoſſible. I don't know through what hands thoſe *Memoires* may have paſſed; but if that article, where the king of Sweden is charged with a plot for burning the Daniſh fleet, be really written by his uncle's own hand, it muſt have been the invention of ſome officious courtier to amuſe the old monarch in ſome tedious hour; for I never heard that any body knew any thing of the matter either in Denmark or Sweden; and there is no reaſon why the Daniſh miniſtry ſhould have concealed it at the time; neither is it poſſible that ſuch an attempt could have been carried on without ſome accomplices in Sweden, and certainly it would then not have been long a ſecret: never was King Guſtavus more eagerly cenſured than among his own ſubjects.

'There are ſome of them who never miſs an occaſion of blaming and even miſrepreſenting his conduct. What they commonly dwell upon is an aſſertion that he wanted ſincerity. I cannot of myſelf declare

declare that the accuſation is not founded in truth, but certain it is that it never was heard of among the people till after the diet of 1778. There is much reaſon to believe that it was occaſioned by the regulations then adopted reſpecting brandy: many of the repreſentatives of the peaſants having it in their inſtructions to obtain the liberty of diſtilling that liquor for private uſe, they had ſeveral times been about to aſk admittance to the King, that they might obtain that advantage; but ſome gentlemen who had promiſed their good offices for that purpoſe, and well knew that the king would not grant the requeſt, perſuaded them not to mind any thing of the matter for the preſent, for that the king would be more pleaſed to do them that favour of his own will, and ſuch they ſaid was his majeſty's intention. The peaſants at their return home flattered their countrymen with the promiſes that had been given them; but when theſe proved ineffectual, and the king a ſhort time after laid the preparation of brandy under the crown *, it is no wonder if the people grew uneaſy, and liſtened to the inſinuations of thoſe who wiſhed to attribute this artful contrivance to the particular will of the king. Since that time he has been always taxed with diſſimulation; and it is alſo poſſible that his manners have given ſome credit to ſuch reports: perſons who live with him continually cannot deny that he often ſeems a ſtranger to things very well known to him, and on other occaſions pretends to be well inſtructed upon matters of which he is perfectly ignorant. But that may be a habit contracted by meditating politics, where ſuch means are ſometimes of the ſame neceſſity as countenance in a game; neither ought princes or miniſters to be judged by the ſame rules as private men, becauſe their firſt duty is to ſacrifice all other conſiderations to the benefit of their country.

'He is likewiſe charged with being very apt to forget his promiſes, which has often given his favourites occaſion to aſk for his hand-writing, as a ſecurity for his fulfilling them; but as I never heard of any particular inſtance of his breach of promiſe, I believe this accuſation to be of no greater weight than ſeveral others invented by malice and diſcontent.

'The king has of late been accuſed of too much œconomy in ſmall objects, and too little in great ones. That, I believe, is a common fault in perſons of high rank; great expences, as being commonly made in public, give a ſatisfaction to their vanity, but when they lay out ſmall ſums, they look upon them as impairing their reſources for making up greater ones.

'He is further blamed for too much familiarity with young people, many of whom grow vain and arrogant, looking upon themſelves as perſonages of great conſequence, becauſe the king has been pleaſed to jeſt with them and treat them on a footing of intimacy. But it muſt be allowed, that to a perſon who wants

* When the old biſhop Serenius took leave of the king at the diet of 1772, he told his majeſty, that if he would preſerve the love of the common people, there were two things he never ſhould touch at—*religion* and *brandy*.'

company for recreation after ſerious buſineſs, young people are more fitted for the purpoſe than old ones; and if ſome young gentlemen cannot bear with moderation ſuch a favour from their ſovereign, it is certainly *their* fault, and it will turn to the prejudice of none but themſelves.

'What is the moſt remarkable in the character of the Swediſh monarch is a vivacity of temper and a flow of ſpirits that never leave him. He ſleeps very little, and ſupports eaſily the greateſt fatigues. He is thus naturally bent to an active life, and war will be his element. Should he meet with ſucceſs, he will perhaps be another Charles XII. though probably with more prudence.'

Whoever delights in hearing the intrigues and adventures of waiting lords, and waiting ladies, will receive much amuſement from this work; which affords one proof, among many, of what Monteſquieu ſays, that throughout the world, courtiers have always formed the moſt idle, frivolous, deceitful, voluptuous, and profligate, claſs of mankind. The tranſlator's ſtyle bears ſtrong marks of a foreign extraction: but his livelineſs inclines us to pardon his want of correctneſs; and if he is really a foreigner, he has reaſon to congratulate himſelf on the progreſs that he has already made in our language.

ART. XV. *The Hiſtory of France,* from the firſt Eſtabliſhment of that Monarchy to the preſent Revolution. 3 Vols. 8vo. pp. 553. 502. 358. 18s. Boards. Kearſley. 1790.

THE proximity of ſituation, the conſequent union or oppoſition of intereſt, the common participation in the ſame events, and the repeated ſtruggles for ſuperiority in arts, in ſcience, and in arms, have, in all ages, rendered the hiſtory of France an object of importance to this country: but the late ſingular, aſtoniſhing, and almoſt incredible revolution in that kingdom, has now made its annals doubly intereſting to every friend of freedom. To behold the ſubjects of a mighty empire, who ſo recently groaned beneath the iron hand of oppreſſion, breaking from the fetters of tyranny and ſuperſtition, in which they have been ſo long enchained; to ſee them, inſtead of meanly ſacrificing the happineſs of millions to the pomp, the pageantry, the power, the pleaſures, or the vices of a few individuals, now generouſly emulate each other in aſſerting, with impartiality, firmneſs and moderation, the common good of all their countrymen at large; is a ſpectacle which muſt fill with delight every philoſophic, every benevolent, every Chriſtian heart. At ſuch a ſpectacle, the heart of a Briton, who looks on liberty, civil and religious, as his birth-right, and who holds it to be the primary end of all government to ſecure and extend its ineſtimable bleſſings, muſt ſwell with raptures

raptures of a peculiar kind. With every other liberal and enlightened European, he muſt rejoice that ſuch multitudes are reſtored to the rights of man: but as the native of a country already ſufficiently advanced in the knowlege and practice of freedom to make him hope that no further improvement of it, which he may behold in others, is placed beyond his reach; he muſt alſo exult in the proſpect, that he himſelf may benefit by the wiſdom, and profit by the examples, of a people, whoſe counſellors and governors, while they have laboured with aſſiduity and uprightneſs to promote the felicity of their conſtituents, have ſecured their own immortal fame *. Britons, therefore, diſpoſed, at no time, to view with indifference what was paſſing in France, muſt now turn their eyes toward that country with more than common concern and watchfulneſs; and in order more thoroughly to comprehend the preſent events, muſt naturally be deſirous of acquiring, or recalling, a knowlege of the paſt.

A hiſtory, then, which comes to us under ſuch circumſtances; at ſuch a time; and which carries on the narrative uninterruptedly from the foundation of the monarchy to the very eve of the revolution; is ſure to excite attention; and, if it be tolerably executed, cannot fail to meet with a favourable reception. Of the preſent work, the execution has not only anſwered, but exceeded, our expectation. In the narrow compaſs of three octavo volumes, comprizing a period of more than thirteen centuries, a judicious reader will not expect to find any laboured inveſtigation of doubtful points; any new or unuſual light thrown on received facts or opinions; any profound diſplay of political ſagacity; any deep reſearches into the hidden cauſes of events; nor any minute detail of inferior and

* In ſuch a ſudden and rapid tranſition from a ſtate of ſlavery to that of a FREE PEOPLE, that ſome circumſtances ſhould have occurred which we do not approve; that there ſhould have been ſome exceſſes to deplore; ſome regulations to reviſe; ſome miſtakes which more mature conſideration and further experience may, and probably will, correct; is not at all ſurpriſing. The wonder is, that in a revolution of ſuch immenſe extent and magnitude, there ſhould be ſo little to blame, and ſo much to praiſe. The defects are few and inſignificant. Like the ſpots on the ſun, they are loſt in the general ſplendor and brightneſs of the whole. The merits are numerous and important. In many of their proceedings, and more eſpecially on the ſubject of religious liberty, the French National Aſſembly have ſet an example of wiſdom and liberality to the Britiſh Parliament. Our countrymen, we hope, will not ſuffer themſelves to be outdone in the generous ſtrife to extend the freedom and promote the happineſs of mankind: the only ſtrife and competition worthy of two great and enlightened nations.

ſubordinate

ſubordinate circumſtances: but he will find, what, at the preſent juncture, will probably be more acceptable, a conciſe and comprehenſive view of the whole hiſtory. He will find the great outlines of the portrait delineated by the pencil of a ſkilful artiſt. He will ſee every feature in its proper place, and due proportion; and while the more feeble ſtrokes and delicate touches, which do not enter into a ſketch, are judiciouſly omitted, the bolder and more prominent lineaments are marked with that accuracy and preciſion which conſtitute a juſt and ſtriking likeneſs. To drop the metaphor; the author's materials are well ſelected, and well arranged; his obſervations and remarks are ingenious, and diſcover a knowlege of human nature; and his language is generally correct and animated.

The influence which the beautiful, but unprincipled, Bertrade de Montfort, Counteſs of Anjou, acquired over the mind of Philip the Firſt, whom ſhe perſuaded to marry her in the lifetime of her huſband, is thus illuſtrated, in the account which is given of her intrigues to ruin that monarch's amiable ſon; who afterward aſcended the throne, with the title of Lewis the Sixth:

'However the abilities of Lewis might contribute to his own glory, and to the relief of his father, they ſubjected him to the hatred and perſecution of Bertrade; his genius and fortune obſtructed the royal hopes of her own ſons, whom ſhe ſtill flattered herſelf might, if that prince was removed, ſucceed to the throne. The eaſy king was perſuaded to gratify a miſtreſs whom he loved, at the expence of a ſon whom he muſt have eſteemed; and to avoid the dangerous enmity of his mother-in-law, Lewis obtained permiſſion to viſit England. He was received by Henry (who on the death of his brother William Rufus had poſſeſſed himſelf of the ſovereignty of that iſland, to the excluſion of William of Normandy) with every mark of reſpect: even here, if we can credit the teſtimony of concurring hiſtorians, the unabated malice of Bertrade purſued him; and by a letter ſubſcribed with the name of Philip, the king of England was requeſted to retain his gueſt in confinement, or extinguiſh the dread of his return by death. The virtue of Henry ſpurned at a propoſal which inſulted his own honour; his horror of the crime was diſplayed in his tender regard of Lewis; to that prince he delivered the letter which contained the fatal ſecret. In vain did the injured Lewis demand on his return that juſtice to which he was eminently entitled, both from a father and a ſovereign: theſe duties were overwhelmed by the fatal paſſion for Bertrade; and the king was contented with diſowning the ſignature, without endeavouring to diſcover or to puniſh the authors of the impoſture.

'But the rage of a diſappointed woman was not to be checked by ſhame, or controlled by the dread of puniſhment; her former attempt ſufficiently evinced how equal ſhe was to the commiſſion of the moſt daring crime, and ſhe confided in the partiality of the king

king to ſcreen her from the ſword of juſtice, or the vengeance of the people: a faithful ſervant of her guilt adminiſtered to her paſſions by the effects of poiſon; the baneful potion was ſwallowed by Lewis, and the ſtrength of his conſtitution for a long time ſeemed overpowered by the violence of the noxious draught. The arts of medicine were exhauſted in vain, and the ableſt phyſicians deſpaired of his life; he was ſaved by the ſkill of a ſtranger: but theſe re-iterated inſtances of implacable averſion had at laſt triumphed over his patience, and he prepared to defend that life by arms, which he had in vain endeavoured to ſecure by ſubmiſſion and by exile. Bertrade would probably have fallen a victim to the juſt reſentment of the injured hero, had ſhe not averted the danger by the ſame arts as ſhe had acquired her dominion over Philip, and maintained her aſcendancy over the count of Anjou. Lewis was not inſenſible to the tears of repenting beauty; he conſented to pardon; and Bertrade ever afterwards affected to declare, with how much ſincerity it is not for us to decide, That he, and he alone, deſerved to inherit the kingdom which he had preſerved.'

Of the author's talent for deſcription, his relation of the unfortunate cruſade of Lewis the Seventh will afford a proper ſpecimen:

'The forces which aſſembled under the ſtandard of the king of France, have been computed at the almoſt incredible number of ſeventy thouſand cavalry, and one hundred thouſand infantry. The reins of government were, during his abſence, entruſted to Rodolph, count of Vermandois, and to Suger, abbot of St. Denys, whoſe counſels he had rejected, but whoſe prudence and judgment he eſteemed. At the head of this unwieldy hoſt, Lewis traverſed ſucceſsfully the plains of Hungary, and encamped under the walls of Conſtantinople. In the interview with Manuel Comnenus, the ſeat of the French monarch was a low ſtool, beſide the throne of the emperor of the Eaſt; but Lewis ſoon after aſſerted his oppreſſed dignity; and when he had tranſported his army beyond the Boſphorus, declined the offer of a ſecond conference, unleſs his brother would meet him on equal terms, either on the ſea or land. From the ſhores of the Boſphorus, Lewis advanced through a country inhabited by profeſſed friends and ſecret enemies. The Greeks beheld with terror the innumerable ſwarms that had poured from the Weſt; and the gates of the cities, both of Europe and Aſia, were cloſely barred againſt the cruſaders. The ſcanty pittance of food was let down in baſkets from the walls; the paſſes were fortified, the bridges broken down, and the ſtragglers pillaged and murdered. The impetuous paſſions of Manuel Comnenus had been arouſed by the numbers and martial ſpirit of the pilgrims of the Weſt, who violated the majeſty, and endangered the ſafety of the empire; and the prince and the people combined to diſcourage the formidable emigration of their Chriſtian brethren by every ſpecies of injury and oppreſſion.

'The emulation of the Germans had induced them to preſs forward to the ſcene of action; the lingering ſteps of the French had been retarded by jealouſy; their junction might have commanded ſucceſs,

ſucceſs, their diviſion enſured defeat. At Nice, Lewis met Conrad, his rival in the pious warfare, returning wounded from a glorious but unfortunate combat on the banks of the Mæander, and reduced to exchange the proud dream of conqueſt for a ſecure paſſage to Paleſtine by ſea, in ſome veſſels which he borrowed from the Greeks. Yet the misfortunes of the Germans ſerved not to abate the ſwelling hopes of the Franks; and Lewis, without experience or caution, advanced through the ſame country to a ſimilar fate. The vanguard, with the Oriflame of St. Denys, had ruſhed forward with inconſiderate ſpeed; and the king, who commanded the rear, when he arrived in the evening camp, could no longer diſcern his companions through the gloom of the night. Inſtead of the friendly voices of their countrymen, the French were aſtoniſhed and diſmayed by the diſſonant and hoſtile ſhouts of the Turks: their terror and diſorder were encreaſed by the darkneſs which involved them; and they were encompaſſed and overwhelmed by the innumerable hoſt of the infidels. The king himſelf had diſplayed his valour in the foremoſt ranks, and owed his ſafety to the darkneſs of the night and the proweſs of his own arm. In the general diſcomfiture he climbed up a tree, and on the dawn of day he eſcaped alive, but almoſt alone, to the camp of the van-guard. The condition of this part of the army could afford to Lewis but little conſolation; the minds of the ſoldiers were depreſſed by the irreparable loſs of their companions; the ſame fate ſeemed to impend over them; their fainting ſteps were purſued by the ferocious myriads of the Turks, inflamed by victory and inſatiate of blood: their fears were augmented by their ignorance of the country; and the majority of the guides, which they had brought from Laodicea, had periſhed in the late diſaſterous action. After a march, memorable for every ſpecies of diſtreſs, they beheld with tranſport the welcome towers of Salia, and haſtened to ſhelter themſelves within the friendly walls. The ſight of the ocean relieved them from the dread of future dangers by land; and Lewis was content to embark in that ſea-port, the wretched remnant of his hoſt that could be ſupplied with veſſels, and direct his courſe for Antioch. He was received with open arms by Raymond of Poictiers, who ruled that principality with independent authority: but to public calamity ſucceeded the pang of domeſtic miſery; and it could not be concealed from the eye of a tender huſband, that the fidelity of his queen Eleanor had been ſacrificed to repay the hoſpitality of Raymond.

'From this ſcene of diſhonour Lewis, accompanied by his reluctant queen, hoiſted ſail for Jeruſalem, and rejoined in the ſacred city the former rival of his glory, the preſent partner of his diſtreſs. Yet the ardour of the emperor and the king was not totally extinguiſhed; their zeal was revived by the ſight of the holy ſepulchres; and with the ſhattered remains of their forces and the troops of Baldwin the Third, king of Jeruſalem, they determined to form the ſiege of Damaſcus. Strong in itſelf, and in the valour and number of its garriſon, the city was ſtill more effectually protected by the arts of corruption, and the mutual jealouſies of the beſiegers.

The

The Christians of the East listened with disgust to the rumour, that Damascus, when taken, would be the reward of the count of Flanders: their envy induced them to betray the cause in which they had embarked; the convoys were surprised; the works were insulted; and Conrad and Lewis were at length compelled to relinquish the hopeless enterprise, and with the personal fame of piety and courage prepared to return to Europe. From a port in Syria, the king of France steered towards Calabria; but his feeble squadron was oppressed by the numerous fleets of the Greeks; and the monarch himself was perhaps rescued from captivity by the accidental encounter of the naval forces of Sicily, commanded by their celebrated Admiral George. From Calabria, directing his footsteps to Rome, after a personal conference with the Roman pontiff, Eugenius the Third, and lamenting the disgrace of the Christian arms, he arrived in his own capital, from which he had been so fatally deluded by the visionary prospect of Asiatic conquest.'

Our readers will peruse with pleasure the following interesting narrative of the cause which conspired to produce the insanity of the unhappy Charles the Sixth:

'The Sieur de Craon, a profligate nobleman, had been entrusted by the court of France with a considerable sum of money for the support of the duke of Anjou, reduced to extreme distress by his Italian expedition. He had betrayed the confidence which had been thus reposed in him; and dissipated the money in his licentious pleasures at Venice. By the credit of the duke of Orleans, the brother of the king, he obtained his pardon, and returned to court, to abuse the clemency of his sovereign by an act of more atrocious treachery. To gratify his private resentment, he attempted to assassinate the constable, Oliver Clisson, whom he suspected of having promoted his disgrace. The veteran hero was attacked as he returned from the hotel of St. Pol by twenty ruffians; and although he defended himself with his sword with his wonted intrepidity, he at length fell, from the loss of blood and the number of his wounds. The goodness of his constitution triumphed over the bloody malice of his assailants, while Craon fled from the vengeance of his incensed sovereign to the protection of the duke of Brittany.

'Charles demanded the criminal; and on the refusal of the duke, prepared to compel him, notwithstanding the remonstrances of the dukes of Burgundy and Berri, at the head of a numerous army. Accompanied by these princes, he had scarce arrived at Mans before he was seized with a slow fever; but his impatience to punish the crime of Craon, and the contempt of the duke of Brittany, induced him to resist the advice of his physicians, and to continue his march. As he passed through a forest between Mans and La Fleche, in the heat of the day, the bridle of his horse was suddenly seized by a man in wretched apparel, black and hideous; who exclaimed, "My king, where are you going? you are betrayed!" and then instantly disappeared. At that moment, a page who carried the king's lance, and under the pressure of fatigue had fallen asleep, let fall the lance on a helmet which another page

carried before him. This noiſe, with the ſudden appearance and exclamation of the man, concurred to produce an immediate and fatal effect on the king's imagination. He drew his ſword, and ſtruck furiouſly on every ſide; three perſons, beſides the page who dropped the lance, were the victims of his phrenzy; at length he was diſarmed and ſecured. The violence of the effort had exhauſted his ſtrength; and he was conveyed, ſenſeleſs and motionleſs, to Mans.'

'This account, ſtrange and improbable, is yet ſupported by the united teſtimonies of contemporary hiſtorians. Probably the mind of the king, oppreſſed by indiſpoſition, preſented to his fancy the ideal figure, the ſource of his terror; probably the duke of Burgundy uſed this artifice to fright him from an expedition, from which he had endeavoured ineffectually to diſſuade. But whatever was the cauſe of Charles's delirium, the conſequences were melancholy. The invaſion of Brittany was immediately abandoned; the king was re-conducted to Paris; and expreſſed, on the recovery of his ſenſes, his horror at the blood which had been thus unknowingly ſpilt.

'During the three days that his delirium had laſted, the grief of his people proclaimed the blameleſs tenor of his adminiſtration: the intelligence of his recovery was welcomed by marks of unfeigned and unbounded tranſport; but it was ſoon diſcovered that he no longer poſſeſſed that clear comprehenſion and ſtrength of judgment, which had formerly characterized him. The doubtful ſtate of his intellects rendered it neceſſary that the royal power ſhould be veſted in more able hands; and the competition for the regency brought forward two characters which hitherto had been concealed from public obſervation. Iſabella, the conſort of the unfortunate monarch, has been already celebrated for her uncommon beauty and inſinuating addreſs: but theſe qualities were alloyed by a mind violent, vindictive, and intriguing; by a heart inſenſible to the natural affections of a parent, but open to flattery, and ſuſceptible of the impreſſion of every lawleſs paſſion. The duke of Orleans, the brother of the king, had but juſt entered his twentieth year; his perſon was graceful, his features animated, and he was by nature and education formed to ſucceed in gallantry; his early marriage with Valentina, the daughter of the duke of Milan, a princeſs of extraordinary charms and accompliſhments, did not prevent him from engaging in a variety of licentious amours; and his intimacy with his royal ſiſter-in-law was abhorred as criminal and inceſtuous. Profuſe and prodigal, his hopes were inflamed by the partiality of the queen; and he openly aſpired to the regency: but the ſtates regarded him with prudent diſtruſt; and conferred the adminiſtration of affairs on the more mature years of his uncle, the duke of Burgundy. Oliver Cliſſon, perſecuted by that prince, and deprived of the ſword of conſtable, which was beſtowed on the count of Eu, retired into his native province, defended his poſſeſſions in that country by his own valour and that of his vaſſals, and at length effected a reconciliation with the duke of Brittany.

'A few months ſeemed to reſtore the health and underſtanding of the wretched Charles, when an accident ſcarce leſs extraordinary

ordinary than the firſt, plunged him into his former phrenzy. An entertainment had been given in honour of the marriage of one of the queen's attendants; and ſix maſques entered the apartment, diſguiſed like ſatyrs, in dreſſes made of linen, covered with roſin, and while warm powdered with down: Theſe were the king and five lords of his court. The perſon of Charles attracted the notice of the ducheſs of Berri; and although ignorant who he was, ſhe engaged him in converſation. In the mean time the duke of Orleans, out of levity, run a lighted torch againſt one of the party; the flame was inſtantly communicated to the reſt; and amidſt their torments, they repeatedly cried out, "Save the king! Save the king!" The ducheſs of Berri, recollecting that it muſt be the maſque with whom ſhe had been converſing, wrapped him in her cloak, and preſerved him from the danger. One eſcaped by jumping into a ciſtern of water; but the other four periſhed in the greateſt agonies. The terror of the king was attended by an inſtant relapſe; and the unhappy delirium continued, though with ſome intervals of reaſon, to the laſt moments of his life.'

[*To be continued.*]

ART. XVI. *Advice to the future Laureat:* an Ode. By Peter Pindar, Eſq. 4to. pp. 18. 1s. 6d. Kearſley. 1790.

THE ingenious and ſpirited P. P. (not the "Clerk of this pariſh," who figures ſo notably in Swift's works), ever watchful of THE TIMES, for freſh ſupplies of ſubjects, ſuitable to the humour of his ſatiric Muſe, never fails to *catch the* OCCASIONS, *living as they riſe.* Accordingly, the death of the late very reſpectable laureat, could not be overlooked. There was ſome novelty in the topic; and, moreover, Kings (Peter's prime favourites) were ſtill included.

"Peter *muſt* have kings,"—as he declared, in one of his late productions.—Without kings, and "ſuch like things," the Muſe of the Britiſh Pindar would probably die of famine; an event which we ſhould ſeriouſly deplore: for, *without her*, to whom ſhould we look for thoſe flaſhes of merriment that ſo frequently ſet our table in a roar?

The plan of the preſent work may be collected from the following '*argument*' prefixed to it:

'The Poet expreſſeth wonderful curioſity for knowing the future Laureat—reporteth the Candidates for the ſublime office of Poetical Trumpeter—recommendeth to his Muſe the praiſes of Economy, Poultry, Cow-Pens, Pigs, Dunghills, &c.—adviſeth the mention of his preſent money-loving Majeſty of Naples, alſo of the great People of Germany.—PETER gently criticiſeth poor THOMAS, and uttereth ſtrange things of Courts—he exclaimeth ſuddenly, and boaſteth of his purity—he returneth ſweetly to the unknown Laureat, aſketh him pertinent queſtions, and informeth him what a Laureat ſhould reſemble.'

In

In the second part of his poem, the Bard feels himself on a sudden, metamorphosed into a king! and, big with the idea of virtuous royalty, and inspired with *sovereign* contempt for slavish adulation, and venal flatterers, whether privy counsellors, or poets laureat, or,—(but we mean not to copy the whole *red-book*,) he talks loudly of court reformation, and the culture of the arts and sciences, on the purest patriotic principles. In return, his most virtuous majesty would have no fulsome, no hired panegyrics on himself:

'My soul assumes a loftier wing;
I'm chang'd, I feel myself a King!
I'm sceptre'd—on my head the crown descends!
To purple turn'd my coat of parson's grey,
Now let my Majesty itself display,
And show that Kings and glory may be friends.'—

'I'll have no Laureat—sacred be the ode;
Unsullied let its torrent roll!
Few merits mine, the Muse's wing to load;
Small grace of form, and no sublime of soul;
And yet, whate'er the merits that are mine,
By verse unvarnish'd shall they shine.

The real Virtues dare themselves display,
And need no pedestal to show away:
Each from herself her own importance draws,
And scorns a chatt'ring Poet's mock applause.
Have niggard Nature, and my stars, unkind,
Of sense and virtues stript my desert mind;
My name let Silence, with her veil, invade,
And cold Oblivion pour th' eternal shade.

Oblig'd not to an Author's rhyme,
Important, down the stream of Time,
O let me sail, or not at all;
Too proud for Bards to take in tow my name,
Just like the Victory *, or Fame *,
That drag along the jollyboat or yawl.

Away, the little sniv'ling spirit—
Away the hate of rising merit—
Thy heav'n-ward wing, aspiring Genius, wave;
I will not, lev'ling with a jaundic'd eye,
The secret blunderbuss let fly,
To give thee, O thou royal bird! a grave.

I'll have no poet-persecution—no!
Proud of its liberty, the verse shall flow;
The mouth of Pegasus shall feel no curb:
If, idly wanton, Poets tax me wrong,
Their's is the infamy, for their's the song—
Such blasts shall ne'er my soul's deep calm disturb.

* 'Ships of the line.'

But,

But, ſhould fair Truth to Satire lend an edge,
Bid with more force deſcend her thund'ring ſledge,
My juſtice dares not break that poet's pipe;
And, like a ſchool-boy, to the tyger's den,
Who wanton flings a cat, a cock, or hen,
I will not give him to Macdonald's* gripe.'

We have long entertained an idea, that a ſuppreſſion of the place of *court-poet* was in contemplation; and, accordingly, on the death of the late juſtly diſtinguiſhed laureat, Rumour affirmed that he was to have no ſucceſſor:—but Rumour, frequently premature, was ſo in this inſtance.

Indeed, it was always matter of ſurprize to us, to ſee men of real talents, and truly reſpectable for literary character, condeſcending to place on their brows a wreath of laurel, beſtowed on ſuch terms, as, it might be imagined, would allure none but a Shadwell, a Tate, a Euſden, or a Cibber.

ART. XVII. *Hiſtory of the late Revolution in the Dutch Republic.* 8vo. pp. 214. 4s. Boards. Edwards. 1789.

IT has long been decided, that turbulence is a peculiar attribute of free ſtates; for where the meaſures of government depend on majorities of uninfluenced votes, every difference of intereſt or ſentiment is a never-failing ſource of conteſt, intrigue, and party animoſity; and parties will exert their powers to the extent of their latitude of action; eſpecially where the frame of government is complicated and ill compounded.

This fact is ſufficiently exemplified in the hiſtory of the Seven United Provinces; the laſt revolution of which is clearly and ſuccinctly related by the able and intelligent writer of the preſent work. He premiſes a brief view of the Dutch conſtitution, in order to explain the principles and views of the two parties whoſe ſtruggles he is about to deſcribe; and he obſerves, which may in ſome degree account for the defects in their form of government, that

'The different parts which conſtitute the republic of the Seven United Provinces, appear to have experienced very little change ſince their original formation. During the dominion of the houſes of Burgundy and Auſtria, the ſovereign was ſeparately received in each province; and in each, the great feudal land-holders, combining with the towns, had procured certain privileges which the ſovereign bound himſelf by oath to maintain. By the union of Utrecht, the ſovereignty was transferred to the provinces them-

* The Attorney General.

ſelves, and thoſe uſages which before ſubſiſted as privileges, became the eſſence of their ſeveral conſtitutions.'

Were the internal government of the provinces uniform in their organization, they might have harmonized in their union: but when the government of each province is by ſtates differently compoſed from each other, their various claims and pretenſions embarraſs the movement of the whole in their general operations.

'The Seven Provinces conſidered as a republic, are governed by the aſſembly of the States General, in which each province has one vote, whatever may be the number of deputies by which that vote is conveyed. Theſe deputies are paid by the province they repreſent; they are furniſhed with general inſtructions, but are bound to demand, on important occaſions, the orders of their conſtituents, to whom they are in all caſes amenable for their conduct.'

The office of Stadtholder is thus deſcribed:

'The Stadtholder is the governor of a province. Whilſt the Low Countries were poſſeſſed by the houſes of Burgundy and Auſtria, the Stadtholders were their repreſentatives; and after the union of Utrecht, the five provinces which recognized William the Firſt as their governor, only continued to him thoſe rights and privileges which he had before enjoyed in Holland and Zealand by the appointment of the king of Spain. The ſame powers were ſucceſſively granted to Prince Maurice, to Frederick Henry, and to William the Second. Theſe Stadtholders had the right of pardoning criminals, they preſided in the provincial courts of juſtice, and their names were prefixed to the decrees of thoſe courts: they were charged with the execution of the decrees paſt in the States; they appointed, either immediately, or from a nomination of the towns, nearly all the magiſtrates, and they commanded the forces of the province by ſea and land.

'Some zealous republicans had very early taken umbrage at the extent of theſe privileges, and Barnevelt had fallen a ſacrifice in the attempt to diminiſh the power of Maurice. But the violent conduct of William the Second, in endeavouring to ſubjugate the town of Amſterdam, by means of the army of the republic, had raiſed ſuch general clamours, that the faction of the De Witts were enabled to procure, in 1667, the famous perpetual edict by which the young Prince of Orange and his ſucceſſors were for ever excluded from the Stadtholderate. The progreſs of the French arms in 1672 produced the aſſaſſination of the De Witts, and the election of William the Third, in whoſe family the dignity was declared hereditary; but his death in 1702, without children, occaſioned a ſecond interruption of the Stadtholderate, when the alarm produced by the irruption of the French into Dutch Brabant gave riſe to another revolution in favour of William the Fourth, who being already governor of Frieſland and Groningue, united for the firſt time the Stadtholderate of all the ſeven provinces: and this dignity was declared hereditary in the male and female branches of his family.

The States of Holland, in a resolution dated the 16th Nov. 1747, declare themselves "*convinced from experience*, and after mature deliberation on the nature of the constitution, *that the republic cannot subsist* without a chief." It seems then that we are to consider the Stadtholder as an essential part of the constitution; and that he is not an immaterial part of it, will appear by an enumeration of his privileges.

'In Guelderland, Holland, and Utrecht, he participates in the sovereignty as president of their bodies of nobles; and in Zealand as only noble of the province; and he has a right of assisting, though not of voting, at the deliberations of the States General. In his executive capacity, he is principal member of the Council of State, which, in military affairs, is almost entirely under his direction. He presides in all courts of justice, and has a right of pardoning criminals. As captain general and admiral, he commands all the forces of the republic by sea and land. He disposes of the *patents* or written orders for marching the troops; and although these patents ought to be accompanied by what is called a *lettre d'attache*, or permission from the towns through which the troops are to march, he has the means of stationing the army as he pleases. He publishes all military ordinances. He names all colonels and inferior officers, by virtue of the right which was made over to him by the different provinces; and, as the superior officers are constantly appointed by the States General in conformity to his wishes, he virtually possesses the whole patronage of the army. He names all vice-admirals and captains in the navy, institutes all courts-martial, and presides in the different admiralties.

'In the three *Provinces aux Réglemens* he appoints to all offices whatever, and in Holland and Zealand he annually elects the greater part of the magistrates from a double number of candidates presented by the towns. He chooses, from a nomination of three candidates, every officer in the department of the States of Holland, and of their chamber of accounts, and all the members of the college of the Heemraaden, or superintendants of the dykes. He disposes of all the posts in the nomination of the Council of State, and of the Gecommitteerde Raaden, or council of deputies. He was created, in 1749, governor general and supreme director of the East and West India companies, with the right of choosing all the other directors from a treble number of candidates named by the company. In short, his influence pervades every department of the state.

'Besides these, the Stadtholder claims the right of appointing a military tribunal, called the *High Council of War*. This tribunal was established by William the Third, and was entirely under the direction of the Stadtholder. As it tended to shelter the military from the common courts of justice, its power was considered as of a dangerous tendency, and its legality was often questioned by the *Cour d'Hollande*, but it was not limited either in 1747, or at the accession of the present Stadtholder in 1766. It was indeed reformed in 1781, by the patriots, and may possibly never be revived.

'By the commiſſion from the States General to the late Prince of Orange, dated 12th May 1747, he was inveſted with full powers to command the whole forces of the republic, for the purpoſes (among others) of "maintaining and preſerving the union, and of *ſupporting the preſent form of government.*" It is difficult to underſtand what degree of power was intended to be conveyed by theſe words; what acts are to be deemed infractions of the union, or innovations on the conſtitution; and who is to judge of ſuch innovations and infractions.

'Perhaps it would be happier for the republic if the Stadtholder, whoſe office is intended to connect and aſſimilate the jarring elements of this complicated conſtitution, were inveſted with more power and leſs influence. Prerogative is uſually odious in a free country, but, when exactly defined, it is ſurely leſs dangerous than influence. The moſt timid Stadtholder would not heſitate to employ powers expreſsly granted to him for the ſuppreſſion of faction, and the boldeſt could not with ſafety exceed them. At preſent, the Stadtholder, though he has very little ſhare in the ſovereignty, has the right of chooſing the ſovereigns of the republic; becauſe the deputies to the provincial ſtates are neceſſarily magiſtrates, and becauſe the magiſtrates are in general choſen by the Stadtholder. It ſeems probable that the influence ariſing from hence, and from the whole patronage of the army, might eaſily be converted into power, and that an artful and ambitious governor might become abſolute, without the danger uſually attendant on arbitrary ſovereignty, becauſe he would reign under the forms of a free government. William the Firſt, we know, was on the point of becoming maſter of the republic. Maurice was able to bring Barnevelt to the block. Accident alone prevented William the Second from eſtabliſhing a military government within the walls of Amſterdam. William the Third was certainly as much a ſovereign in fact at the Hague as at London. On the other hand, a long minority would probably be again fatal to the Sadtholderate, and produce a De Witt or a Van Berkel. During the infancy of the Stadtholder, the influence and patronage muſt be transferred ſomewhere, and they can no where be transferred with ſafety. Every thing would fall into confuſion, until deſpair, or the interference of ſome neighbouring nation, ſhould incite the people to take the government into their own hands, and re-eſtabliſh the conſtitution.'

Though every form of government requires a centre of power ſomewhere to give activity to its deciſions, yet the ſtaunch republicans in Holland, who are the patriots there, are virulent enemies to the office of Stadtholder, whoſe power operates to prevent turbulence; and yet theſe patriots can court and accept the aid of France, whoſe aim was only to foment diſtractions among them, to break their ſtrength, and to prevent the energy of their natural connection with Britain. Hence the beſt friends to their country are thoſe unpopular men, who ſupport the office of Stadtholder, as a magiſtrate who alone can give an uniform direction to the united efforts

of

of the confederacy. In this claſs, we are to regard the judicious author of the preſent performance, who evidently derives his knowlege of the United Provinces, from deeper ſources than foreign gazettes and Engliſh magazines.

The relative wealth, and of courſe the ſtrength and importance, of the Dutch provinces, may be looſely gueſſed, from the proportion of their contributions to the expences of their joint government:

'Holland contributes about 58 per cent. Guelderland about $5\frac{1}{2}$, Zealand 9, Utrecht $5\frac{1}{2}$, Overyſſel $3\frac{1}{2}$, Frieſland $11\frac{1}{2}$, Groningue and the Ommelanden $5\frac{1}{2}$, and the country of Drenthe not quite one per cent. to the expences of the republic.'

The extremities to which the patriotic or French party proceeded againſt the Stadtholder, by ſtripping him of his regal powers and prerogatives, by driving his faithful counſellor, the Duke of Brunſwic, from the Dutch ſervice, and by theſe affronts urging the Stadtholder himſelf to retire from the ſeat of government, and preparing, by force, to reduce him to a titular chief,—are recent and freſh in memory. The cauſes, and progreſs of theſe violent meaſures are circumſtantially traced by the writer before us; until, by the joint aſſiſtance of Britain and Pruſſia, (the latter urged by the injurious treatment of the Princeſs of Orange, who was rudely arreſted on the road to the Hague, and compelled to return,) the Prince was reinſtated in his adminiſtration, which is mutually guaranteed by all the provinces: ſo that the whole force of the confederacy may now be pointed againſt any province that may in future attempt to innovate on the principles of the union; and as much ſtability is given to the Dutch conſtitution, as it may be capable of receiving.

ART. XVIII. *Letters to and from the Rev. Philip Doddridge, D. D.* late of Northampton: publiſhed from the Originals; with Notes explanatory and biographical: by Thomas Stedman, M. A. Vicar of St. Chad's, Shrewſbury. 8vo. pp. 472. 6s. Boards. Longman. 1790.

EPISTOLARY correſpondence, and biographical anecdotes, are generally received by the public with avidity: whether this taſte is honourable to the preſent age, or whether it betrays ſomewhat of a frivolous and deſultory turn, with reſpect to literature, we ſhall not now enquire; nor ſhall we detain our readers with the queſtion, how far it is allowable to publiſh private letters, eſpecially without the conſent of the parties, or the families with whom they were connected. In the preſent inſtance, we conſider ſuch objections as over-ruled; and re-

gard them as in a great meaſure ſunk and loſt in that inducement which prevailed for bringing this collection under the eye of the world, and which we ſhall expreſs in the words of the benevolent editor:

'The motive for the publication of theſe letters—which is to aſſiſt the venerable relic of the eminently good Dr. Doddridge, and at the ſame time to ſerve the cauſe of truth and virtue, charity and moderation—will, he truſts, recommend it to the favourable notice and regard of all candid and benevolent perſons, and be a ſufficient apology for the undertaking. If it be made ſubſervient to theſe purpoſes, he will think himſelf amply rewarded for that time and attention, which, amidſt his various and important avocations, he has beſtowed upon it.'

The ideas which are formed of perſons and things from *letters* that fall into the hands of ſtrangers, are often very erroneous,—yet we readily acknowlege, that thoſe here communicated, are far from doing any diſcredit to the names which they bear; that they are amuſing and intereſting; and that we moſt cordially agree to Mr. Stedman's opinion, that they tend to diffuſe ſentiments of liberality and candor in particular, together with thoſe of piety and virtue in general. It is curious to obſerve the different names which are here brought together in uniſon,—not only of thoſe among the diſſenters who might vary conſiderably in their opinions, ſuch as, Clark, Barker, Miles, Lelande, Jennings, Farmer, Lardner, &c. but alſo of many in the church of England, ſeveral of whom were diſtinguiſhed both for their rank and for their abilities: viz. Dr. Newton, Principal of Hertford college; Dr. Grey, Prebendary of St. Paul's; Dr. Warburton, afterward Biſhop of Glouceſter; Dr. Secker, Biſhop of Oxford; Dr. Hume, Regius Profeſſor of Hebrew, Oxford; Dr. Maddox, Biſhop of Worceſter; Dr. Sherlock, Biſhop of London; Lord Hallifax, Ducheſs of Somerſet, and others.

Beſide the ſpecimens here exhibited, of cheerful and friendly intercourſe, of piety and benevolence, of zeal for virtue and religion, for the prevalence of truth, and for all the beſt and moſt important intereſts of mankind, we meet with ingenious and uſeful obſervations on books, learning, and philoſophy, together with criticiſms on the ſcriptures; all of which do honour to the reſpective writers, and reflect it doubly on Dr. Doddridge, to whom the letters are chiefly addreſſed, though there are alſo ſeveral of his own in different parts of the volume. We were not ſurprized to meet with ſome from Gilbert Weſt, Eſq. who united the gentleman and the ſcholar with the Chriſtian, and was eminent for his judicious labours in ſupport of Chriſtianity: but we find only one from Sir George,

George, afterward Lord Lyttleton; this correſpondence had, we doubt not, been much farther extended; and this ſingle letter yields abundant proof of the friendly and affectionate eſteem in which the worthy Doctor was held by him, as well as by many others.

Selections from works of this nature are made without difficulty; and extracts might be produced from *this*, which would be acceptable and valuable: but we avoid lengthening the article, while other and larger performances are petitioning for notice, and clamourous for obtaining it. We ſhall therefore content ourſelves with the following ſhort extract from a letter of Dr. Warburton, in which, after relating ſome occurrences of private life, it is added:

'Thus you ſee, my good friend, we have all ſomething to make us think leſs complacently of the world. Religion will do great things, it will always make the bitter waters of Marah wholeſome and palateable. But we muſt not think it will uſually turn water to wine, becauſe it once did ſo. Nor is it fit it ſhould, unleſs this were our place of reſt, where we were to expect the bridegroom. I do the beſt I can, and ſhould, I think, do the ſame, if I were a mere pagan, to make life paſſable. To be always lamenting the miſeries of it, or always ſeeking after the pleaſures of it, equally takes us off from the work of our ſalvation. And though I be extremely cautious what ſect I follow in religion, yet any in philoſophy will ſerve my turn, and honeſt Sancho Pancha's is as good as any; who on his return from an important commiſſion, when aſked by his maſter, whether they ſhould mark the day with a *black* or a *white* ſtone; replied, "Faith, Sir, if you will be ruled by me, with neither, but with the good *brown ochre*." What this philoſopher thought of his commiſſion, I think of human life in general, *good brown ochre* is the complection of it.'

The letters from Dr. Warburton are eighteen in number; that they are ſenſible we need not ſay; they are alſo written in the moſt free and friendly ſtyle, which we cannot but regard as remarkable, conſidering how different the two correſpondents appear to have been in their natural tempers, in their views, and in ſome of their opinions. The laſt (ſhort) letter, dated Prior-Park, Sept. 1, 1751, expreſſes the grief of friendſhip on being informed of the Doctor's declining ſtate: 'Death (it is added) whenever it happens, in a life ſpent like your's, is to be envied, not pitied, and you will have the prayers of your friends, as conquerors have the ſhouts of the crowd.'

We muſt refer our readers for farther particulars to the volume itſelf; the peruſal of which, we doubt not, they will find both entertaining and inſtructive.

MONTHLY CATALOGUE,

For AUGUST, 1790.

EAST INDIES.

Art. 19. *Letters chiefly from India*; containing an Account of the Military Tranſactions on the Coaſt of Malabar, during the late War: together with a ſhort Deſcription of the Religion, Manners, and Cuſtoms, of the Inhabitants of Hindoſtan. By John Le Couteur, Eſq Captain in his Majeſty's 100th Regiment of Foot. Tranſlated from the French. 8vo. pp. 407. 6s. Boards. Murray. 1790.

THE tranſlator inform us, that theſe letters are the production of a young officer, a native of the iſland of Jerſey, who ſerved in India during the late war; and that they contain an impartial narrative of events highly intereſting and important: to many of which, the author was himſelf an eye-witneſs; and of the reſt he was enabled, from being on the ſpot, to collect the fulleſt and moſt authentic accounts. 'The ſevere critic may, perhaps, condemn ſeveral of the letters in which the author, aſſuming the character of a philoſopher, has advanced opinions either not admiſſible, or requiring the ſupport of ſtronger arguments than he has *thought proper* to uſe*. But it ſhould be *remembered*, that youth is ſanguine, and that the love of truth, though a powerful ſtimulus to the purſuit of diſcoveries in ſcience, does not always ſecure us from falling into error.'

To all this we readily ſubſcribe; and may add, that had this writer been the firſt who had related our military operations in India, and deſcribed the countries and inhabitants that he has ſeen, his accounts would have contented us, till others appeared: but details of daily operations may be given by any man of common ſenſe who acted a part in them; yet the ſcene of action being in a remote country, and the enemy of far different manners and cuſtoms from our own, they bewilder, inſtead of informing us, when they do not include the great outline of operations, and the principal objects in view;—and which do not often come within the knowlege of ſubordinate agents. M. le Couteur is very free, and very ſevere, in his cenſure on the conduct of our commanders, both by land and ſea, and it is poſſible that ſome of them may deſerve his cenſure: but how far the knowlege and judgment of a young officer may juſtify the confidence of ſtyle here uſed, reſpecting matters, the whole of which could not always come under his eye, we leave more experienced veterans to determine.

In his voyage outward under Commodore Johnſtone, he did not land at the Cape of Good Hope; yet, aſſuming the taſk of deſcribing the country and inhabitants, he retails the old, current, vulgar notions of both, that later and more authentic travellers,

* We muſt ſuppoſe that he thought proper to uſe the beſt he had to produce.

particularly

particularly M. Vaillant*, have so well corrected. Pleasing as his manner is, his ideas are often crude; and he will be a philosopher on all occasions; though he is too young, and too peremptory, to engage us in an examination of his particular opinions.

Art. 20. *Captain Williams's Narrative*; in which *is* contained Particulars relative to the Execution of Mustapha Cawn; and Observations on the Speeches of General Burgoyne, Mr. Fox, Colonel Fullarton, Mr. Burke, and Mr. Francis; addressed to the Officers of the British Army. 8vo. pp. 70. 1s. 6d. Stockdale. 1790.

In party conflicts, no individual is secure, if any step can be gained by a sacrifice; and in senatorial harangues, if a privilege is asserted, of stigmatizing characters, before the facts in question are established by due examination and proof, there is no cause for wonder if the feelings of the sufferers revolt, and urge them to appeal to the public at large to heal their wounded fame. Every one who reflects on a solemn wearisome prosecution, which, dragging sluggishly on, is left to descend by inheritance, and on its probable issue, will doubtless recollect the fable of the mountain in labour: but during the throes that precede the wondrous birth, the consequences are serious to those who may suffer in the crowd drawn together by the midwives! Among these complainants, is the writer of the above narrative; a gentleman in a line of public service that binds him to strict obedience to all the official orders of his superiors in command, with very little latitude of demurring. During the rebellion in the province of Benares, Capt. Williams relates, that, as captain of Sepoys, he took the command of the town and citadel of Gorackpore; and the officer whom he relieved, delivered over to him, among other prisoners, Mustapha Cawn, who had been for many years, the notorious head of a large body of banditti. This man was reported to him as sentenced to death by the Nabob of Oude; beyond which report Capt. Williams knew nothing of him, nor of the merits of the sentence: but a violent attempt being made to rescue him, in which he had killed a Sepoy with his own hand, Col. Hannay sent Capt. Williams an order to carry the Nabob's sentence into execution. The Captain accordingly issued his order to the proper officer, and supposes it was fulfilled, having never seen the prisoner in his life, nor having any personal knowlege that such a man existed.

This transaction, being implicated in the charges against Mr. Hastings, Capt. Williams, in the course of that prosecution, has, by the managers, been boldly charged with the guilt of murder. He petitioned the House of Commons for an inquiry into his conduct, which has been refused; and he therefore submits the merit of his case to the public, observing, 'To me it appears very extraordinary, when I consider, that to prove a misdemeanor against one man, they charge another with murder: the former they prosecute, and the latter they would have passed over unnoticed, if they could have avoided the importunity of the petition!'

* See our last vol. p. 481.

To

To a man ſmarting under ſuch painful circumſtances, we may excuſe the pointed ſeverity with which he recriminates on his accuſers.

Art. 21. *The Letters of one of the Commons of Great Britain,* on the Subject of Mr. Haſtings's Impeachment, as firſt publiſhed in the Gazetteer. Together with a Letter addreſſed to the Editor of that Paper, and ſuppoſed to have dropped out of his Pocket. To which are added, the Letters of Minor. 8vo. pp. 178. 3s. 6d. Ridgway. 1790.

One of the Commons of Great Britain ought to have conſidered, that, as his repreſentatives have undertaken to ſubſtantiate their charges againſt the late Governor-general of Bengal, his flippant, indecent letters were an officious interference with which we could eaſily have diſpenſed. If the public taſte can reliſh the vulgar acrimony that alone diſtinguiſhes the pen of this meddler, it is indeed moſt thoroughly depraved! There are writers, however, for every claſs of readers, and as theſe letters are compiled from a news-paper, and have each had their only day, it is now uſeleſs to take any farther notice of them.

NOOTKA SOUND.

Art. 22. *Authentic Copy of the Memorial of Lieut. John Mears,* of the Royal Navy, dated April 30, 1790, and preſented to the Houſe of Commons May 13th; containing every Particular reſpecting the Capture of the Veſſels in Nootka Sound. 8vo. pp. 65. 1s. 6d. Debrett.

This authentic detail will yield ſatisfactory information to thoſe who are curious to learn the oſtenſible grounds of the differences at preſent ſubſiſting between the courts of Great Britain and Spain.

Art. 23. *An authentic Statement of all the Facts relative to Nootka Sound*; its Diſcovery, Hiſtory, Settlement, Trade, and the probable Advantages to be derived from it. In an Addreſs to the King. By Argonaut. 8vo. pp. only 26. 1s. 6d. Debrett. 1790.

What is ſaid of Lieut. Mears's Memorial will apply to this tract, in which the high claims of the Spaniards to a monopoly of almoſt half the globe of the earth, are expoſed with great ſpirit, and treated with the utmoſt contempt.

Art. 24. *A Continuation of an Authentic Statement, &c.* With Obſervations on a Libel which has been traced to a foreign Ambaſſador. In a Second Letter, by Argonaut. 8vo. pp. 34. 1s. Fores.

We ſuppoſe that the foregoing alluſion to a *foreign ambaſſador* muſt refer to the Spaniſh miniſter at the court of London. The charge of *libel* is founded on a paragraph in the Gazetteer, which contained ſome reflections on one of the proprietors of our Nootka Sound commerce; who is here warmly, and, we think, very ably, vindicated.

MEDICAL.

MEDICAL.

Art. 25. *A Treatiſe on Cancers*; with an Account of a new and ſucceſsful Method of operating, particularly in Cancers of the Breaſt and Teſtis, by which the Sufferings of the Patient are conſiderably diminiſhed, the Cure greatly accelerated, and Deformity prevented. By Henry Fearon, Surgeon to the Surrey Diſpenſary. Third Edition *. 8vo. pp. 230. 3s. 6d. ſewed. Johnſon. 1790.

The mode of operation recommended by Mr. Fearon is well known, and, we believe, uſually practiſed. The advantages in this operation are many; and Mr. F. certainly deſerves conſiderable praiſe for having extended a practice, which probably ought to be ſtill more extenſively applied; we mean the practice of healing wounds, after ſurgical operations, by the firſt intention.—To this edition is added, a paper on the cure of cancers by repeated bleedings, firſt publiſhed in the Memoirs of the Medical Society, vol. ii. The paper deſerves attention: but the efficacy of the remedy is by no means proved.

We have here alſo a chapter on the cauſes of cancer; and a few additional remarks, chiefly phyſiological, are interſperſed: but though we may compliment the author on his ſurgical ſkill, we can trace no marks of the accurate reaſoner, nor of the well-informed phyſiologiſt.

Art. 26. *Truth vindicated*; or the ſpecific Differences of mental Diſeaſes aſcertained. By William Rowley, M. D. Member of the Univerſity of Oxford, the Royal College of Phyſicians in London, &c. 8vo. pp. 49. 1s. 6d. Wingrave. 1790.

In a former publication, on nervous diſeaſes and affections of the mind, Dr. Rowley had defined inſanity to be 'a loſs of reaſon *without fever*.' In conſequence of ſome anonymous attacks on this definition, he has thought proper to enter into the preſent defence. From the teſtimony of thirty-two celebrated medical writers, from the time of Hippocrates to the preſent day, he endeavours to ſhew, that inſanity has ever been conſidered as a chronic and and idiopathic diſeaſe, unattended by fever; thus diſtinguiſhed, on one hand, from phrenitis, which, though idiopathic, is not chronic, and which is accompanied by fever; and, on the other hand, from febrile delirium, which is not idiopathic, but a mere ſymptom of the fever on which it depends.

Some pertinent queſtions are added, for the uſe of juries, in order to enable them to diſtinguiſh between theſe different ſpecies of mental diſorders.

POETRY.

Art. 27. *Redemption*, a Poem, in five Books. By Joſeph Swain. 8vo. pp. 187. 2s. 6d. Boards. Matthews. 1789.

Each of theſe five books contains about ſeven or eight hundred lines. In an advertiſement, the author threatens to add five books

* For the 1ſt Edit. ſee Rev. vol. lxxiii. p. 302. For the 2d Edit. ſee Rev. vol. lxxv. p. 75.

more;

more; and as ſoon as he is a little warmed by the fire of his poetry, he ſets no bounds to his deſires, but petitions, in the ardor of invocation, for powers to continue his ſong to the lateſt moment of his life; and declares his intention to celebrate his ſubject for ever in the world to come:

'Let not my thoughts on this vaſt ſubject tire;
But let freſh truth, freſh matter ſtill ſuggeſt;
Let the bright wonders of my Saviour's love
Through all my pilgrimage my tongue employ;
And when with him at home I walk in white,
That love ſhall be my everlaſting ſong.'

If this petition ſhould be granted, and it ſhould be Mr. Swain's lot to be thus occupied to eternity, we heartily pray that it may not be our hard fate to read, and review his labours. That we have many ſins to atone for, we are every now and then reminded by ſome angry, diſappointed author; and for the ſake of peace and quietneſs, we commonly acquieſce in ſilence: but when we are threatened with ſo ſevere an expiation, it exceeds the patience even of a Reviewer, to ſit ſtill, and not complain of injuſtice. Surely our offences can never be of ſuch a magnitude, as that we ſhould deſerve, like Dogberry's culprits, to be thus "*condemned to everlaſting redemption**.' That our readers may be enabled to judge of what we ſhould endure from ſuch a ſentence, we will lay before them the following lines; in ſelecting which, they will be pleaſed to obſerve, that we have not exaggerated our puniſhment, by producing the worſt part of it: but have given them what we think a fair opportunity of forming a candid and juſt eſtimate of what it would be on the whole.

'Did ever Juſtice on her brow a frown
Wear ſo majeſtic; or a heart ſo firm
Diſplay, to puniſh with impartial hand
Sin where ſhe found it; as when through the ſoul
Of man's Redeemer her ſevereſt ſhafts
Of agony, in vengeance dipt, ſhe ſhot,
Nor ſtaid her hand, till ev'ry vital ſtream
Was dry, and life before her dreadful face
Fled from its ſinleſs dwelling, while deep floods
Of fury infinite, in wrath let looſe,
Delug'd his ſuff'ring ſoul, and rais'd a ſtorm
Of jarring attributes in his calm breaſt,
Which only full atonement could allay?
Did ever Mercy ſo divinely ſhine
As when ſhe ſat upon the reeking point
Of (awful Juſtice!) thy two-edged ſword,
And ſmil'd in crimſon robes? Did ever Truth
So fair appear as when ſhe told the Lord
Of life and glory he behov'd to die,
Becauſe ſhe found him in the ſinner's place,

* See Shakeſpeare's Much ado about Nothing, Act 4th, Scene the laſt.

And

And read the ſinner's name upon his heart?
Was ever Goodneſs ſo benign diſplay'd,
As when, to ſave an intellectual world
From hell's dark realms, the Prince of Intellect
Took hell into his boſom, and with blood
Quench'd its devouring flames, through his own heart
Thus op'ning an amazing avenue
For beings numberleſs to paſs from death,
That knows no grave but endleſs miſery,
To life immortal, and immortal bliſs!'

Mr. Swain, it muſt be allowed, is not always deficient in the harmony of his lines, nor in his ſtock of poetical words: but if any one, in conſequence, ſhould be diſpoſed to call him a middling poet, let him remember, that it was ſolemnly determined in the high court of criticiſm, before Lord Chief Juſtice Flaccus, that "a middling poet is no poet at all;" and from the days of this able and excellent judge, to the preſent moment, the decree never has been, and we believe it never will be, reverſed.

In the courſe of his work, Mr. Swain touches on moſt of thoſe profound, incomprehenſible myſteries, which ſome divines hold to be 'of the very ſtuff of the Chriſtian religion;' while others regard them as no more than ſo many remnants of the whore of Babylon. Of late, it has not been uncommon to make free with theſe deep and dark ſpeculations, by tricking them out in the pert dulneſs of the moſt ludicrous and familiar ſtrains, under pretence of a concern for the ſoundneſs of the faith: but to us it is matter of ſome ſurpriſe, that theſe metrical effuſions, (for we cannot call them poems,) ſhould all come from thoſe 'heaven-bound ſons of grace,' (to borrow an expreſſion from this author,) whoſe faith is evidently of the moſt implicit kind, and whoſe creed is unqueſtionably of the right orthodox ſtamp. We ſhould rather have expected ſuch things from the pens of thoſe wicked rogues, and undutiful children, who, from the violent ſuſpicions under which they have long laboured, of being more attached to the deciſions of carnal reaſon, than to the decrees of their holy mother the church, have been branded with the opprobrious name of rational Chriſtians. It is certainly more ſuitable to the principles and tenets of ſuch vile heretics, to deal in what muſt always appear like ironical praiſe, however ſincerely it may be intended.

Art. 28. *Epiſtle to James Boſwell, Eſq*; occaſioned by his long-expected, and now ſpeedily-to-be publiſhed Life of Dr. Johnſon. 4to. pp. 38. 2s. Hookham. 1790.

We have heard of a poetic verſion of the bible, in Scotland, in which, among others equally curious, is the following couplet:

"There was a man in the land of Uzz
And his name it was Job."

It ſeems as if the writer of this Epiſtle to Mr. Boſwell had taken this Scotch verſion for his model: witneſs the following ſpecimens:

'Of

'Of every wonder-ſeeking reader ſure
The journal of the Caledonian tour.'

* * * *

'Not yet content your future plans t'annull
After the tale of oak ſtick loſt in *Mull.*'

* * * *

'Each *myſtic-meaning* verſe the fabric blots
Too fitly nam'd *Sir William's chamber-pots.*'

* * * *

'Boſwell, no more thy *log-book journal,* which
Infects us all with anecdotic itch.'

Milton contemptuouſly tells Salmaſius, that his writings are *fit only to make winding-ſheets for pilchards* in Lent. Might we not, without incurring the imputation of unjuſt cenſure, ſay the ſame of this firſt-rate *bellmanic* poem?

Art. 29. *The Grave of Howard.* A Poem. By W. L. Bowles. 4to. pp. 11. 1s. Dilly.

The philoſophy of Howard merits a noble tribute from the Muſe, and on HIS grave the firſt and choiceſt flowers of poetry ſhould blow.

Mr. Bowles's intention is good: but, though we think him a pleaſing writer, he appears unequal to the taſk of properly decorating the tomb of Howard. We ſhall not minutely criticize his poem, but leave our readers to judge of its merit by the following extract from the concluſion, which is no unfavourable ſpecimen:

'For me, who muſing, HOWARD, on thy fate,
Theſe penſive ſtrains at evening meditate,
I thank thee for thoſe leſſons thou haſt taught,
To mend my heart or animate my thought.
I thank thee, HOWARD, for that awful view
Of life which thou haſt drawn—moſt ſad—moſt true!'

NOVELS.

Art. 30. *Julius*; or, the Natural Son: tranſlated from the French. 12mo. 2 vols. 5s. ſewed. Ridgway. 1789.

As the common occurrences in life are too inſipid to bear reading, the compoſers of novels, regardleſs of probability, deſcribe remarkable accidents, calculated to entertain and ſurprize; every novel that appears, therefore, renders the taſk of this ſpecies of writing more arduous, and requires invention to be racked for new ſituations and adventures, more extraordinary than have been yet conceived; and this neceſſity has produced *the Natural Son.*

Julius has a twin ſiſter, but they are brought up apart, unknown to each other, and in total ignorance of their mother; who afterward marries and has a family. The diſcovery, however, that he is a natural ſon, with two dreams on the ſubject, determine Julius to travel every where in ſearch of his mother; and, ſtrange to add, he is led to her very houſe by mere accident. This diſcovery being made, and circumſtances not permitting him to remain with or near her, he reſolves to ſhoot himſelf: but being prevented by a friend, his next ſcheme is to immure himſelf in a monaſtery. With this idea, he

he embarks for Spain; is caſt away on the Spaniſh ſhore; retires to a convent of Carthuſians; becomes enamoured with a young boarder at a neighbouring nunnery; and conveys her to his cell. Here he has a child by her, and then finds out that ſhe is no other than his twin ſiſter. The child is heard to cry, they are all hurried to the inquiſition, and the author hurries them out again by enabling Julius to effect an eſcape; he then brings them over to England, where they meet their mother and finally ſettle.

Such is the outline of this extravagant ſtory, the probabilities of which it is in vain to ſcrutinize. The author endeavours to make it more pathetic by endowing his hero with exquiſite ſenſibility; he is of courſe always in ecſtaſy or in agony; full of ſoliloquies and reflections, which, with a large print, extend a very ſhort narrative to two ſcanty volumes. The work is ſaid to be tranſlated from the French, and is written with that kind of mediocrity that ſecures it from much cenſure, if it does not entitle it to great commendation.

Amid the fluctuations of language, by coining new terms, and altering the meanings of thoſe that are familiar, we cannot but remark the preſent latitude allowed to the word *ſenſibility*; under which, licentious livers and licentious writers now ſhelter propenſities that uſed to receive harſher names: but, in the general relaxation of morals and manners, we reconcile ourſelves to many indulgences, by ſoftening the language that expreſſes them!

Art. 31. *Beatrice*, or the Inconſtant; a Tragic Novel. 12mo. 2 vols. 5s. ſewed. Lane. 1788.

A pleaſing and affecting tale, calculated to ſhew the fatal conſequences of giddy women marryings for promotion, with a total indifference as to their intereſted choice; and flirting afterward with the object of new attachments. It contains, throughout, ſentiments that we apprehend are not very congenial with the feelings and taſte of the generality of ſubſcribers to circulating libraries.

The *corps diplomatique* who repreſent the London printers in the gallery at St. Stephen's chapel, report far better orations than are uſually heard there; and it were to be wiſhed that the generality of our LADIES, who are intitled to that diſtinction, and who value themſelves ſo much on rank, could write half as well as novel writers indite for them!

Art. 32. *Doncaſter Races*; or the Hiſtory of Miſs Maitland; a Tale of Truth; in a Series of Letters, publiſhed from the Originals, with intereſting Additions. By Alex. Bicknell, Author of the Hiſtory of Lady Anne Neville; Iſabella, or the Rewards of Good Nature; The Patriot King, a Tragedy, &c. and Editor of Mrs. Bellamy's Apology; Captain Carver's Travels, &c. 12mo. 2 vols. 6s. ſewed. Stalker.

We have Mr. Bicknell's word for this being *a tale of truth*: but as he alſo confeſſes the making ſuch *embelliſhing additions* as ſhould appear to him to be needful, we hope we may venture to conſider the whole as a mere novel, without ſubjecting our inoffenſive publiſher to the embarraſſments attending the receipt of a challenge.

The manufacture of novels has been ſo long eſtabliſhed, that in general they have arrived at mediocrity; and the ſimilarity in the

uſual

uſual œconomy of the inundation that ſtill continues to pour on us, renders it difficult to diſcriminate and decide on their comparative merit. We are indeed ſo ſickened with this worn-out ſpecies of compoſition, that we have loſt all reliſh for it; if therefore a new novel puts us into good humour, approbation is extorted, we yield by compulſion to *peculiar* circumſtances of excellence: but we are ſeldom ſo enſnared.

A gentleman who had been brought up with the idea of marrying a neighbouring young lady, and was juſt on the point of fulfilling the joint wiſhes of both their families, falls in love with a ſtranger at Doncaſter races, renounces his prior engagements, and marries her. That the deſerted fair one ſhould ſubmit with the dignity of innocence, to an injury that ſhe could not avoid, was to be expected from a woman of the merit with which ſhe is credited. None but a noveliſt would repreſent her as ſtill retaining ſo ardent a paſſion for ſuch an unfeeling renegado, as to watch his welfare afterward; and when ſhe found him on the brink of ruin from an unprincipled wife, to aſſume the maſculine dreſs and enter into an extravagant ſcheme to extricate him, by the aſſiſtance of a Weſt Indian fortune, left her by an uncle, ſent there to be killed for the occaſion! Human feelings revolt at the idea; and even if a woman of ſuch infatuated *ſenſibility* could be found, no one could, with conſiſtency, applaud her behaviour, were not the aforeſaid painter of this doating weakneſs at hand, to carry off the profligate interloper by a conſumption, in due time, that ſhe might be rewarded by ſtepping into the vacant place which ſhe had thus dearly purchaſed!

Art. 33. *Hiſtoric Tales.* A Novel. 12mo. pp. 267. 2s. 6d. ſewed. Dilly. 1790.

This volume is not the production of Mr. White, the ingenious diſcoverer of old hiſtoric romances,—for the attribute of ingenuity cannot be withheld from him; we are indebted for it to one of thoſe pretenders againſt whom he cautioned the public in the preface to *the Adventures of John of Gaunt.* The ſame eaſy plan of making a portion of true hiſtory the vehicle of fiction, which we could not commend in the former inſtance, is here purſued in the hiſtory of Eudocia daughter of the baroneſs of Comerci, during the reign of Francis I. of France; and this hiſtory is blended with anecdotes of that monarch, of his family, and of our unfortunate Engliſh queen, Anne Boleyn.

The writer offers this performance as his firſt eſſay, and the public will ſuſtain no great loſs if it proves to be his laſt, in this department of writing. We needed not the dedication to inform us what country had the honour of producing ſuch a genius; for his very title-page, ſhort as it is, can ſcarcely be read with a ſerious face*. The hiſtory opens ſuitably.—'The valley of Suzy was the moſt luxuriant work of nature.'—A note to the word Suzy explains this valley to be—'Remains of the ancient people of Vaudois, who in-

* He is ſo far right in fact, as that all his tales are certainly combined in one: but this does not reſtore concord to his title.

habited the valleys lying between Provence and Dauphiny in France.' In his dedication to Lord Carbery, to whom he announces himſelf as an unknown relation, and yet does not diſcover his affinity or name, he hopes his lordſhip, though a nice judge of writing, will not view his performance with the eye of criticiſm: in this hope he has reaſon on his ſide. He does not aſk his lordſhip's patronage of his book, until *after* it has received the approbation of the public; and *then* he will be glad of it: but if his lordſhip grants the firſt requeſt of waving criticiſm, we hope he will overlook the uncommon condition annexed to the ſecond by a relation, for fear of untoward accidents; for *bis dat qui cito dat*.

Art. 34. *The Fair Hibernian*. 12mo. 2 vols. 6s. ſewed. Robinſons. 1789.

The circumſtances which firſt fixed our attention on reading theſe volumes were, the great number of perſonages to whom we were introduced, and their notoriety. Every one of them was known all over the country; and their letters required no other direction than, 'to Mrs. Chetwynd, Ireland:' 'Mrs. Wentworth, England:' 'the Counteſs Dowager Enmore, France!' We next could not fail to be ſurprized at the many vulgariſms, and grammatical errors, which were mixed with ſome very good writing; nor were we leſs aſtoniſhed at the indelicacies which we obſerved in the conduct and letters of ſome of the female characters. We were diſpleaſed, too, with the ſilly affectation of introducing French words and phraſes: but, allowing for all theſe deductions, there ſtill remained ſomething good; and that too, in ſufficient quantity to juſtify us in giving a higher degree of praiſe to this work, than can belong to moſt of its feeble, fluttering brethren and ſiſters.

Art. 35. *Heerfort and Clara*. From the German. 12mo. 3 vols. 9s. ſewed. Robinſons. 1789.

When we firſt opened this book, it was with pleaſure that we ſaw it was from the German. The original muſt have merit, we thought, to occaſion a tranſlation. Beſide, we had been ſo much peſtered with *novel* adventures in our own country, that we were heartily glad to change the ſcene. Alas! to our ſorrow, we ſoon found that, whatever country gave it birth, a novel was a novel; that it was ſtill the ſame unnatural, ridiculous, tedious, and ſtupid, compoſition.

Art. 36. *Eliza Beaumont and Harriet Oſborne*: or, the Child of Doubt. By Indiana Brooks. 12mo. 2 vols. 6s. ſewed. Robinſons. 1789.

We cannot compliment the authoreſs on her ſucceſs in theſe volumes. The ſtory is incoherent and improbable; and the actors are always inconſiſtent, and at variance with themſelves: but we muſt not be too ſevere with a lady, whoſe intentions appear to be good, whatever her book may be.

HISTORY.

Art. 37. *Additions and Corrections to the Firſt Volume of the Hiſtory of Greece*. By William Mitford, Eſq. 4to. pp. 36. 2s. Cadell.

The publication of additions and corrections for the benefit of the purchaſers of firſt editions of books, is a ſpecies of honeſty,

which, though not always practiſed by authors, we think highly deſerving of praiſe. In the preſent caſe, the additions, as they conſiderably increaſe the value of the ſecond edition, will doubtleſs be highly acceptable to thoſe who are poſſeſſed of the firſt. The ſecond volume of Mr. Mitford's Hiſtory is publiſhed; and we propoſe to review it, in its due courſe of ſucceſſion to other new productions.

Art. 38. *Eboracum:* or the Hiſtory and Antiquities of the City of York, from its Origin to this Time. Together with an Account of the Ainſty, or County of the ſame, and a Deſcription and Hiſtory of the Cathedral Church, from its firſt Foundation to the preſent Year. Illuſtrated with ſeventeen Copper-plates. 8vo. 2 Vols. about 400 Pages in each. 12s. Boards. York printed; and ſold by White and Co. London. 1788.

This compilation appears without the ſanction of a name, and without a Preface: but it contains a particular, and, we may ſuppoſe, a juſt, hiſtorical deſcription of the *memorabilia* of the antient city of York; a city whoſe conſequence, before the union of the two crowns, was much greater than it has been ſince that fortunate event. Municipal hiſtory, from its ſubordinate local nature, even when it combines with the general hiſtory of the country, is compoſed of detached anecdotes; which though, for the credit of the place, the hiſtorian makes the moſt of them, become leſs and leſs intereſting, as they come down to the common occurrences of our own times, and when theſe latter are too circumſtantially related: ſo that ſuch dry details ſeldom furniſh any thing worthy of general attention. Theſe reflections, however, will not occur to the citizens of York, who are furniſhed with an ample fund of information and amuſement, and will find themſelves at home in every page. The plan of York, and the repreſentations of public edifices, allowing for their ſize, are tolerably executed.

TRADE *and* COMMERCE.

Art. 39. *Repreſentation of the Lords of the Committee of Council*, appointed for the Conſideration of all Matters relating to Trade and Foreign Plantations, upon the preſent State of the Laws for regulating the Importation and Exportation of Corn, &c. 4to. pp. 34. 3s. 6d. Stockdale. 1790.

This Repreſentation contains a clear hiſtory, and a ſatisfactory account, of the principles and policy of our corn laws; with as clear an explanation of certain regulations propoſed, to ſecure the due effect of thoſe laws, for the joint intereſt of the raiſer of corn and the conſumer.

Art. 40. *Letters to the Lincolnſhire Graziers*, on the Subject of the Wool-trade; in which are offered certain Hints for the Correction of Abuſes which prevail therein. 8vo. pp. 32. 1s. Baldwin. 1790.

Theſe Letters appeared firſt in the Stamford Mercury, ſoon after the paſſing of the late Wool Act of laſt year. Being, in a great meaſure, a local ſubject, and having already been circulated through the county, we may leave theſe Letters to their natural operation among thoſe who beſt underſtand their own buſineſs.

ASTRONOMY,

ASTRONOMY, *&c.*

Art. 41. *Cometilla*; or Views of Nature. By Pollingrove Robinſon, Eſq. Vol. I. Being an Introduction to Aſtronomy. Small 8vo. pp. 270. 3s. 3d. ſewed. Murray.

Virginibus puerisque canto, ſays the author; and, on the ſtrength of this apology, he proceeds to deck out the firſt precepts of aſtronomy with every flower which his fancy has been able to produce. To make them ſtill more intereſting, he mixes with his views of nature a tender tale of ſentiment; and introduces the whole to his gentle reader as the precious gift of a dear friend on his dying bed, accompanied with *an awful addreſs* which the editor received with a ſwelling heart, while TWO BIG TEARS ſtood in his eyes. The piece is not deſtitute of ingenuity, nor of elegance: but we cannot think that ſuch a mixture of ſcience, fancy, and ſentiment, is judicious in works of inſtruction. Truth is beſt taught in ſimple language; and ſcience has charms of her own ſufficient to recommend her, without borrowing any meretricious attire.

The moſt valuable part of the work is a deſcription of a celeſtial tour of obſervation, proceeding by right lines from one ſtar to another; in which the author, without acknowleging his obligations to his excellent guide, cloſely follows M. de la Lande. See his *Abregé d'Aſtronomie*, p. 95. Ed. Paris, 1774.

EDUCATION *and* SCHOOL-BOOKS.

Art. 42. *The Chriſtian's Spelling-Book*, intended for the Uſe of Schools and private Families. By J. Blaymires, School-Maſter at Eccleſhill. Small 8vo. pp. 56. 6d. Knott. 1789.

This little piece is particularly deſigned for Sunday-ſchools. It is called the *Chriſtian's* Spelling-book, becauſe the words are entirely taken from the New Teſtament. Mr. Blaymires is a great advocate for ſpelling by the *ear*, or according to a *right pronunciation*, for which he quotes very reſpectable authorities. The dialogue at the end, between Captain S. and his ſervant Mr. long *ſ*, is diverting enough, and may poſſibly be of uſe to engage the attention of the learner.

Art. 43. *The Juvenile Tatler*. By a Society of young Ladies, under the Tuition of Mrs. Teachwell. 12mo. 1s. Marſhall.

Pray, good Mrs. Teachwell, do you not think that theſe *Juvenile Tatlers* prattle too much about love and matrimony, and about the duties of wives and mothers, for young ladies at ſchool?

LAW.

Art. 44. *The Trial of Mrs. Alicia Rybot*, Wife of F. T. Rybot, Mercer, of Cheapſide, London, for Adultery with Mr. Schoole, Barriſter at Law. Tried in the Biſhop's Court, Doctors Commons. 8vo. 2s. Bentley.

To the trial of Mrs. Rybot is added that of the wife of Major Sheridan, for committing adultery with Francis Newman, Eſq. The proceedings were held in the ſame Court. The ſentence, in both caſes, was a *divorce*. This publication conſiſts merely of copies of the depoſitions taken to prove the criminality. The title of *Trial*

may, therefore, miſlead the purchaſer, and diſappoint his expectations of peruſing the trials at large.

Art. 45. *Two Actions for criminal Converſation*, with the whole of the Evidence; both tried before Lord Kenyon, in the King's Bench, Weſtminſter Hall, June 26, 1790; the *firſt* between HENRY CECIL, Eſq; *Member of Parliament*, and *preſumptive Heir* to the Earl of EXETER, Plaintiff, and the Rev. WILLIAM SNEYD, Defendant, for cohabiting with Mrs. Cecil; in which the Jury gave *One Thouſand Pounds* Damages. The *ſecond* between Hooker Barttelot, Eſq; Plaintiff, and Samuel Hawker, Eſq; Defendant, for cohabiting with Mrs. Barttelot; in which the Jury gave Seven Hundred Pounds Damages. 4to. pp. 67. 2s. Smith.

The above circumſtantial title-page gives ſo full an account of the proceedings on theſe two intereſting trials, that we think no farther detail neceſſary. They were taken in ſhort-hand, as the title farther informs us, by a 'Student of the Inner Temple.'

Art. 46. *The Trial at large of Rhynwick Williams*, at the Old Bailey, July 8th, 1790, before Judge Buller, for feloniouſly aſſaulting and cutting Miſs Ann Porter, &c. By E. Hodgſon, Short-hand Writer to the Old Bailey. 8vo. pp. 53. 1s. 6d. Butters, Fleet-ſtreet.

We have no doubt that theſe proceedings are accurately taken. The verdict was "Guilty:" but ſentence is reſpited till December ſeſſions.—A print of Williams is given, by way of frontiſpiece; and under it is engraved,

"THE MONSTER."

POLITICAL.

Art. 47. *The Conduct of the Parliament of* 1784 *conſidered.* 8vo. pp. 64. 1s. 6d. Stockdale. 1790.

A pleaſing picture, and not unfavourable likeneſs, of the laſt parliament, and of the correſpondent conduct of government,—drawn by the able hand of a maſter. The prominent features of the piece are—*India affairs, Finance, Commerce and Navigation*, and *Foreign Politics*: of all which we have a brief, but very fair and ſatisfactory detail and review. Every thing is here exhibited, as planned with wiſdom, executed with ſpirit, and eventually crowned with the utmoſt ſucceſs: nor will any reader be much ſurprized at this favourable account, when he is told, as we have been *, that this political painter is a gentleman "high in government."

The author's general concluſion, from ſuch agreeable premiſes, could be no other than that—'in the ſhort ſpace of ſix years,' this nation has been raiſed from a very perilous, to a moſt happy ſituation;—the natural reſult 'of a virtuous and able legiſlature, acting in ſupport of a wiſe and ſteady ſyſtem of government; by which we are enabled, in the language of his Majeſty's ſpeech, either to meet the exigencies of war, or to cultivate, with increaſing benefit, the bleſſings of peace.'

* We do not vouch for the truth of this information.

We

We muſt not omit to remark, that the ingenious writer's view ſeems ultimately centered in one very material point—the election of the new parliament, which was not completed at the time when this tract iſſued from the preſs. On this head, he expreſſes his hope, 'that thoſe men who are now returned to their conſtituents, will receive the reward of their patriotiſm, by being again honoured with the confidence of the people.'——We imagine that in this expectation he has not been wholly diſappointed.

Art. 48. *A Speech intended to be ſpoken at the General Meeting of the Friends of Parliamentary Reform,* May 19th, 1790, held at the Crown and Anchor Tavern, Strand. In which a new Plan of Parliamentary Reform is ſubmitted to its Conſideration. 8vo. pp. 12. 6d. Debrett.

A little piece of *ironing*, as Mrs. Slipſlop would term it. To the advocates for ſhortening the duration of parliaments, this intended orator propoſes, that the next parliament be elected for *twenty*, inſtead of for *ſeven* years; *twenty-five* members, however, to rote out *annually*, and their places to be filled up by twenty-five repreſentatives choſen by the *twenty-five diſtricts* into which he would have England divided, &c.—In ſtating the advantages of his plan, he obſerves, 'that the members of the next parliament being then certain, upon an average, of holding their ſeats *ten* years, would operate as a *bonus* upon the preſent parliament;'—and ſo we at laſt find, that by lengthening the duration of parliaments, we ſhall ſhorten corruption. Bravo!

Art. 49. *A ſhort Retroſpect of the Conduct of Adminiſtration* to ſome of the principal Powers of Europe. In a Letter to a Friend. 8vo. pp. 75. 2s. Debrett. 1790.

This letter does not read like the production of one of thoſe literary cadets who ſerve a party, in the hope of obtaining a commiſſion. It appears to expreſs the ſentiments of a temperate ſtateſman, who keeps cloſe to his ſubject, and diſdains thoſe acrimonious perſonalities that characterize the conteſts of our political pugiliſts. The author endeavours to ſhew—'that the conduct of adminiſtration to foreign powers, without being extremely exceptionable, is not ſuch as might have been reaſonably expected; that the ſingular advantages of their ſituation, though not totally neglected, have been by no means properly improved; and that our political and commercial advantages have not been advanced in the proportion they ought.' We ſay he has *endeavoured* only, becauſe, though his reaſoning is perſuaſive, miniſters may have much to plead in their own behalf, if they choſe to enter on a juſtification of their conduct.

Art. 50. *A Letter to the People of England,* upon the preſent Criſis. By James Edward Hamilton, Eſq. 8vo. pp. 15. 6d. Debrett, &c.

This gentleman computes the number of people in Great Britain at 12 millions, though he thinks 14 millions to be nearer the

truth; and he publiſhes this computation to deter other nations from provoking us to hoſtilities, as he believes the low eſtimate of our numbers, according to Dr. Price and his diſciples, contributed greatly to our being now on the eve of a war. Having thus found out that this iſland is more populous than it was thought to be, by a new plan of direct taxation adapted to his numbers, he is equally clear that we can eaſily raiſe a greater revenue than we now do; and thus proves that this nation was never yet capable of ſuch vigorous exertions as it now is. With pleaſure we declare the reſult of this author's calculations, that, as his faithful echo, we may claim a humble ſhare in thus intimidating the raſh enemies of our country, and in preventing the effuſion of Chriſtian blood!

Art. 51. *Subſtance of the Speeches on the French Revolution*, delivered in the Houſe of Commons, February 9th, 1790, by Mr. Burke, Mr. Fox, Mr. Sheridan, Colonel Phipps, and the Chancellor of the Exchequer. In Engliſh and French. 8vo. pp. 73. 1s. 6d. Kearſley.

The ſentiments of theſe diſtinguiſhed members of the Britiſh Houſe of Commons, thus called forth on the Revolution that has juſt taken place in the government of France, will certainly gratify all lovers of politics. They have already circulated in the fleeting vehicles of daily news, and being now collected both in Engliſh and in French, may perhaps be read with profit, even on the ſcene of action.

Art. 52. *Reflections on the Infamy of Smuggling.* To which is added an Appendix, containing a Plan for rendering Part of the Public Revenue more productive. By Edward Hankin, M. A. 8vo. pp. 24. 1s. Stockdale. 1790.

This ſhort and looſely printed pamphlet contains general remarks on the injuſtice of ſmuggling, to the government under which we live, and, of courſe, to the community who ſupport that government. All who peruſe it, will aſſent to the author's reaſoning: but who are theſe? Not ſmugglers. Smugglers are not men of a literary turn; nor will the title of this remonſtrance invite them to ſee their practices condemned, nor incline them to give up private gain on public conſiderations: their ſins are not ſins of ignorance.

In the Appendix, Mr. Hankin affirms that the ſtamp-tax impoſed on the ſale of certain goods is ſeldom paid, either in country or town, excepting by cuſtomers who are ſtrangers to the ſhop-keeper: an evil which the writer propoſes to remedy, by annually making him ſwear that he has not, during the preceding year, knowingly ſold any article without its proper ſtamp; as then no perſon could expect him to perjure himſelf. Mr. Hankin would alſo have a copy of this oath, ſigned by a proper magiſtrate, hung up in every ſuch ſhop.—With reſpect to oaths, we apprehend that we have already too many occaſions of reſorting to them, in matters of trade and commerce. Surely we may contrive to buy a pair of gloves without

ſubjecting the vender to a ſolemn appeal to the SUPREME BEING, relative to any part of the tranſaction!

Art. 53. *A Chew of Tobacco*, for certain Gentlemen in Livery. By a Member of Parliament. 8vo. pp. 16. 6d. Stockdale. 1790.

A Squib, thrown at the good Citizens of London, on account of the alarm excited among them, by the Tobacco-Bill; and particularly ridiculing the ſpeeches and reſolutions of the Lord Mayor and the *Livery*, at a common hall meeting held in January laſt. The author, pleaſantly, as well as ſeriouſly, enlarges on the abſurdity (as he deems it) of the out-cry, that 'the Conſtitution is in danger, the rights and privileges of Engliſhmen invaded, and the great bulwark of Britiſh liberties, the *trial* by *juries*, encroached upon, becauſe an Act of Parliament has paſſed, empowering his Majeſty's commiſſioners of exciſe and juſtices of the peace to enquire into, and to rectify, frauds, abuſes, and offences in the manufacturing and vending of tobacco; by which it is well known that the revenue has, for a long time paſt, been annually cheated out of ſeveral thouſand pounds, ſmuggling carried on in the moſt barefaced and audacious manner, and the *real fair trader* much injured in his buſineſs.'

As to what the author has offered in a *ludicrous* ſtrain, we ſhall only hint to him, that it is not yet a ſettled point, that ridicule is the teſt of truth; and that the great queſtion, with reſpect to the peculiar nature and political tendency of the exciſe laws, ſeems to require much deeper and more ſerious diſcuſſion.

TEST ACT.

Art. 54. *Obſervations on the Origin and Effects of the Teſt Act.* With ſome Hints for the Conſideration of the Clergy. By a Diſſenter. 8vo. pp. 41. 1s. Johnſon.

This writer contends, that the Diſſenters are materially injured by the growing operation of the Teſt Act. He obſerves that, 'at its commencement, the ſhare an individual paid of the public taxes in times of peace amounted to not more, perhaps, than ſixpence in the pound, or a fortieth part of his income, and now it is ſuppoſed to amount to a third. Now the body of the Diſſenters affected by the Teſt Act pay as much in ſupport of government, as the whole revenue when it commenced: and notwithſtanding this, they are ſtill deprived of its emoluments.'

As they contribute their full quota to the ſupport of the ſtate, it appears hard, and even unjuſt, that they ſhould labour under this mark of diſaffection and incapacity. We agree with this writer, that 'to abridge any individual of his rights as a citizen, merely becauſe his mind has been impreſſed with views of the principles of Chriſtianity different from thoſe of the generality of mankind, and for which he is alone accountable to God, is the very eſſence of perſecution.'

Art. 55. *Remarks on the Reſolutions paſſed at a Meeting of the Noblemen, Gentlemen, and Clergy, of the County of Warwick*, held on Feb. 2, 1790, in three Letters to the Right Hon. the Earl of

Aylesford, Chairman of the Meeting. With ſome occaſional Remarks on the Reſolutions at Bartlet's Buildings. By William Parry. The Second Edition, with an Appendix. 8vo. pp. 56. 1s. Johnſon.

The firſt edition of theſe Remarks was noticed in the firſt volume of our New Series, p. 459. The Appendix ſubjoined to this ſecond edition is intended by the author, (who has now given his name,) to obviate two objections which have been urged againſt the claims of the Diſſenters, ſince the *Remarks* were written. It has been aſſerted, in the firſt place, that to admit Diſſenters into civil offices, would endanger the ſubverſion of the eſtabliſhed church; and, in the ſecond place, that they are guilty of inconſiſtency in ſeeking the repeal of the Corporation and Teſt Acts, when, ſome years ago, in their application for the repeal of the penal ſtatutes, it was declared by one of their body, that, if their requeſt was granted, they ſhould aſk no more of the legiſlature. To each of theſe objections, Mr. Parry makes a very ſenſible reply.

MISCELLANEOUS.

Art. 56. *Letters from Sir George Brydges*, now Lord, *Rodney*, to his Majeſty's Miniſters, &c. relative to the Capture of St. Euſtatius, and its Dependencies; and ſhewing the ſtate of the War in the Weſt Indies at that Period. Together with a Continuation of his Lordſhip's Correſpondence with the Governors and Admirals in the Weſt Indies and America, during the Year 1781, and until the Time of his leaving the Command and ſailing for England. 4to. pp. 180. 5s. ſewed. Debrett, &c. 1789.

Lord Rodney and General Vaughan having been charged with the confiſcation of Britiſh property on the capture of St. Euſtatius, the former has here publiſhed all the letters that paſſed relative to his conduct on that remarkable occaſion. The following extract of a letter written by him to General Cunningham, Governor of Barbadoes, will ſufficiently explain the principles by which he was actuated:

'Sandwich, St. Euſtatius, 31 March, 1781.

'You muſt excuſe my writing by another hand, my own being pained with the gout, and having been out of order ſeveral days, owing to the great fatigue I have undergone in endeavouring to adjuſt matters in this villainous iſland; ſuch a neſt of villains ſure never was met with before. By hundreds of letters we have intercepted, it is proved beyond a doubt, that had it not been for the Engliſh merchants ſettled here, who have ſupplied the American rebels with every neceſſary, and implements of war, the rebellion muſt have been long ſince at an end.

'Theſe traitors have met the fate they deſerved, and, with the perfidious Dutch, will be a warning to all future traitors, and teach them that honeſty is the beſt policy.

'It will ſurprize you, but it is a fact, that though this iſland has been taken two months, it is not yet known in America; their veſſels loaded with tobacco, are every night catched in what the wits of Antigua

Antigua call *my trap*; and in them are letters that *would hang the greateſt part of the inhabitants of this iſland, if they preſume to call themſelves Engliſh; it is therefore their intereſt to remain Dutch burghers.*' p. 57.

From the peruſal of theſe official papers and letters, we apprehend that every one whoſe mind is not warped by intereſt or connexions, will give full credit to the declaration of this brave and vigilant admiral,—' that his views were invariably directed, during the whole period of his command, to the advancement of the public ſervice, and the glory and proſperity of his country.'

Theſe letters will be conſidered as a valuable addition to our public ſtock of authentic materials for the hiſtory of the preſent reign.

Art. 57. *Addreſs of the National Aſſembly of France to the People*; with an Appendix, conſiſting of ſuch authentic Documents as explain more fully the Changes in Government alluded to in the Addreſs. 8vo. pp. 71. 2s. Ridgway. 1790.

To thoſe who wiſh for a clear and ſhort view of the late extraordinary Revolution in France, this pamphlet may be acceptable. The *Addreſs*, intended by the National Aſſembly, for the inſtruction of the people at large, recapitulates the changes already effected, and propoſed to be completed, by the new government; and the Appendix, which is properly added, contributes to illuſtrate and to confirm what had before been mentioned in the addreſs.—' While,' ſays the editor, ' a Burke, and others of the firſt character in England, are impreſſing the public with their own opinions concerning the French reformers and their views, the candid will not be diſpleaſed to ſee the National Aſſembly admitted to tell their own tale and explain their own views.'

The addreſs bears no date, which is rather extraordinary: it is ſigned by *Bureaux de Puſy*, Preſident, and by ſeveral others as Secretaries; it is written much in the French manner, and bears the marks of originality. Beſide ſhewing what has been already done and is yet farther propoſed, it is alſo deſigned to anſwer calumniators: but we refer to the pamphlet itſelf for particulars.

Art. 58. *A Companion to the Leaſowes, Hagley, and Enville:* with a Sketch of Fiſherwick, the Seat of the Right Hon. the Earl of Donegall. To which is prefixed, the preſent State of Birmingham. 12mo. pp. 130. 2s. ſewed. Robinſons.

Of this publication it is ſufficient to ſay, that it is what it profeſſes to be, a faithful and agreeable account of the preſent ſtate of the places which it deſcribes. For the convenience of the unlearned traveller, the Latin inſcriptions are tranſlated.

Art. 59. *An Authentic Account of the Barbarities lately practiſed by the Monſters!* Being an unprecedented and unnatural Species of Cruelty, exerciſed by a Set of Men on defenceleſs Women: including the Trial of Rynwick Williams. 8vo. pp. 166. 2s. 6d. Bladon. 1790.

The endeavour of an anonymous writer to amuſe the public on a popular, but unaccountable and aſtoniſhing ſubject; *ſo unaccount-*

able, that many have imagined that insanity alone could occasion so vile and barbarous a practice: but this pamphlet, while it enumerates the instances of those unfortunate ladies who have suffered from such unheard-of inhumanity, would persuade the reader, that several *Monsters* are engaged in these atrocious deeds. We hope, for the honour of our species, that this is not the case: but we must wait till time makes farther discoveries.

Art. 60. *Bibliotheca Americana*; or, a Chronological Catalogue of the most curious and interesting Books, Pamphlets, State Papers, &c. upon the Subject of North and South America, from the earliest Period to the present, in Print and Manuscript; for which Research has been made in the British Museum, and the most celebrated Public and Private Libraries, Reviews, Catalogues, &c. With an Introductory Discourse on the present State of Literature in those Countries. 4to. pp. 271. 12s. 6d. Boards. Debrett, &c. 1789.

This elaborate composition, we are informed, was undertaken in London, preparatory to a new history of America, by a gentleman resident on that continent. As a catalogue, no more can be said, than that it is a curiosity, and required much patient labour to form it.

It is introduced by a discourse on the *state of literature* in North and South America; which, from the operation of liberty, is truly represented as flourishing vigorously in the former, and as very torpid in the latter, under the inquisition and the restraints on the press. Among other circumstances announced in the sanguine style familiar with most writers on American affairs, we are told that 'they have seized and improved some useful parts of science, that our public seminaries have neglected. They have established professors of *animal magnetism* and agriculture,' &c. To be able to establish professorships of animal magnetism, may indeed be well called seizing of sciences! For this, if a science, is a discovery of yesterday; and so far from having learned it, we have not yet resolved our doubts as to its very existence; so that if we ever cultivate it, we must now be contented to receive it from the American universities.

*** In p. 140, the compiler, noticing '*the Historical Review of the Constitutional Government of Pennsylvania*,' cautiously adds—'said to be written by Dr. Franklin.' *We* add, *certainly was* written by that great man.

THEOLOGY *and* POLEMICS.

Art. 61. *A free Examination of Dr. Price's and Dr. Priestley's Sermons.* By the Rev. William Keate, Rector of Laverton in the County of Somerset. With a Postscript, containing some Strictures upon "An Address to the Opposers of the Repeal of the Corporation and Test Acts." 8vo. pp. 64. 2s. Dodsley.

After the various discussions that the Revolution Sermons of Dr. Priestley and Dr. Price have undergone, we think that this examination of them might have been spared; as it appears to us to throw no new light on the subject in debate between the established church and the dissenters: but Mr. Keate was of a different opinion. He considers

conſiders the Teſt and Corporation Acts as the palladium of the Britiſh conſtitution, p. 18. and thinks the receiving of the ſacrament a better proof that a man belongs to the eſtabliſhed church, than his attendance on the common ſervice; as mere attendance does not aſcertain his joining in the prayers, but 'the elements of bread and wine, being viſible and tangible ſubſtances, muſt be openly received or openly declined.' p. 19. The *reſponſive queſtion* is obvious. Might not the receiving of the elements in the communion, be as much a matter of form, as the attendance in the common ſervice?

We wave further comments, Mr. K. propoſes his obſervations with diffidence.

Art. 62. *The Unitarian, Arian, and Trinitarian, Opinion reſpecting Chriſt, examined and tried by Scripture-Evidence alone.* By W. Aſhdowne. 8vo. pp. 37. 1s. Printed at Canterbury. 1789.

This writer propoſes to determine whether, during the miniſtry of Chriſt, the Jews, and, particularly, his diſciples, believed he was the Son of God in the Unitarian, Arian, or Trinitarian, ſenſe, by ſtating and comparing the principal paſſages in the New Teſtament, which are underſtood by each of the parties to relate to and ſupport their opinion. The reſult of his enquiry is in favour of Unitarian principles. He deems his method to have been hitherto unattempted; and there may, poſſibly, be ſomewhat of novelty in his plan: but he writes in a manner rather deſultory, negligent, and unſatisfactory. For ſome account of an *Eſſay on the Parables*, by this author, we refer to the ſixty-third volume of the Review, page 555.

Art. 63. *An Abridgement of Hiſtorical Facts* contained in De Laune's Plea for the Nonconformiſts: [*a Book which has been printed* 17 *times without being anſwered:*] with a Definition of a New Teſtament Church, &c. &c. &c. 8vo. 26 Pages. 6d. Collins, Saliſbury.

The firſt part of this little pamphlet briefly ſtates the *origin of the rites and ceremonies of the eſtabliſhed church*, in which the compiler clearly proves that the Diſſenters have ſomething to urge in ſupport of their ſeparation. In the ſecond part, he gives what is called a *ſhort definition of a New Teſtament church*, in which he as clearly proves, (what, by the way, he did not intend,) that there is, properly ſpeaking, no regular plan of a church in the New Teſtament. If nothing is to be admitted into a chriſtian church, but what has the abſolute warrant of the N. T. the ſupport of miniſters by ſubſcription muſt be given up, and thoſe muſt be declared true goſpel miniſters, who, like the holder-forth among the Americans, mentioned by Hudibras,

——————— ſerved them in a double
Capacity, to teach and cobble.

Only the general idea is thrown out, *that they who preach the goſpel ſhould live by the goſpel:* but how this *living* ſhould be raiſed, the N. T. is ſilent. This and ſeveral other particulars are left to the

the wiſdom and prudence of the individuals compoſing the church. It is to be obſerved, likewiſe, that the different circumſtances of the times will not allow of reducing every thing to the exact practice and uſage of the primitive apoſtolic church.

What is good in modern churches, and conducive to chriſtian edification, we would not, with the rude hand of a mad reformer, tear away, becauſe we cannot prove it to have originated with the apoſtles. All that is bad, we have not the leaſt objection to ſee entirely removed.

Art. 64. *Dialogues on the Nature, Deſign, and Evidence of the Theological Writings of the Hon. Emanuel Swedenborg.* With a brief Account of ſome of his philoſophical Works. 12mo. pp. 280. 2s. 6d. Boards. Denis.

Not having yet been introduced into the increaſing ſociety of Swedenborgians, it is impoſſible that we ſhould be competent judges of the merits of their leader's writings; which are not to be examined by the feeble light of carnal reaſon, without the aid of divine illumination. If we ſhould ever be ſo fortunate, as to gain admiſſion among the enlightened, we ſhall doubtleſs endeavour to enlighten the benighted world. Till then, we muſt, at a diſtance, gaze with aſtoniſhment at the dazzling ſplendors of a ſyſtem, which ſoars beyond the region of experience, into that of viſions and revelations.

When we are told, that 'the great end of truth is charity and a good life *,' we underſtand the author, but we learn nothing new. When he tells us, (p. 51) that there is a trinity in the one divine perſon of Jeſus Chriſt; that the miracles of Chriſt were outward natural ſigns of the inward and ſpiritual operation of the Incarnate God on the ſoul of man †; that there is contained in the holy book of ſcripture an internal ſenſe, to which the outward and literal ſenſe ſerves as a baſis or receptacle ‡, and by virtue of which they are adopted to the uſe of angels; that he himſelf has unfolded this internal ſenſe in his *Arcana Cæleſtia* §, and that he has, for more than 25 years, held communication with the world of inviſible ſpirits ‖; when the Baron teaches all this, and much more, under the title of the doctrine of the New Jeruſalem, we ſtill learn nothing; for we either do not underſtand, or cannot believe him. They who are inclined to hearken to the myſtical doctrine of this new prophet, will find an eaſy introduction in theſe dialogues, which are intended as an apology for Swedenborgianiſm.

SINGLE SERMONS.

Art. 65. *The Importance of Truth, and the Duty of making an open Profeſſion of it:* repreſented in a Diſcourſe delivered on Wedneſday the 28th of April, 1790, at the Meeting-houſe in the Old Jewry, London, to the Supporters of the New College, Hackney. By Thomas Belſham. 8vo. pp. 47. 1s. Johnſon.

Not to beſtow ſome diſtinguiſhed notice on this excellent diſcourſe, would be to impeach our own judgment, and to deal unkindly with

* Page 26. † P. 53. ‡ P. 82. § P. 83. ‖ P. 115. 121.

our

our readers. We do not eſtimate publications, like compoſitors and printers, by the number of ſheets and quantity of letter-preſs, but by their intrinſic merit: hence we often allow our review of an ingenious pamphlet to occupy more ſpace in our journal, than that of a bulky volume. An ounce of gold is more to be prized than a hundred weight of lead.

Mr. Belſham's ſubject is TRUTH, and he has diſcuſſed it like a Chriſtian philoſopher;—like one who holds it in the moſt ſacred and ſteady veneration. He makes no attempt to attract admiration by ſtudied and affected periods, decorated with the frippery and tinſel ornaments which too much prevail in the ſtyle of ſome faſhionable and popular preachers: but with a true manlineſs, with a ſimplicity, and yet with an energy of language, he arreſts the attention; and if he does not, in every inſtance, bring conviction to the judgment, he contributes to enlarge our views; and helps, by the freedom of his diſcuſſions, to make manifeſt *what is truth*. His text is from John xviii. 37; and he commences his diſcourſe from thoſe words, with ſtating the ſacredneſs and inviolableneſs of truth, as a firſt principle in morals; and juſtly obſerving, 'that no object of education is of greater importance than to form the mind early to an high ſenſe of true honour, to inculcate a ſupreme love of truth, and an habitual regard to it, to excite an ardent thirſt after it, impartiality and unremitting diligence in the inveſtigation of it, courage in profeſſing it, firmneſs and fortitude in adhering to it.'

Hence he proceeds to enquire what is Truth, and what produces its dignity, and what ſtamps its value. To ſatisfy the enquirer, he, in the firſt place, defines the term in its various imports:

'Truth is ſometimes uſed to expreſs the real exiſtence, properties, powers, connexions, and relations of things—it more frequently ſignifies the conformity of our ideas to the reality of things, or the conformity of our words to our ideas, of our declarations to our purpoſes, and of our actions to our promiſes. In the former of theſe more uſual ſenſes of the word, truth is nearly ſynonymous to knowledge, in the latter it is a moral virtue of great importance and univerſal obligation.

'The very definition of truth demonſtrates its ineſtimable value. For happineſs is the great end of intellectual exiſtence; and it is obvious that truth is the only ſafe guide to happineſs.

'The choice of the end is determined by the conſtitution of our nature. An intelligent Being cannot chuſe evil for its own ſake: It is ignorance and error only which miſlead us in the purſuit of happineſs. Properly ſpeaking, vice itſelf originates in error. It is the purſuit of happineſs by wrong means; it is the choice of evil under the ſemblance of good. The virtuous man purſues happineſs by means which lead directly to the end—the vicious man follows the ſame object, but in a way which leads him wide from his mark; and deluded by the ignis fatuus of his prejudices and paſſions, he wanders on, till he plunges unawares into the gulph of ruin, unleſs previouſly reclaimed, by painful experience and ſalutary diſcipline, to the path of wiſdom and of peace.'

The

as infinitely ſuperior to every means of preſent or future happineſs. He deſcribes it not only as the ſource of immortality, but as an effectual remedy againſt the fear of death. He very ſenſibly obſerves, in his firſt ſermon, 'that chriſtianity directs us to make the fear of death an uſeful principle of conduct, and to prevent its operation from being injurious to our peace and comfort.' He particularly points out in what way it produces this moſt deſirable effect. It follows, in an eſpecial manner, from the clearneſs with which it has revealed a ſtate of future happineſs. Hence the good Chriſtian ſmiles at the King of terrors. 'Like men, long agitated by warring elements in a perilous navigation (with this appoſite ſimile, does Dr. R. illuſtrate his ſubject) he welcomes even the rough and boiſterous gale that drives him into the wiſhed-for port, and is ſcarcely ſenſible of its violence in the near proſpect of ſecurity.'

The ſecond ſermon (from 1 Theſſ. II. 19.) is employed in ſtating the arguments deduced from reaſon and revelation, in ſupport of the doctrine that there will be a union, (or as Dr. Price calls it, in a diſſertation on this ſubject, the *junction*,) of good men in the future ſtate, and that virtuous friends will there renew their acquaintance with each other. The deductions of reaſon induced Cicero, as we learn from the well-known paſſage in his Cato Major, to cheriſh an hope of this kind; and it muſt be allowed that the terms ſometimes employed by revelation, in deſcribing the happineſs of the heavenly ſtate, countenance this pleaſing belief;—a belief pregnant with peculiar comfort, when meditating on the cruel ſeparations that death is inceſſantly producing.

Annexed to this diſcourſe, is an intereſting memoir of the life and writings of the deceaſed: by which it appears that the late Mr. Robert Robinſon was a man of conſiderable talents and uſefulneſs. He was one of thoſe who ran the career of religious opinions, beginning with Methodiſm, and ending with Unitarianiſm.

If Dr. Rees would undertake to exhibit the inſtructive life of Mr. Robinſon more at large, we think that ſuch a work would be acceptable to the public.

The ſubject of this diſcourſe, united with the virtues of Mr. Robinſon, might have prompted Dr. Rees to have adopted the beautiful apoſtrophe of the Roman orator to whom we alluded above,

O præclarum diem, cum ad illud divinum animorum, concilium cœtumque proficiſcar - proficiſcar enim non ad eos ſolum viros, de quibus ante dixi; ſed ad Robinſonem *meum, quo nemo vir melior natus eſt, nemo pietate præſtantior!*

Art. 67. *Popular Commotions conſidered as Signs of the approaching End of the World.* Preached in the Metropolitical Church of Canterbury, Sept. 20, 1789: with an occaſional Preface. By William Jones, M. A. F. R. S. 4to. pp. 16. beſide 19 of Preface. 1s. 6d. Robinſons. 1789.

Being told by the author, in the preface to this diſcourſe, that we 'were not qualified to read his laſt work, nor any other of its kind,' we were unwilling to be too precipitate in our account of his preſent literary curioſity; in order that we might not confirm him in the ſuſpicion,

ſuſpicion, which he has more than inſinuated, that we are 'ſick of ſome Jewiſh diſtemper, and therefore cannot fail to judge with raſhneſs and abſurdity:' but after delaying our report to what our readers, perhaps, will think an unreaſonable time; after turning the diſcourſe backward and forward, upward and downward; placing it in every poſſible point of view; laying it aſide for a while, and then taking it up again; we are forced to confeſs that Mr. Jones is perfectly in the right. If there be any hidden treaſure in works of this kind, we certainly are not qualified to find it out.

All that we can collect from the rhapſody before us, is, that our old acquaintance is gone quite *out of the way*; and, like many other unhappy men in his ſituation, ſuppoſes the diſeaſe to be in the ſurrounding multitude *, inſtead of himſelf. 'We are fallen into times,' (ſays he) 'when the doctrine of the *divine authority* of government is received by the multitude with ſuch pride and impatience, and mockery, that it is plain their reaſon is diſordered upon the ſubject.'

The 'tares which were ſown among the good grain, at the time of the Reformation, one of the moſt pernicious of which,' according to this preacher, 'was the claim of what is called liberty:' the 'monſtrous ſtride which men have taken ſince, when from aſſerting *religious* liberty againſt the pope, they have gone on to claim a *natural* liberty againſt all kings and rulers:' the 'terrible effects which the falſe principles of the laſt century produced in this kingdom,' when the revolution took place: the 'wild ſpirit of independence which prevailed in America, when ſubjects who were peaceable, happy, wealthy and proſperous,' in the bleſſed privilege of paying taxes without being repreſented, 'changed on a ſudden into diſcontented inſurgents:' the 'ſituation' of affairs in France, 'which, by all true accounts, hath been dreadful and lamentable,' and hath ended in the abolition of 'laws' *(alias, lettres de cachet)* by which, 'while they were in force,' and the Baſtile ſtood, 'a man's houſe might be his caſtle, and his life, fortune, and character might be ſecured:'—all theſe ſigns and wonders, which have come to paſs, and which have made the poor and oppreſſed of the earth, *look up and lift up their heads, and know that their redemption draweth nigh*; have ſo agitated the nerves of poor Mr. Jones, that they have thrown him into a delirious fever; and in the height of his phrenſy, he talks and thinks of nothing elſe but *diſtreſs of nations with perplexity, the ſea and the waves roaring, and men's hearts failing them for fear*; and expects that the powers of heaven will quickly be ſhaken, that *God will ſhortly accompliſh the number of his elect*, and that the world will certainly ſoon be at an end.

Theſe gloomy ideas, together with the ravings of ſome perſons almoſt as much *diſturbed* as himſelf, and as ready, it ſeems, to ſuppoſe that the madneſs is in their countrymen; ravings which he acknowleges to have read over ſeveral times with tears in his eyes; have ſo unhinged the faculties of our poor old friend, have ſo

* "They ſay I am mad," ſaid a poor Bedlamite; "I ſay *they* are mad: but the raſcals out-vote me!"

faſtened on his diſordered fancy, have given ſuch a ſtrange twiſt to his brain, that his imagination is haunted with the oddeſt and moſt unaccountable phantoms. The whole creation appears to him to be turned upſide down.

He imagines, for inſtance, that the world exhibits to his diſturbed conceptions 'three ſorts of people profeſſing religion;' one of which conſiſts of a groteſque and motley group of hideous and horrid forms, whom he calls '*wiſe men of nature.*' He deſcribes them as 'utterly contrary to God and man,' and as being 'worſe than the very heathens.' 'Their doctrines,' he ſays, 'are many, and their worſhip (if any) is from themſelves.' 'Their opinions,' he prophecies, 'will produce more abſurdity, and extravagance, and violence, than was ever ſeen in the world before.' 'Their favourite tenets,' he affirms, 'are that all authority in others is a dangerous impoſition on themſelves; and that the property of others belongs equally to them if they can get it.' 'To all which,' he rightly adds, 'there is not a thief in the precincts of the metropolis, who will not readily ſubſcribe.' Mercy on us! theſe *are* foul fiends!

He conceives that 'when God was about to reform the world by the introduction of the goſpel, he reſtored imperial government at Rome,' and 'pointed out, in the New Teſtament, the Roman emperors and thoſe who were ſent by them, as the proper objects of civil obedience.' Heaven defend us! Tiberius and Caligula, Claudius and Nero, Vitellius and Domitian, reformers of the world, propagators of the goſpel, and proper objects of civil obedience!!!

He fancies that 'the ſtudy of the claſſics has made us emulate the furious ſpirit of heathen patriots,' and has exalted 'the ſavage Brutus, the ſneaking Valerius, and ſuch like ſaints, into favourites among us!' He dreams that the 'Jewiſh doctors' who perſecuted Jeſus and his doctrine, were neither more nor leſs than '*Reviewers* *!' that we monthly murderers have 'vilified and mangled his labours in divinity and philoſophy' merely becauſe they had 'no tincture of ſchiſm or Socinianiſm in them!' and he inſinuates, that we are bad critics, becauſe we lead ſuch wicked lives; *we know not the doctrine of God, becauſe we do not the will of God* †!

---

* What he may have read in Iſaiah, of the *ſolemn meetings* of theſe doctors, and of their rigid obſervance of *new moons*, poſſibly gave our author this ſtrange idea. The analogy, to be ſure, is ſlight: but there is no ſaying what whimſical notions the moon, when ſhe comes acroſs them, may not put into the heads of ſuch perſons: of the curious dance which this planet, once before, led Mr. Jones, we gave a ſpecimen in our Review, vol. lxxx. p. 405.

† It ſeems hence that Mr. Jones has, ſome how or other, contrived to find us out, and to get at more of our ſecret hiſtory than we care to have known. He muſt, at ſome fly time, when we were ſitting in cloſe divan, in the dead of the night, have watched his opportunity, and peeped through the key-hole, to ſee who we were and what we were about. We mean, in future, to imitate the prudent conduct of the *Maſons*, and to place a *Tyler* at the door, with a drawn ſword in his hand.

Poor

Poor man! we pity his deplorable condition: nay we feel ſome compunction and remorſe; as, from the way in which he talks of us, our conſcience ſomewhat miſgives us that we may have contributed to his derangement. Should it be ſo, we can only ſay that the miſchief which we have done was not intentional. We never deſigned to wound him ſo deeply: for though it was evident that he thought himſelf ſome great one, and a very wiſe man, (we do not mean one of the *wiſe men of nature*,) yet we had no conception that he was ſo extremely jealous of his conſequence, or would be ſo hurt by a few harmleſs ſtrictures on his writings, as to be filled with the alarming apprehenſions that our readers might ſuſpect, from any thing we have ſaid, that he has 'been but of little uſe in the world, and might as well have been left out of it.'

To atone, as far as is now left us, for the evil which we have, not of malice prepenſe, but accidentally, cauſed; were we not afraid that, being ſuch bugbears in his ſight, we might make matters worſe by our interference; we would ſtep between him and his diſtracted fancy. We would try to ſpeak peace to his wounded ſoul. We would tell him, that, as to ourſelves, whatever he may think, we take no more pleaſure in ſchiſm or Socinianiſm, than in toryiſm or tritheiſm: that we have no affection for any *iſms*, except truiſms; and that our diſguſt at his principles, civil and religious, was occaſioned by their being too ſtrongly tinctured by ſome of the worſt of *iſms*, deſpotiſm and dogmatiſm; and not by their having no tincture of certain other *iſms*. As to his terrors about 'the infatuation of nations,' and his fears that 'the whole habitable world will be a theatre of deſolation, a field of blood;' we would obſerve to him, that, though the *French contagion* ſeems to have ſpread ſo widely among the nations, as to render it probable that *ſuch a one and ſuch a one are paſt cure of the thing we wot of, unleſs they keep very good diet* *, yet there are many ſound and unſhattered conſtitutions ſtill remaining, in various parts of the globe, which have betrayed no *ſymptoms of infection*; many millions of wiſe men, not *wiſe men of nature*, but wiſe men of the eaſt, who have not yet bowed the knee 'to the idol of liberty, that Moloch which muſt be worſhipped with human ſacrifices.' We would therefore exhort the good man and his friends, *not to be ſo terrified*, though they ſhould *hear of wars and commotions*; *for theſe things muſt firſt come to paſs, but the end is not by and by.*

Perhaps, however, were we to attempt to ſooth him with aught of this kind, Mr. Jones would only ſay, we were among the maddeſt of the multitude; and 'would conſider our inſolence as a part of our diſtemper.' We muſt therefore reſt ſatisfied with 'praying' for our old acquaintance, and all advocates for the divine right of kings, who are *any ways afflicted in mind, body, or eſtate*, as 'Chriſtians did of old, and as the church of England directs us to do now;' and that he, and they, may have a happy iſſue out of 'ſuch circumſtances of diſtreſs, perplexity and terror, as can be conceived only by thoſe who have been witneſſes of ſuch diſorders.'

* Shakeſpeare.

Art. 68. Preached at the Primary Viſitation of the Right Rev. Father in God, William Lord Biſhop of Cheſter, held at Richmond, in Yorkſhire, Aug. 21, 1789. By Thomas Zouch, A. M. Rector of Wycliffe. 4to. pp. 22. 1s. Longman, &c.

'The life of a Chriſtian, is the beſt comment upon his doctrine; and the only true end of every literary accompliſhment is, to amend the manners and improve the heart, to make men good citizens and good Chriſtians.' On this obvious and undeniable principle, Mr. Zouch exhorts the clergy to *let the light* of their example *ſhine before men.* (the text, Matthew v. 16.) We heartily wiſh that this ſerious and ſenſible diſcourſe may be properly attended to; and that our public inſtructors, in every pariſh, may be public examples. A pious and virtuous clergy, who live according to the pure doctrines which they teach, will be of more effectual ſervice to religion, than the moſt learned and ingenious publications in its defence.

Art. 69. On Religious Toleration. Preached in the Church of Bowneſs upon Windermere, Weſtmoreland, by Sam. Beilby, D. D. Rector of Folkton, Yorkſhire, &c. 4to. pp. 20. 1s. Baldwin.

The text of this diſcourſe is from Hebrews xiii. 1. *Let brotherly love continue.* The Doctor profeſſes himſelf a friend to toleration, provided that the church of England be not affected by it. In a dedication to Mr. Wilberforce, he gives it as his opinion, that a teſt is neceſſary for every religious eſtabliſhment; and that if the Teſt Act be repealed, the church of England will ſoon be no more. —We ſhould be ſorry to think that our church is in ſo weak and tottering a ſtate, as to need ſuch aids and ſupports:—but "Doctors differ."

Art. 70. Preached in the Low Chapel at North Shields, in the County of Northumberland, Nov. 22, 1789, for the Benefit of the Widows and Orphans of the unfortunate Seamen who periſhed in the violent Storm on the Eaſt Coaſt of England, October 30 and 31. By the Rev. S. Girle, Miniſter of the Chapel. To which is prefixed, an Account of the Gale, and a Liſt of the Veſſels that were wrecked in it. Printed for the Benefit of the Widows and Orphans. 8vo. pp. 19. 1s. Johnſon.

The author conſiders the duty of charity, in the 1ſt place, As a debt of gratitude to God: 2dly, As amiable and pleaſing to men; and 3dly, As affording pleaſure to our own minds. His reflections, under theſe heads, are ſerious, pertinent, and pathetic. His account of the ſtorm ſhews it to have been dreadful indeed. The loſs, in ſhipping, is computed to be above 100,000l. the number of ſailors loſt, near 300, and of ſhips, 23; of which there is a liſt. It is a very diſtreſſed caſe; and we hope it will be in ſome meaſure relieved by the extenſive ſale of this benevolent publication.

Art. 71. *Victory over Death*, preached at Sudbury, in Suffolk, 4th of April, 1790, on occaſion of the Death of Mrs. Elizabeth Ray. By Robert Stephenſon. 8vo. pp. 24. 6d. Dilly.

Serious, practical, and uſeful: more immediately intereſting to thoſe among whom it was delivered; yet this plain diſcourſe may be

be ſerviceable to any perſon who peruſes it. The author is no doubt Calviniſtical, as ſome part of the ſermon evinces: but he is, we apprehend, charitable and liberal. On one part of his text; *Thanks be to God*, (1 Cor. xv. 56, 57.) we find the following ſtrictures:—'It is impoſſible to help obſerving, that the thanks of the apoſtles are given to God through Jeſus Chriſt. There are ſome perſons in the Chriſtian world, who invert this order, and inſtead of preſenting their prayers and thankſgivings to the Father, preſent them to Chriſt; and inſtead of approaching the Father through his mediation, entirely forget him under this character; for while they pray to him they have no Mediator. In the repreſentation of others you ſometimes hear it inſinuated, as if it was the interceſſion of Chriſt that made the Father merciful, and that he was hardly prevailed on *to lay by his fury*. This divinity we no where find in the New Teſtament, but quite the reverſe.'—Such ſentiments indicate a pious and good mind, which dares (with humility) to employ thoſe powers of thought and reaſon which God has given, on ſubjects of religion and revelation.

Art. 72. *Glory to God and Peace to Men, the bleſſed Effects of Divine Grace in the Redemption of Sinners by Jeſus Chriſt.* By Richard Taprell. 4to. pp. 26. 1s. Richardſon. 1790.

This little piece pretends, we are told, to nothing extraordinary, and challenges not the eye of criticiſm: but humbly ſeeks admiſſion to the hands and hearts of humble readers; and the author hopes that he has made no conſiderable miſtake in any point; and though he cannot flatter himſelf that his performance is free from imperfections; yet, it is added, he has the ſatisfaction to know, that he has ſincerely aimed at promoting human happineſs in conjunction with the Divine Glory. So far Mr. Taprell's advertiſement: after which we have only to remark that, though he is rather too declamatory, and his orthodoxy, though ſtaunch, in our view, not perfectly well founded; yet we heartily approve of his directing all to promote the great purpoſes of piety, benevolence, and morality; exhortations of which kind ſeem to be peculiarly *ſeaſonable* and *requiſite* at the time when many Chriſtians profeſs more directly to commemorate the birth of their Saviour.—The diſcourſe was preached on Chriſtmas-day, from Luke ii. 14. *Glory to God*, &c.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'YOUR Correſpondent, "A Friend to all Parties," is not ſufficiently convinced of the propriety of your explanation * of the act of 13 and 14 Charles II. c. 4. as to acquieſce in it, and he humbly begs to differ in opinion for the following reaſons. As he deems the right underſtanding it a matter of importance, ſhould the learned Reviewers think them concluſive, he will be obliged by their making them public; if the contrary, a refutation of them will be of equal eſſential ſervice.

* See Rev. June, p. 247.

'There

'There are several rules for the construction of statutes; amongst which are these. That one part of a statute shall be construed by another, and so that the whole may stand. That statutes must be construed in suppression of the mischief, and advancement of the remedy.

'The statute in question enacts, that the minister *shall declare his unfeigned assent and consent to the use of all things in the said Book contained and prescribed, in these words, and no other: I, A B, do here declare my unfeigned assent and consent to all and every thing contained and prescribed by the Book of Common Prayer.*

'It appears then from the words of the act, that the assent and consent required, is at first to the *use* only; but the words which follow, the declaration, restrain it not to the *use merely*, but demand the assent *to all and every thing contained therein*. If we construe this act by the above rules, *one part by another*, and *so that the whole may stand*, it will not be reasonable to confine the words to so contracted a sense, but admit them in their fullest and most unlimited meaning.

'The preamble recites, that "great mischiefs and inconveniences had arisen by the scandalous neglect of ministers in using the said order or liturgy to the decay of the reformed religion, and the hazard of many souls," which might be prevented by uniformity of public worship. Now it can hardly be presumed a breach of charity to suppose, that there were and are some ministers who would not scruple to use the Common Prayer without an approbation of it, which would tend to expose them to the world as hypocrites, (is it not the case at this day?) and promote the very mischief intended to be remedied. But a conscientious clergyman, using it from a conviction of its being agreeable to the word of God, would more effectually advance the cause of the reformed religion, and prevent the inconveniences above mentioned. The mere use of the liturgy, without an approbation of it, would rather produce unfavourable opinions of it, than the contrary, and cause the multitude to disregard it.

'That the intent of the act was to enjoin an *approbation* of the liturgy, it appears to me, may be inferred from the preamble, the enacting clause and declaration taken together; and considering all the component parts of a statute seems to be the most equitable method of explanation. But it appears still more decisively from the debates in the Houses of Lords and Commons. In the year 1663, a bill, which had passed the House of Commons, entitled, "An Act for Relief of such Persons as, by Sickness or other Impediment, were disabled from subscribing the Declaration in the Act of Uniformity, and Explanation of the said Act," was carried up to the House of Lords, where a clause was proposed to be added, *that the declaration and subscription of assent and consent, should be understood only as to the practice and obedience to the said act, and not otherwise*. The bill, with the additional clause, (fourteen Lords protesting against it,) was remanded to the House of Commons. A conference was desired with the Lords on the amendment; when one of the managers on the part of the Commons declared, that it had *neither justice nor prudence in it*. The result of the conference was, that the Lords threw out the clause, and the bill, in that state, received the royal assent. Lords Journals, vol. 11. Commons Journals, vol. 8.

'It seems, moreover, that the use of the word *unfeigned* cannot well be applied to any thing but a real conviction of the mind.

'I cannot help remarking, (but not capticusly in the least,) that no lawyer ought to look merely at the injunction of an act of parliament, but to find out its meaning by a minute attention to its several parts; and by examining the act in dispute in this manner, the above explanation will, I trust, be found agreeable to reason and equity.'

After returning thanks to this Correspondent, for what we deem a very sensible communication, and assuring him of our entire acquiescence

acquieſcence in the juſtice of moſt of his remarks, we may be allowed ſtill to heſitate in admitting the whole of his concluſion. The inſertion of the word USE, *ſeems* to allow ſome greater latitude of explanation than that for which he contends. On the very rule that *ſtatutes are to be conſtrued in ſuppreſſion of the miſchief, and advancement of the remedy*, this might be argued. What was the evil ſtated in the preamble, for which a remedy was to be provided? *that miniſters had ſcandalouſly neglected uſing the liturgy.* What is the remedy provided? that they *ſhall declare their unfeigned aſſent and conſent to the uſe of all things contained in the ſaid book.* It may be preſumed, that no one aſſuming the holy office of a miniſter of religion, would declare his aſſent to the uſe of the Common Prayer, without a general approbation of it: but he may think himſelf juſtified in declaring this aſſent to the uſe, with a general approbation of it, though he may not believe every iota in it. Concluding that many of our reſpectable clergy were in this ſituation, the remarks noticed by our Correſpondent were offered with a view of exhibiting the moſt candid juſtification of their conduct. He may be aſſured, that the writer of this has no connection whatever with the eſtabliſhment; and can have no motive but a generous one in attempting to vindicate its miniſters, in a matter which has been often objected to them. That all ſhould give an unfeigned aſſent to the ſyſtem of doctrine contained in the book of Common Prayer, is hardly credible: that many ſhould view it as excellent on the whole, and as contributing to general edification, though not altogether unexceptionable, is highly probable. On this latter ground, they might make the declaration required in the above named act, and think themſelves juſtified by finding the word *uſe* therein inſerted. This word muſt be allowed to ſoften the ſeverity of the declaration. At leaſt we were charitably inclined to think, that, of the multitude who made it, ſome were of this opinion. It muſt be left with them and the public to decide how far the word *uſe*, conſidered with the whole of the act, pleads their apology.

The debates to which our Correſpondent refers, prove that the object of ſome perſons, at the time of paſſing the act, was merely to give an uniform face to public worſhip; and though it might be prudent to reject the clauſe in which their views were fully expreſſed, even thoſe who proteſted againſt the clauſe, and paſſed the bill without it, might wiſh, by retaining the word which we have ſo often mentioned, to allow ſome little latitude of interpretation.

Be this as it may, we conſider the act as impoſing a great hardſhip on the clergy of this enlightened age. If it be not deemed expedient to reform the liturgy, this declaration of aſſent to it ought to be ſoftened. Why oblige the miniſter of truth, in taking on him a cure of ſouls, to make a declaration which he probably underſtands in one ſenſe, and his hearers in another?

In the notice which we took at the end of our Review for June, of the former favor of "A Friend to all Parties," there was a palpable error. Inſtead of '*we know not whether, in the declaration itſelf, the word* uſe *is inſerted*,' it ſhould be, '*we know, in the declaration itſelf, the word* uſe *is not inſerted*.'

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'I take the liberty of informing you, that the *Moral and Philosophical Eſtimates of the State and Faculties of Man*—reviewed in June, p. 147. is a tranſlation of *Zollikofer's Diſcourſes on Human Happineſs*, from the German; and that I have found it to be faithful, by comparing your extract from a ſermon on domeſtic happineſs, with the original. The late Mr. Zollikofer was miniſter of the German reformed congregation at Leipſic, in Saxony; died three years ago, and was much admired for the clearneſs of his thoughts, and the elegance of his manner of writing. I have the honour to be

'London, July 26, 1790.' '*Your* moſt humble ſervant,

'GERMANUS.'

*** We are ſurprized at the unreaſonable requeſt of a 'Conſtant reader.' We would recommend it to him to borrow an *unmutilated* copy of ſome friend.

† We have repeatedly ſaid, that we never uſe communications from unknown perſons; and we now again ſay it to Mr. 'J. Sytt.'

†*† We are ſorry that N. S. does not perceive the force of our motives for the meaſure to which his letter alludes: with us they ſtill operate, with unabated force, and ſtrengthened by others not to be mentioned in this place.

††† The ſlight impropriety mentioned by *Scotus*, is acknowleged: but *it is* 'too trivial' for *farther* notice.

‡‖‡ Neither our plan nor our leiſure will permit us to give Q. Z. the ſatisfaction which he requires.

‡‡‡ Integer's letter only ſerves to remind us, with ſome regret, that no man, nor ſet of men, can pleaſe every body, in every trifling matter of *taſte* and *opinion*. The inſinuation in his poſtſcript, that a certain gentleman reviewed his own work, is, he may be aſſured, totally void of foundation. No conſiderate perſon would ſuppoſe, that we could poſſibly allow ſuch a meaſure; and if we did, the gentleman mentioned in this inſtance, is much ſuperior to ſo mean and contemptible a ſubterfuge.

‡*‡ A letter ſigned P. L. was received: but it has been accidentally miſlaid, and its contents are forgotten.

‡‡‡ Mr. Wollaſton's letter, with others, remain for future conſideration.

☞ *The Editor of the* Review *would be glad of an opportunity of privately convincing* T. W. *of his error, in offering money for that which no money can purchaſe.*

APPENDIX

TO THE

SECOND VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Lettres de Monſieur l'Abbé* DOM. SESTINI, &c. *i. e.* Letters written by the Abbé DOM. SESTINI, to his Friends in Tuſcany, during his Travels in Italy, Sicily, and Turkey, on the Natural Hiſtory and the State of Agriculture, Commerce, &c. of theſe different Countries. Tranſlated from the Italian by M. PINGERON, Member of the Royal Academy of Sciences, &c. &c. &c. 3 Vols. 8vo. About 500 Pages in each. Paris. 1789.

THE contents of ſeveral of theſe Letters were publiſhed in the Italian language ſome years ago; and a general account of them was given by us at the time. Although the Florence edition, which was publiſhed in 1780, was in *three* volumes alſo, it was entirely confined to *Sicily*. This is extended to the iſland of *Malta*, to *Smyrna*, to *Conſtantinople*, and to the parts adjacent. The number of letters in the preſent publication is nearly thrice that of the preceding edition: and the tranſlation of it into the French language is enriched with many valuable notes, by M. PINGERON. That this gentleman was particularly qualified for the office of interpreter, will appear from the following declaration in his preface:

'Having learned, by the literary journals, that theſe letters were in exiſtence, I procured them with the greater eagerneſs, as I accidentally became acquainted with the author during my reſidence in Sicily, and during a voyage which we made from Catana to Syracuſe. I was deſirous of forming a judgment concerning the accuracy of the work, by comparing it with ſome notes which I had taken concerning Sicily for my own uſe, and I find it exact in every part.'

This declaration is the more generous, as the Abbé complains, in one of his letters, of the indolence and puſillanimity of this *fat gentleman*, in aſcending mount Ætna; and again at *Syracuſe*, which prevented the party from penetrating into the country ſurrounding that city.

Though ſome of the ſubjects treated in theſe letters have been diſcuſſed at different periods, and in different forms *, many others are entirely new. We muſt further remark, that the work entitled *Voyages dans la Grèce Aſiatique*, lately publiſhed in the French language, is in fact a continuation of the Abbé's literary correſpondence, being poſterior in date to theſe before us. They were firſt publiſhed by the tranſlator *pour tatter le pouls du publique*; and this pulſe has been found to beat ſo kindly, that M. PINGERON was encouraged to preſent us with the whole.

The collection under immediate conſideration, is divided into *ſeven* parts; *five* of theſe conſtitute the firſt two volumes, and are principally confined to *Sicily*. The third volume contains obſervations on Smyrna, Conſtantinople, and the adjacent country. Theſe letters amount to ninety-two in number. They were addreſſed to different literary friends, at the inſtant when the ſubjects were before the author, or freſh in his memory, and warm on his mind. He has treated moſt of them with extreme minuteneſs, and with a vivacity that is very pleaſing *to a friend from a friend.* His ſtyle is eaſy, natural, flowing, and polite; well adapted to epiſtolary writing, and to the perſonages to whom his remarks were communicated. We obſerve, through the whole, the gentleman, the ſcholar, and the philoſopher; an inſatiable thirſt after univerſal knowlege; unwearied aſſiduity in his reſearches; and the ſtrongeſt marks of fidelity and accuracy in his ſtatement of facts. The objects which engage his principal attention, and for which he has a manifeſt predilection, are the different branches of rural œconomy, botany, and natural hiſtory. Antiquities, local deſcriptions, cuſtoms and manners, feſtivals, &c. make their appearance occaſionally.

Juſtice to the Abbé SESTINI obliges us to obſerve, that it does not appear that theſe letters were written with the moſt diſtant view to publication. The pleaſure which they afforded to his friends, ſuggeſted the idea to them. The editors of the

* See Review, vol. lvi. p. 383. for *A Deſcription of the Collection of Antiquities and Natural Hiſtory in the Poſſeſſion of the Prince of Biſcari.* Vol. lvii. p. 484. for an *Account of the Agriculture, Produce, and Commerce of Sicily*; and vol. lxv. p. 307. for the *Collection of Letters* mentioned above. See alſo Appendix to the 81ſt vol. p. 620. for *Travels into Aſiatic Greece.*

Italian

Italian copy inform us, that they procured a conſiderable number that were in the hands of one of his correſpondents, and through his means, ſeveral others; and that, after having made the collection as perfect as poſſible, application was made to the author for permiſſion to publiſh them. His anſwer was couched in the following terms: "I cannot recollect the contents of my letters ſufficiently to enable me to judge how far they may merit the indulgence of the public. I only recollect that, in writing them, I always ſpoke the language of truth. If you imagine they merit any attention, I acquieſce in their publication, from a deſire of obliging thoſe who ſolicit the permiſſion."

We mention theſe circumſtances, from the perſuaſion that they will repreſent the author in that favourable point of view which he merits, and to convince the public that he is not reſponſible for any of thoſe objections that may ariſe from the large ſize of the preſent work, or from any other cauſe. We are convinced that, from the nature of the epiſtolary ſtyle, which admits of diffuſeneſs, digreſſions, complimentary circumlocutions, &c. many of his readers who are merely in *purſuit of knowlege*, will find it too copiouſly intermixed with extraneous matter; and will lament that ſelections and abridgments were not preferred to the publication of the whole. We muſt alſo obſerve, that many of theſe letters dwell, with a tedious minuteneſs, on ſubjects well known to that claſs of readers for whom the publication is principally intended; and that thoſe who are in poſſeſſion of *Bomare*'s dictionary, or any other more recent treatiſe on natural hiſtory, will not receive that degree of inſtruction which might reaſonably be expected from ſo large a work. The diſtance of time alſo, ſince they were written, and the aſſiduity with which natural hiſtory has been ſtudied of late, will, in ſome caſes, deprive the author of the honour juſtly due to the novelty of information: but, notwithſtanding theſe diſadvantages, the collection will doubtleſs meet with acceptance as a philoſophical miſcellany, and may be conſulted with advantage by the huſbandman, the merchant, and the naturaliſt. The ſubjects are numerous; and ſome of them are treated with a preciſion and minuteneſs ſeldom to be found in diſſertations profeſſedly intended to meet the public eye. Thoſe who wiſh for information concerning the aſtoniſhing fertility of Sicily; the diverſities and quantities of grain produced by the ſlendereſt cultivation; concerning the olive, the almond, piſtachio-nut, oranges, lemons, honey; the cultivation of ſaffron, the mulberry-tree, the origin of the ſilk manufactory, the Sicilian manner of treating ſilk-worms,

the code of laws for regulation of that uſeful branch of commerce, &c. &c. &c. will not be diſappointed.

The fertility of this iſland, was the admiration of the Romans. In the days of Cicero and Verres, it was conſidered as the granary of the empire. Notwithſtanding the heavy oppreſſions which its inhabitants have ſuſtained by different maſters, this happy ſoil ſeems not to have loſt any thing of its ancient fertility. An adequate idea of the richneſs of this ſpot, cannot be obtained without the peruſal of the letters themſelves: but as this article was the principal object of the author's attention, during his reſidence in Sicily, we cannot paſs it over in ſilence.

According to M. SESTINI's ſtatement, the iſland is able annually to furniſh ſtrangers with *five hundred thouſand ſalmes** of wheat, after, according to the regulations of government, they have ſecured to themſelves proviſions for eighteen months. In the year 1765, when *Italy* was threatened with a famine, the imports from Sicily alone amounted to 400 ſalmes of wheat, notwithſtanding it had ſuffered a ſcarcity in the preceding year. The population of Sicily is eſtimated at 1,300,000 ſouls. According to a medium calculation, each individual conſumes one ſalme annually, and 500,000 ſalmes being reſerved for ſeed, 1,800,000 ſalmes, we may ſuppoſe, are deſtined to their own immediate uſe. Now, the increaſe of grain is eſtimated at ſix ſalmes for one that is ſown; ſo that the annual produce will amount to 3,000,000 of ſalmes; 500,000 of which being exported, and 1,800,000 reſerved for domeſtic uſes, 700,000 ſalmes would remain as a ſuperabundance in caſe of a bad harveſt: but the harveſt has never been ſo bad in Sicily as not to furniſh a ſufficiency for the conſumption of its own inhabitants. In order to facilitate the exportation of grain, the Prince has eſtabliſhed public granaries, termed *Caricatori Regii*. Theſe are five in number: one at *Termini*, at *Girgenti*, at *Siacca*, *Alicata*, and *Catana*. In theſe granaries, all the nobility are permitted to depoſit their grain, which is watched by the king's officers, whoſe province is to preſerve it from being injured, and rendered unfit for ſale. The Prince is obliged to return to the proprietor exactly the ſame quantity, in meaſure, as that depoſited; and they have the right to remove the whole, or a part, at pleaſure. The expences attending ſuch public eſtabliſhments, are defrayed merely by the *augmen-*

* A *ſalme*, M. PINGERON informs us, is equal to 5 ſeptiers Paris meaſure; each ſeptier being eſtimated at 12 buſhels, will give 150 buſhels in a ſalme.

tation

tation of volume which the grain acquires by lying in theſe repoſitories, which are no other than immenſely large pits dug in the ground. Though *Catana* is nominally one of theſe granaries, yet that city being built on the lava of Mount *Gebel*, will not admit of excavations; the grain is therefore kept in the magazines of individuals; and is conſequently much better preſerved. As the profits of the Prince cannot in this place be *ſwelled by the humidity of the earth*, he is indemnified by a tax of two per cent. on all the grain ſold to the merchant; who leaves two ſalmes in the hundred, or pays for them according to the price current *.

M. SESTINI eſtimates the quantity of barley for exportation at 30,000 ſalmes, of which 15,000 is the product of the valley of *Nota*. The number of ſalmes might have been greatly augmented, were it not for the increaſe of the conſumption of this article, in conſequence of their employing mules to cultivate the land inſtead of *oxen*; and the luxury of the nobles, who require larger numbers of theſe animals, and alſo of horſes, for their equipages, than were formerly uſed. It is preſumed, that the profits ariſing from the commerce of *beans*, *peas*, *lentils*, and *kidney beans*, amount to 45,000 livres, French money, annually. It is not eaſy to aſcertain the quantity of *manna* that is annually collected in Sicily; but M. SESTINI has been aſſured that two thouſand cantari have been exported in one year; which being valued at 17 ounces per cantaro, produce the ſum of 34,000 ounces †. The aſhes of Soda or Kali, which are demanded from Italy and Marſeilles, produce 70,000 ounces. Sweet and bitter almonds are gathered to the quantity of 30,000 cantari, of which 20,000 are exported, productive of 110,000 ounces. Nuts, of which there are four ſpecies, are gathered to the amount of 30,000 ſalmes, of which 20,000 exported give a profit of 50,000 ounces. Of liquorice, the quantity exported is valued at 160,000 ounces. 24,000 bales of ſilk, each weighing 300lbs., are exported from Meſſina and Palermo alone. Oranges, which were firſt introduced into Europe by the Portugueſe, and of which the parent-tree is ſaid to be ſtill in the garden of *Count St. Laurent*, at *Liſbon*, agree perfectly well with the ſoil of Sicily. *Cupani* mentions not leſs than 20 ſpecies of oranges, and as many of lemons. Excluſively of home conſumption, not leſs than 30,000 cheſts of the lemon called *liſci* are annually exported for *Trieſte*, *Venice*, *Rome*, *Hol-*

* If the proprietor leaves the wheat in theſe repoſitories longer than a year, he is obliged to pay a *tari*, or 20 ſous French, per ſalme, annually. Note of Monſ. P.

† An ounce is about 13 livres French.

land, *England*, and *Sweden*; 500 cheſts of the ſpecies called *baſtard*, 3000 of Portugal oranges. The commerce in theſe articles has been much on the increaſe ſince the year 1776; and the cultivation of the orange and lemon, has rivalled that of the vine, ſince all Europe is become ſo fond of that Engliſh beverage, *punch*. That Sicily abounds with olives, is well known. The conſumption of this article in the iſland itſelf is very great, and yet no leſs than 200,000 caſiſi remain for foreign trade: but theſe meaſures, eſtimated at 18 or 20 tari* each, enrich Sicily with 120,000 ounces. The chief demand is from France and Genoa. Father *Cupani* enumerates ten ſpecies of the olive, excluſive of the *olea ſylveſtris*, which furniſhes oil of an inferior quality.

The cantharides is very injurious to the olive tree. It is aſſerted, that this inſect is not engendered in Sicily: but that it is a viſiter from the moſt diſtant parts of Aſia, or of Egypt. They paſs regularly in immenſe ſwarms, in the manner of birds of paſſage, and often darken the air by their number. They appear toward the latter end of May and the beginning of June. Their approach is *pre-ſcented* by a ſtrange offenſive ſmell, not diſſimilar to the volatile alkali, which infects the air to a great extent. They repoſe on various ſhrubs, and devour their leaves; but they give the preference to the olive. The peaſants, being warned of their approach by theſe diſagreeable effluviæ, prepare to receive them; and when they are collected in large numbers on the olive tree, a cloth is ſpread under the tree, early in the morning, before the riſing of the ſun. The animal, enfeebled and ſtupified by the coolneſs of the night, is at this ſeaſon incapable of making its eſcape, and by ſhaking the branches of the tree, they are made to fall on the cloth beneath. They are collected into earthern veſſels, or leather bags, expoſed to dry in the ſun, and when dryed, are ſprinkled with vinegar. Some aſſert, that the vinegar is uſed ſimply to augment their volume and increaſe their weight; others ſay, it ſerves to ſuffocate them with the greater expedition. Theſe inſects, while *freſh*, are ſold for about four *ſous* (French money) per ounce weight: but when *dried*, their weight is diminiſhed one third. In this ſtate, they are ſold to ſtrangers, from forty to fifty ounces per cantaro. Sicily exports, *communibus annis*, about 40 cantari; which, being valued at the medium price of 50 ounces per *cant.* will give 2000 ounces, equivalent to 30,000 *livres François*.

---

* Tari, 20 ſols. See the note in the preceding page.

Letter the 12th of part the firſt, may be conſidered as a learned treatiſe on amber. M. SESTINI, after collecting the different opinions of ancients and moderns, concerning this ſubſtance, inclines to that of its being a *bitumen:* it being a fact univerſally acknowleged, that all thoſe places where amber is found, are near to ſources of Petroleum. His account of the amber found in Sicily, is as follows:

'There is in the valley of Demona, one of the three provinces into which the iſland is divided, a ſmall territory, and a village called Petralia. This part is mountainous, and abounds with oil of *Naphtha* and *Petroleum*. Theſe oils are collected by the hermits of *Notre Dame delle Petralia*, who form artificial reſervoirs for different ſtreams that paſs over ſources of liquid bitumens, and are charged with oleaginous particles; which, ſwimming on the ſurface, are collected every morning, by means of ſpunge or cotton.'

M. SESTINI ſuppoſes it probable, that theſe bitumens may be condenſed, in a courſe of years; or by the influence of ſubterraneous heat; or by mixing with ſaline ſulphureous ſubſtances. It has been imagined that theſe bitumens flowed by ſubterraneous channels into the ſea, and that they are hardened by the ſalts of the ocean: but he obſerves, that the bitumen of Petralia would, according to this hypotheſis, have a courſe of not leſs than fifty miles to run, in a direct line; that we have no experiments to prove that marine ſalts have the power of condenſing liquid oils into a conſiſtence of this nature; and that the mountains in the Canton *delle Petralia*, are known to contain amber, reſembling, in every quality, that which is thrown up by the ſea in the neighbourhood of Catana. It is therefore his idea, that pieces of ſolid amber, which are contained in the mountains, are borne down by occaſional torrents, with earth, ſtones, &c. into the ſea; and, floating on the ſurface, are caſt on the ſhore by the agitation of the water, together with the ſea weeds. Accordingly, after very heavy rains, which generally arrive in the beginning of winter, the inhabitants of the coaſt, the common people of Catana, particularly children, run to the ſtrand in full expectation of diſcovering amber; and they moſtly find it enveloped in the vegetables, &c. thrown up by the ſea. He thinks, that the circumſtance of various inſects being found encloſed in amber, is a confirmation of his ſyſtem; as it is highly probable, that theſe animals are attracted by the odour of theſe bitumens, while they lie in a more viſcid ſtate in the chincks and crevices of the earth.

It will doubtleſs be a ſubject of ſurpriſe, that, in a country abounding with ſuch natural riches and ſources of wealth, the inhabitants in general ſhould remain in the depth of wretchedneſs; and that population is in no degree correſpondent with theſe ample means of ſubſiſtence. M. PINGERON, in a very

ſenſible note, aſcribes this unhappy contrariety to the following cauſes: Sicily is governed by ſovereigns who reſide at a diſtance from this ſeat of their power:—theſe ſovereigns are frequently changed:—the oppreſſion of vice-roys, who generally follow each other in rapid ſucceſſion:—the foedal ſyſtem, which continues to ſubſiſt in all its horrors:—an obſcure and complicated ſyſtem of laws:—the inconceivable multitudes of monks of all colours, and eccleſiaſtics of all orders, that ſwarm over the whole country; and who, according to his repreſentation, are as pernicious to the ſtate as cantharides are to the olive trees, while *living*, and are not of half their value when *dead:*—the tribunal of the holy inquiſition, that has always been inimical to the progreſs of uſeful knowlege:—the alarming number of nobles, ariſing from the cheap purchaſe of nobility; for there was a time when the diploma of a Sicilian baron might be obtained for 50 livres:—the reſtraints laid on commerce:—piracies from the coaſt of Barbary, which have been very pernicious to navigation and trade. Theſe cauſes have long ſubſiſted. Some of them are happily removed. Their viceroy, the Marquis de *Caraccioli*, has the honour of having deſtroyed the inquiſition: the preſent King encourages commerce, and expects ſome abilities in the eccleſiaſtics: greater encouragement is given to general traffic, and the pirates of Barbary are conſiderably checked by cruiſers.

Our inquiſitive obſerver is very minute and particular in the deſcription of thoſe feſtivals, at which he was preſent in different parts of Sicily. On ſuch occaſions, ſome part of ſacred hiſtory is repreſented by the common people. Theſe we ſhall paſs in ſilence, excepting that held annually at Meſſina, in honour of the *ſacra lettera*, which is celebrated with the utmoſt ſolemnity and ſplendor. Triumphal arches, illuminations of the city, and ſome that are moſt magnificent in the cathedral, decorations of the high altar, oratorios, maſſes, &c. hold the populace in a phrenzy for ſeveral days conſecutively: but their rejoicings cannot exceed the greatneſs of the occaſion. This letter was written to the inhabitants of Meſſina by the Virgin Mary herſelf, in the Hebrew language, in the year 41 of our Saviour. It was tranſlated into Greek by St. Paul, and a copy of it being found in the archives of Meſſina, in the year 1467, it was tranſlated into the Latin language by the famous *Conſtantine Laſcari* of Conſtantinople. M. PINGERON has given us a copy of it, which runs thus: *Maria Virgo, Joachim filia, Dei humillima Chriſti Jeſu cruciſixi mater, ex tribu Juda, ſtirpe David, Meſſanenſibus omnibus ſalutem, et Dei Patris Omnipotentis benedictionem:*

Vos omni fide magna legatos ac nuncios per publicum documentum ad nos miſiſſe conſtat filium noſtrum Dei genitum Deum et hominem eſſe fatemini, et in cœlum poſt reſurrectionem aſcendiſſe, Pauli apoſtoli electi predicatione mediante, viam veritatis agnoſcentes; ob quod vos et civitatem benedicimus, cujus perpetuam protectricem nos eſſe volumus. Anno Filii noſtri XLI. indictione prima, III. nonas Junii, Luna XXVII. Feria V. Hieroſolymi.

Maria Virgo, quod ſupra, hoc Cairographum approbavit.

Some pious catholics have entertained doubts concerning the authenticity of this letter: but it is ſtrenuouſly maintained by *Placido Reyna*, (in his hiſtory of Meſſina,) who diſplays profound erudition on the ſubject: but whatever may be the ſentiments of a few ſpeculative ſceptics, the *multitude* cannot entertain the leaſt ſuſpicion of a forgery, ſince the archbiſhop, canons, and other dignified clergy, aſſiſt at theſe feſtivals with ſo much ſolemnity and devotion.

M. SESTINI, and his philoſophic companions, aſcended Mount Ætna twice, in the beſt diſpoſition to make obſervations: but they were ſo incommoded by the columns of ſmoke, as they approached the mouth of the volcano, that they were prevented from taking ſo much as a peep into the regions below. He obſerved, *chemin faiſant*, ſeveral plants; among which were a ſpecies of the *acetoſa* or *elychriſum*, the *aſtragalus tragacantha*, *tanacetum vulgare*, *ſcutellaria*, *antirrhinum cœrulium*, *viola mammola*, &c.

The author took his paſſage for Smyrna from the iſland of Malta, and he deſcribes all that he ſaw during a ſhort reſidence there. M. PINGERON has undertaken to ſupply the deficiency, and has given us an entertaining view of this ſmall iſland, and of its inhabitants: but his account will not admit of extracts.

It will be the leſs neceſſary to take any particular notice of the third volume in this collection, which deſcribes the Abbé's viſit to Smyrna, Conſtantinople, and the parts adjacent; as it is of a ſimilar complexion with the travels in Aſiatic Greece, already noticed; and as we have had ſeveral recent accounts of theſe parts, which prevent the ſubject from being altogether novel.

As we do not recollect any traveller that has given ſo circumſtantial an account of a religious ceremony of the derviſes at Conſtantinople, or of the ſyſtematic manner in which the Turks expreſs their contempt of other nations, we ſhall more particularly attend to theſe two articles.

The ceremony conſiſts in a ſpecies of ſacred dance, performed in their moſques, as a part of worſhip, and is deſcribed by M. SESTINI in the following manner:

'After the ſermon was finiſhed, one of the derviſes ſang with a lamentable tone; and when he had concluded, he deſcended from the choir, and placed himſelf in an encloſure ſurrounded by baluſtrades. Eight derviſes, who were in this encloſure, immediately roſe, threw off their mantles, which are called *kirkà*, and remained with a long petticoat of different colours, which was faſtened about their waiſts; this is called *fiſtan*; and with narrow ſtays, or jumps, which were open before, called *nimtem*. A kind of overture was now performed on different inſtruments; and when this was ended, the chief of the derviſes began to march, in a ſort of cadence, round the baluſtrade. The other derviſes followed him at equal diſtances. They made this circle thrice, bowing with profound reverence every time they paſſed by the place where *Allah*, the name of God, was inſcribed. Their chief ſat down after this ceremony; and the other derviſes began to turn round, having firſt beat the ground with their hands, and then raiſed them in the air. The firſt derviſe advanced toward the ſuperior, or *ſcieh*, with his hands croſſed on his breaſt, and bowed to him in a very ſingular attitude, forming a ſemicircle, firſt with the motion of his body, and then with his feet. In the ſame manner, the other derviſes began to develope their garments, and turn round; continuing this exerciſe till their cloaths formed a hoop or funnel. They turned with great velocity, beating time with their hands, to the ſound of the muſical inſtruments. The muſician in the choir cried out *Allah*, *Allah*, in different tones, and elevated their voices by degrees until they had loſt their breath, and could ſcream no longer. While they were thus turning round their own axis, they made alſo the circuit of the baluſtrades. After they had turned a conſiderable time, then all ſtood ſtill together, and their fiſtans fell upon their feet. Each of them returned to his place, and the muſic ſtruck up, accompanied with ſinging, &c. &c.'

It is well known that the Turks hold every other nation in ſovereign contempt; and as thoſe among us who are much addicted to profane ſwearing, find it convenient to have a ſet of oaths in readineſs, that their paſſions may receive no check or impediment, by the exerciſe of invention at the inſtant, ſo theſe ſons of Mahomet are habituated to a ſet of opprobrious epithets which they have at command, as often as an occaſion preſents itſelf, of abuſing ſtrangers. To the *generic* name of *infidel*, they add ſpecific diſtinctions beſt adapted, in their opinions, to the claſs of perſons which they wiſh to vilify. They are contented with calling an Hebrew, *cifud*, which properly ſignifies a *Jew*. The *Perſians* are inſulted by the name of *kizil-baſcè*, *red-heads*. The Armenians are called *bogh-gi*, Anglice, *gold-finders*; becauſe, on the diſperſion of theſe people, thoſe who fled to Conſtantinople were glad to engage in that ſervile employment for ſubſiſtance. The Georgians are called *brit-gi*, *flea-eaters*. The Tartars and Scythians, *eaters*

of

of carrion; the Arabs, *rat-eaters*; they are also called *akylsiz*, Anglice, *fools*. The Greeks have the epithet of *raja*, *slaves*; and also *boinuzsiz coyum*, broken-horned goats, from their being totally subdued. The *Russians*, *rusimen-kius*, i. e. *bad-hearted*. The *Germans*, *gurur-kiafr*, *bold blasphemers*: but this, it is said, is merely on account of the extreme harshness of their language to a Turkish ear. The *Italians* and the *Franks* in general, *firengh-hezar rengh*, i. e. people of a thousand colours; it signifies also, *deceivers*. The Turks have a distinct epithet for *the French*, of nearly the same import, viz. *ainegi*, *cheats*. The *Dutch*, *cheese-merchants*; and *the English*, *sciokagi*, *manufacturers of cloth*. The Spanish, *tembel*, i. e. *indolent*. The inhabitants of the Archipelago are reproached by the epithet *tausciani*, *hares*, from their making no resistance to the Turkish army, and running away to the mountains.

Art. II. *Observations faites dans les Pyrénées, &c.* i. e. Observations made in the *Pyrénées*, being a Sequel to the Observations upon the Alps, inserted in a Translation of Letters on Switzerland, by W. Coxe, A. M. &c. 2 Vols. 8vo. pp. 452. Paris. 1789.

M. Ramond de Carbonnieres having favoured his countrymen with a translation of Mr. Coxe's travels through Switzerland, to which he had subjoined many valuable remarks concerning ourology, or the doctrine of mountains, was afterward induced to examine the *Pyrénées* with the eye of a philosopher; in order, by comparing the resemblances and differences that subsist between these two classes of mountains, to obtain certain data that might enable him to explain many difficulties relative to the formation of these immense bodies, mineralogy, &c. &c. His observations were presented to the Royal Academy of Sciences, and were received with distinguished marks of approbation; and they are now given to the public in a distinct treatise.

This treatise consists of two parts. The first presents us with a very minute topographical description of the Pyrénées; the extent of this immense chain of hills, their direction, and the elevation of different parts; together with the numerous vallies, lakes, and rivers, which are formed in their northern and southern regions. His topography is elucidated by three charts, without the aid of which, the most accurate verbal descriptions of different parts would appear like a tedious repetition: it is enlivened occasionally by the delineations of the characters of the mountaineers, and short sketches of the vegetable, animal, and mineral, productions of these mountainous

tainous regions. In the ſecond part, M. RAMOND applies the remarks collected in his travels, and which are rendered doubly valuable by the variety of dangers and difficulties to which his enthuſiaſtic purſuit of knowlege continually expoſed him, to the following purpoſes: He compares the Pyrénées to the Alps, reſpecting the extent of their *Glaciers*, or regions of *icefied ſnow*; their *acceſſibility*, and the influence of their elevations on vegetable and animal life; and, finally, the difference which their mines, and their geographical ſituation, has produced in the condition of their inhabitants.

The work is principally calculated for ſpeculative philoſophers, and ſuch particularly as have made ſome progreſs in *coſmogony*. They will, doubtleſs, peruſe it with much pleaſure and improvement; though we are convinced that readers of this complexion will be much more pleaſed with the information conveyed, than with the manner of conveying it. The ſentences are frequently long and entangled by much extraneous matter; the facts aſcertained are kept at too great a diſtance from the concluſions adduced; and the ſtyle is, in general, much too turgid for ſpeculative philoſophers, who ſeek, more than any other claſs of readers, ſimplicity and perſpicuity.

M. RAMOND informs us, that he was induced to take this ramble, from the perſuaſion that there is not a chain of mountains in the univerſe more proper to engage the attention of the naturaliſt, who is deſirous of ſtudying the ſtructure and arrangement of particular rocks, than the *Pyrénées:* that the ſimplicity and regularity which are apparent through the greater part of their extent, are well calculated to give him ſome idea of the order which preſided at the formation of mountains, or in their ſubſequent changes. The chain of the *Pyrénées* extends from the ocean to the Mediterranean ſea, ſcarcely deviating from a right line. It is accompanied by ſeveral bands, or parcels, of mountains, in the ſame direction, which gradually ariſe from the plains of *France* on the north, and thoſe of *Spain* on the ſouth; and, approaching to the moſt elevated maſs, conſtitute the ridge of this chain, which forms the natural and political boundaries of the two kingdoms, and ſeparate, at their ſources, the different ſtreams that flow toward each. The projections or protuberances which occaſionally preſent themſelves, forming different peaks, are diſtinguiſhed by various appellations. The preſent author was deſtitute of the means neceſſary to take the elevations of theſe *peaks*; he adopts, therefore, the eſtimates of others; and he was particularly fortunate in meeting with thoſe diſtinguiſhed philoſophers, Meſſrs. *Reboul* and *Vidal*, who were occupied at the ſame period in obſervations of this kind. He tells us that, according

according to M. *Flamichon*, the peak of *Galiſos* is 1255 toiſes* above the level of the ſea; the ſouthern peak of *Pau* 1407: that Meſſrs. *Reboul* and *Vidal* give to the ſouthern peak of *Bigorre* 1506 toiſes; to the mountain of *Neouville* 1619; to *Long Peak* 1668; to *Vignemale*, which is a hill of calcareous earth, 1722; and to the ſummits of *Marboré* and *Mont Perdu*, which are alſo calcareous, from 1636, and 1710, to 1763 toiſes. The higheſt elevation of the Pyrénées is contained in a ſpace of about 40,000 toiſes, counting from *Vignemale* to *Maladetta*, which are only 600 hundred toiſes inferior to the Alps, not excluding *Schreckhorn* and *Mount Blanc*. M. RAMOND is inclined to judge, from circumſtances, that the peak of *Maladetta* is more elevated than any of the preceding, and that it conſtitutes the ſummit of the whole chain.

This philoſopher divides, into two diſtinct chapters, the aſſemblage of mountains which conſtitute the Pyrénées. He conſiders the peaks as the primitive hills forming a kind of nucleus, round which the ſubordinate mountains, chiefly formed of ſiliceous and calcareous matter, are collected; their beds incline from every direction toward this central point, and are ſupported by it. He obſerves, that the parent rock, in each of theſe peaks, has a diſtinct characteriſtic; that although they are moſtly formed of *granite*, yet the granite of that chain which riſes between the tower of *Marboré* and the port of *Bielſa*, conſiſts of diſtinct maſſes, which project in ſaliant angles; that the chain ſurrounding mount *Oo* contains large chryſtals of *feld ſpath*; while *mount Maudit* conſiſts of pure granite. He further remarks, that the Pyrénées may be contemplated as two diſtinct chains, rather than as a continuation of the ſame. The one commences from the ocean, and terminates at *Maladetta*; the other ſucceeds to it, and extends to the Mediterranean. The higheſt points, in each of theſe, are much nearer to their eaſtern than to their weſtern extremities. The aſcent of the Pyrénées, toward their ſummit or ridge, is much ſteeper on the Spaniſh ſide, than on that of France: there is leſs of ſecondary matter accumulated around the primordial ſubſtance; ſo that, on the *ſouthern* declivity of this chain, the granite is much more expoſed to view than on the oppoſite ſide.

On theſe minute and accurate obſervations, M. RAMOND builds his theory of coſmogony. He ſuppoſes, that the primitive rocks were originally formed in the boſom of the ſea, by cryſtalization; which ſuppoſition, he thinks, will be ſufficient to enable us to form adequate ideas of the ſubſequent proceſſes of nature. We may lawfully imagine, that the ſame

* A toiſe is 12 feet.

mixtures

mixtures and decompositions were carrying on in the mighty waters before the birth of vegetable and animal bodies, as after their creation.

'Every thing that we behold, was submerſed, or ſuſpended, in this boundleſs ocean. A tendency to cryſtallize, united with ſpecific gravities, determined the form and the order of the ſubſtances depoſited; and the earths, attracting each other according to their ſpecific natures, formed diſtinct and ſeparate maſſes. Whatever might be the cauſe enabling theſe waters to hold bodies in ſolution, whether exceſſive heat, or the preſence of ſome acid, the power gradually diminiſhed with this cauſe. Thoſe ſubſtances, which were the leaſt ſoluble, moſt eaſily precipitated; and the ſimpleſt, and thoſe whoſe particles poſſeſſed the ſtrongeſt powers of attraction, formed the earlieſt concretions, and occupied the firſt place. We know not, and we ſhall ever remain ignorant of, the nature of the firſt ſubſtances depoſited; they are too deeply buried under ſubſequent depoſits. The ſimple granite, which is the only ſubſtance of the three, where *mica* appears tinged by fire, is the earlieſt product of the ſea which preſents itſelf to view.

'This formed the cruſt of the globe, aſſuming, in its general diſpoſition, as in its conſtituent parts, a cryſtallization more or leſs regular. Thus may the earth have been planned, its heights and depths determined, its maſſes intermixed, extended, and ramified, according to the laws of cryſtallization, as theſe were favoured, or diſturbed, by accidents, of which we are ſcarcely able to form an idea; but which might probably have exerted ſome influence. In one place, theſe materials were in great abundance; in another, they were depoſited more ſparingly. The ſea rendered, by centrifugal force, ſix or ſeven leagues deeper at the *equator* than at the *poles*, formed the largeſt maſſes there, and alſo concatenations that were moſt cloſely ramified. Either the diſſolving power, or the ſoluble ſubſtances, were more defective in the north; the hills were leſs elevated, leſs compact, and their chains were more diverging. The internal ſtructure of theſe elevations, indicate that unfavourable cauſes preſided at their formation.'

After granite, *argilaceous earth*, loaded with ſiliceous particles, which it enveloped, and from which it received a tendency to cryſtalize; and *calcareous* earth, pure from the ſpoils of organized ſubſtances, and poſſeſſing, it is probable, a tendency to aſſume ſome regular form; were, in their turns, depoſited on this baſis of granite; while leſs diſtinct concretions, granites leſs ſimple and more coloured, impurer marble, and *ſchiſts* of various compoſitions, were formed between the interſtices of theſe larger maſſes, &c. &c.

After theſe more regular depoſits were made, M. RAMOND ſuppoſes, that the ſpoils of organized bodies were depoſited by the ſea, and intermixed with the differents of concreting ſubſtances; hence it is, that we find ſhells, marble, plants, in argilaceous earth, and oſſifications in *Gypſum*.

The author proceeds to amplify his theory, and to vindicate it from the objections which moſt naturally preſent themſelves: but for theſe particulars, we muſt refer to the work itſelf.

There is obviouſly a very cloſe reſemblance between the ſentiments of this philoſopher, and thoſe of M. *de Luc*, which he thinks more conſonant with the appearances on the face of the globe, than the ſyſtem of M. *de Buffon*.

It has been doubted by ſome, whether any *Glaciers*, or mountains of iceſied ſnow, exiſted in the Pyrénées.—M. RAMOND has not only eſtabliſhed the fact, but gives a very minute deſcription of them, of the height at which he conſtantly found them, and of the laws to which they are ſubjected. Reſpecting metallic bodies, he remarks, that *iron* is found in the greateſt abundance at each extremity of the chain; that *lead* predominates in the centre, and on the higheſt mountains; and that *copper* occupies the intermediate ſpaces. *Gold* appears to be moſt plentiful in the eaſtern parts; *cobalt* and *zinc*, ſeem to prefer the more central.

His comparative view of the Alps and Pyrénées, will not admit of ſuch extracts as would prove ſatisfactory to that claſs of readers to whom it could be intereſting; we ſhall therefore cloſe our account of this philoſophical work, with ſtating the author's ſentiments concerning that very ſingular claſs of people, diſtinguiſhed by the name of *Cagots*, who inhabit ſome of the vallies contiguous to the Pyrénéan hills. He adopts the opinion of M. de *Marca*, that this miſerable race, whoſe imbecility of mind, and deformity of perſon, have ſo frequently engaged the attention, and exerciſed the ingenuity, of philoſophic travellers, are the deſcendants of the *Goths* and *Wiſigoths*, who were perſecuted and diſperſed for their Arian principles.

'The *Franks*, who ſwore on their beards that they would exterminate this heretical race that oppoſed a throne to that of *Clovis*, treated with the utmoſt cruelty theſe *Cagots* whom the battle of Vouglé had diſperſed, and they were driven from the borders of the *Loire* and the *Sevre* to the moſt deſolate places. After the deſtruction of the kingdom of the *Wiſigoths*, by the children of Clovis, thoſe who were degenerated by intermarriages, and were not able to follow the warlike Goths into Spain, ſunk into contempt on account of their religious tenets. They were the outcaſts of the church, and were refuſed Chriſtian burial. They were branded with the names of *Cagots*, *Cahets*, *Caffos*, which ſignify, according to *Gebelin*, *polluted* and *infected*: for the term *pure* was not attributed to the true ſons of the church, without *impurity* being aſcribed to heretics. They were ſeparated from the church becauſe they were *ſchiſmatics*; and not, as ſome have aſſerted, becauſe they were leprous. They became leprous, by being, through ſucceſſive generations, expoſed to the extremeſt poverty, and by being prohibited from intermarriages with any other families than their own. Their

return to the bosom of the church was not sufficient to remove the stigma of their cast: they ceased from being Arians, without ceasing to be leprous; and they afterward ceased to be leprous, without being freed from all the evils engendered by a vitiated state of the fluids.'

To the co-operation of these moral and physical causes, M. RAMOND ascribes the imbecility of mind which characterizes this wretched people, and those *wens*, or excrescences, which *immediately* proceed from the use of water in which calcareous earth abounds, in temperaments too feeble to counteract these pernicious effects.

ART. III. *Histoire Naturelle des Serpens*, &c. i. e. The Natural History of Serpents. By the Count DE LA CEPEDE, Keeper of the Royal Museum, and Member of several learned Societies. Vol. II. 4to. pp. 690. Paris. 1789.

OF the first volume of this work, which treated of oviparous quadrupeds, an account was given in the appendix to our *seventy-ninth* volume. The publication before us, completes this department of natural history, and brings us acquainted with an order of animals, concerning which we have much vague report, but little accurate information.

The Count introduces the volume before us with an eulogy on the celebrated Count DE BUFFON, written in a kind of poetical prose, which displays the fervour of the author's imagination, and his enthusiastic admiration of his master: but it is a kind of composition so little adapted to our taste, that we cannot bestow on it any great praise.

The work itself commences with two dissertations: the *first* treats of the nature of serpents in general; in which the author takes a view of the circumstances of conformation and œconomy, by which this order of animals is distinguished. After a very slight survey of their external parts, and the structure of their skeleton, he observes that the heart of serpents has only one ventricle, and that the circulation of the blood is independent of the lungs; whence these animals are able to remain, for a considerable time, under water: they cannot, however, make this element their place of abode, because occasional supplies of fresh air are necessary to preserve in their blood those qualities which are requisite to its motion and vitality. In them, therefore, as well as in viviparous quadrupeds, respiration is essential to life; they do not perform this function by a rapid succession of alternate dilatations and contractions of the lungs, but, having this viscus remarkably large in proportion to their bodies, they are able to fill it with a considerable provision of air; and

as

as they expire this very ſlowly, ſome time will elapſe before they are obliged to inſpire again. Serpents, the Count informs us, are furniſhed with almoſt as many viſcera as the moſt completely organized animals: their œſophagus and ſtomach are remarkably long, and capable of great dilatation; they have a liver, with its duct, a gall bladder, a pancreas, and inteſtines of conſiderable length, which, by the difference of their ſeveral diameters, and their tranſverſal partitions, are diſtributed into ſeveral portions, analogous to the *inteſtina tenuia* and *craſſa* of quadrupeds: they have alſo two kidneys, the ureters of which do not terminate in a bladder, but diſcharge their contents into a cloaca, where, as in birds, the urine is mixed with the groſſer fœces. This reſervoir has but one external opening; within it, in the female ſnake, are the orifices of the two vaginæ or canals leading to the ovaries; and here the organs of generation of the male, which are alſo double, are ſo concealed, that, excepting when they couple, no external diſtinction of ſex can be ſeen.

Every ſerpent is produced from an egg: but, in ſome ſpecies, the eggs are hatched within the mother; theſe are diſtinguiſhed by the general appellation of vipers, but are, ſtrictly ſpeaking, oviparous; for the egg is perfect and entirely ſeparate from the mother. Other ſpecies depoſe their eggs in the ſand, or in hollow trees and dunghills, where they are hatched by accidental heat: to theſe the operation of laying their eggs appears to be laborious and painful. Segerus relates that he ſaw a female ſnake, after twiſting herſelf, and rolling on the ground in an unuſual manner, bring forth an egg; he immediately took her up, and facilitated the extruſion of thirteen eggs; the laying of all which conſumed an hour and half, for after depoſiting each egg, ſhe repoſed; when he remitted his aſſiſtance, the proceſs was more difficult and ſlow; and the poor animal ſeemed to receive his good offices with gratitude, which ſhe expreſſed by gently rubbing her head againſt his hands.

In this, as in the other orders of animals, individuals of the largeſt ſpecies are never found to aſſociate together; whereas of the ſmaller ſpecies numbers are frequently diſcovered in the ſame retreat: in high latitudes, ſerpents are known to paſs the winter in a torpid ſtate, from which they are roufed by the genial warmth of ſpring. This revivification is aſcribed by the Count, not ſo much to the temperature of the atmoſphere, as to the electric fluid, with which he thinks it is, in this ſeaſon, moſt replete. Soon after they are thus revived, a new ſkin is formed on their bodies; and the ſerpent works itſelf out of its old epidermis, by rubbing itſelf againſt the ground, or by wedging itſelf in between any two ſubſtances, that are ſufficiently

cloſe to each other. The exuviæ come off entire, being looſened firſt about the head, and are always found turned inſide out. It is ſome time before the new ſcales acquire a ſufficient degree of hardneſs to defend the animal againſt external injury, and, during this interval, it generally confines itſelf to its retreat.

Of the age attained by ſerpents, little is known: but, judging from analogy, the author ſuppoſes that, like oviparous quadrupeds, their lives are extended to a great length. The largeſt ſerpent known, is produced from an egg no bigger than that of a crocodile; and their growth appears to be equally ſlow. It is, however, obſerved that no animal, which does not partake of the care and protection of man, can ſurvive the debility of age; its exiſtence is ſeldom protracted beyond that period in which its vigour begins to decline, becauſe on this alone it depends for thoſe reſources by which life muſt be preſerved.

As ſerpents are carnivorous, ſwallow their prey whole, and retain their food long in their ſtomach and inteſtines, it putrifies there to ſuch a degree, as to occaſion a moſt fœtid ſtench; which is exhaled from every part of the animal, but moſt powerfully from its mouth, and ſometimes ſuffocates, or at leaſt ſtupifies, its prey. This putrid vapour, which has given riſe to ſo many ridiculous ſtories, forms a kind of mephitic atmoſphere around all the larger ſpecies of ſerpents, whether venomous or not; and muſt not therefore be aſcribed to the poiſon with which ſome are furniſhed; for this, even when moſt active and deadly, has no ſmell.

The ſecond diſſertation relates to the nomenclature and methodical table of ſerpents. To the ſix genera of Linné, the author has added two, each conſiſting hitherto of a ſingle ſpecies. The table is divided into ten columns, containing the name of the ſpecies, number of abdominal, and of ſubcaudal, ſcuta; the whole length of the animal, and that of its tail; the number of poiſonous fangs; that of ſcales on the head; the ſhape of thoſe on the back; the peculiar circumſtances of external conformation; and, laſtly, the colour.

In his arrangement of the genera, the Count differs from Linné, as he begins with the coluber. Of this genus, 137 ſpecies are deſcribed: but only 27 of theſe are venomous. In his account of the æſping, or coluber cherſea, a ſpecies of viper found in Sweden, the juice expreſſed from the leaves of the aſh is recommended as a ſpecific againſt its bite.

Of the venomous ſerpents belonging to this genus, the moſt beautiful, but at the ſame time the moſt formidable, is the naja, or *ſerpens Indicus coronatus* of Ray. By ſome, it is called the hooded ſerpent, becauſe, when irritated, it extends and inflates the

the skin of its neck, so as to make it look like a hood; the French give it the name of *serpent à lunettes*, from its having a mark on its head that bears some resemblance to a pair of spectacles. The whole length of this serpent is about four feet and a half, that of its tail is eight inches: the number of abdominal scuta 197, that of sub-caudal scuta 58: it is one of those few venomous species that have nine large scales arranged in three rows on its head: its predominant colour is yellow, of which the shades are various in different parts of its body; the head appears adorned with the brightest gold.

The bite of the naja is fatal, unless the antidote to its poison be immediately applied: but what this antidote is, we are not told *. However, the Indian jugglers tame these serpents, dangerous as they are, and exhibit them to the populace. The juggler holds in his hand, a root that is said to preserve him from the venom of the animal, which he draws out of an earthen jar, where it is kept, and irritates it, by presenting a stick, or sometimes only his fist; to attack this, the naja raises its body into an erect posture, swells its neck, opens its jaws, and vibrates its forky tongue. Thus it commences a kind of combat with the juggler, following, with its head and body, every motion of his hand, which he presents in various directions. In order to tame the naja and train it to this exercise, we are told, that the juggler, when he first provokes the serpent to attack him, covers his hand with an earthen jar, which he uses as a shield; this hurts the creature's mouth, and knocks it backward, whenever it attempts to bite: he continues this exercise for a quarter of an hour or longer, taking care however not to fatigue the snake too much, nor to hurt it so as to make it afraid of returning to the attack. Thus the naja is gradually taught to raise itself on presenting a jar, a stick, or even the bare hand, the motions of which it follows with its head, without daring to bite, lest it should again wound its mouth. The juggler accompanies this exercise with singing, and thus what is really a defensive war on the part of the serpent, has the appearance of a dance. To render this exhibition less dangerous, we are informed that the jugglers generally take care to deprive the naja of its poison, by daily irritating it to bite repeatedly on a piece of cloth, or any soft spungy substance; nay, they have the address and courage to press its head, and thus provoke it while biting, in order to make it seize the cloth with greater violence, and more effectually express its poison.

* Some suppose it to be the *ophiorrhiza mungos* of Linné.

The ſecond genus, according to the author's arrangement, is the boa, of which there are ten ſpecies here deſcribed. At the head of theſe, is the boiguacu, or boa-conſtrictor; which, from its ſtrength and ſize, is among ſerpents, what the lion or the elephant is among quadrupeds. It uſually attains the length of about twenty feet: but many travellers aſſert that they have ſeen ſerpents between forty and fifty feet long, which the Count thinks muſt have been of this ſpecies. Its colours and marks are exceedingly beautiful: but theſe are various in the different climates which it inhabits, and, probably, the circumſtances of age and ſex may, in this reſpect, occaſion ſome variety. It is found in Java, in Ceylon, and in other parts of the Eaſt Indies; alſo in Africa and South America; and, in all probability, the yellow ſnake, mentioned by Brown, in his Natural Hiſtory of Jamaica, is of this ſpecies. Of its vaſt ſtrength and voracity, and of its manner of attacking, killing, and ſwallowing its prey, the moſt aſtoniſhing accounts have been given by Clayerus, which are here adduced: but as they are very generally known to thoſe who are at all converſant with natural hiſtory, we ſhall not enlarge on them.

The third genus is the rattle-ſnake, of which the Count enumerates five ſpecies. The principal is the boiquira, which he has particularly deſcribed: but his account of it is neither ſo complete nor ſo accurate as we had hoped to have found it: this may be owing to his having formed his deſcription from ſpecimens preſerved in ſpirits, without having had an opportunity of obſerving the animal while alive, or ſeeing it diſſected while yet freſh *. He obſerves that the rattle-ſnake ſometimes grows to the length of ſix feet; the ſpecimen in his poſſeſſion was four feet three inches: we have ſeen one which meaſured fifty-ſeven inches and an half. The ſtructure of the mouth, ſays the author, is ſuch that it can be opened to a great extent: the tongue is black, ſlender, bipartite, incloſed in a kind of ſheath, whence the double point projects, which the ſnake darts forth and vibrates with prodigious velocity. The two lower jaw-bones are not united in front, but terminate at ſome diſtance from each other, which the animal has the power of enlarging in order to ſwallow a prey of conſiderable bulk. Each of theſe jaws is armed with ſharp crooked teeth, the points of which are

* Theſe advantages the writer of this article has been ſo fortunate as to enjoy; having been favoured, by Dr. Deiman of Amſterdam, with the opportunity of attending experiments made with living rattle-ſnakes ſent thither from Surinam; and he had the ſatisfaction of ſeeing one of them diſſected by Dr. Van Meurs of that city, whoſe notes, for the ſake of greater accuracy, are now before him.

bent

bent backward toward the throat; they increaſe in ſize as they are nearer to the extremity of the jaws. The Count tells us that, 'in conſequence of this arrangement, they cannot ſlip from the prey of which they have hold: but *retain it in the mouth of the ſerpent, while he envenoms it with the poiſon which drops from his upper jaw.*' This mode of expreſſion conveys no very accurate idea of the manner in which the rattle-ſnake deſtroys its prey. The bite with the poiſonous teeth, and the infuſion of the venom into the wound, are momentary and ſimultaneous operations; and, from the remarks of others, as well as from thoſe which we have had an opportunity of making, we are perſuaded that, after this bite, the ſnake inſtantly lets go its hold, and, conſcious that the prey, when bitten, cannot eſcape, ſuffers it unmoleſted to die of the poiſon, which, in ſmall animals, operates very ſpeedily; and he does not take it into its mouth till it is actually dead, or, is at leaſt, motionleſs. It is, ſays the Count, under the ſkin which covers the upper jaw that, on each ſide of the mouth, we diſcover the veſſicle in which the poiſon is collected: when the ſerpent compreſſes this veſſicle, the venom is conveyed to the baſe of two falcated teeth, fixed in the fore-part of the upper jaw; theſe fangs, the lower part of which is incloſed in a kind of ſheath, whence they are protruded when the animal erects them, are perforated nearly throughout their whole length; the poiſon paſſes into them by an orifice near their baſe beneath the ſheath, and, out of them, into the wound, by a longitudinal ſlit near the point. It has been obſerved by M. *Gauthier*, that the venom ſtains linen with a green hue, which is deeper in proportion as the linen has been impregnated with lixivium. Beſide theſe fangs, which appear to belong to every ſpecies of venomous ſerpent, the upper jaws are armed with ſmaller teeth, placed further in the mouth, with their points turned back toward the throat; which, like thoſe of the lower jaws, ſerve to retain the victim that receives its death-wound from the poiſonous fangs.

This account is, in ſome reſpects, inaccurate. The fangs are not fixed in the upper jaw, but in a ſeparate and moveable bone, connected with the fore-part of the upper jaw by a muſcle which, from its office, may be called the *erector dentium caninorum:* they are ſurrounded, near the baſe, with a membranaceous ſacculus, part of which forms a kind of frænum between the two teeth: in this terminates the tendon of a muſcle, which takes its riſe in the hind part of the head, and has another tendon inſerted into the moveable bone that bears the poiſonous teeth; ſo that it is at once the *depreſſor dentium*, and the *conſtrictor ſacculi*. In this ſacculus, are ſeveral perforated falcated teeth of various ſizes, each of which has its mem-

branous frænum; the largeſt of theſe lie neareſt to thoſe before deſcribed. Thus the rattle-ſnake, as well as the viper, is furniſhed with a magazine out of which its loſs may be ſupplied, whenever it is, by any accident, deprived of theſe dreadful weapons; which, though fatal to every other animal, are abſolutely neceſſary to its own ſubſiſtence. In the rattle-ſnake which we ſaw diſſected, four of theſe teeth were found in one ſacculus, and eight in the other.

The veſſicle, which contains the poiſon, is, externally, of a triangular form, and of a tendinous ſtructure: internally it is cellular; and its anterior part terminates in a ſmall duct, opening into that part of the ſacculus, which covers the perforated teeth: it is furniſhed with a muſcle, by which it may be conſtricted for the purpoſe of expreſſing its contents.

The Count DE LA CEPEDE has adopted Dr. Tyſon's aſſertion, that each ſcutum has its peculiar muſcle, by which it may be erected, and thus made to act as a lever, to aſſiſt the animal in its progreſſive motion along the ground. This point our anatomical friend has examined with the utmoſt attention, but could diſcover no ſuch muſcles: thoſe, which he found, on the internal ſurface of the ſcuta, appeared, from the direction of the fibres, and from the points of inſertion, to be no other than the *conſtrictores abdominis*. The number of ſcuta ſeems to vary in different individuals of the ſame ſpecies; that, which the Count deſcribes, had 182 abdominal, and 27 ſub-caudal ſcuta; Linné mentions 167 of the former, and 23 of the latter; and on one, which we ſaw, were 175 under the belly, and 21 under the tail; beſide two ſmaller ſcales which covered the anus.

In no part of his deſcription, is the author ſo accurate as in that of the rattle, which is not, as Dr. Tyſon imagined, a ſeries of ſmall bones: it conſiſts of a number of pieces, inſerted into each other, which are all alike in ſhape and ſize; they are hollow, and of a thin, elaſtic, brittle ſubſtance, ſimilar to the exterior part of the ſcuta. To give an idea of their figure, without an engraving, is by no means eaſy; their form is nearly that of an inverted quadrilateral pyramid, with the corners rounded off: the firſt piece, or that neareſt the body, may be conſidered as a kind of caſe, which contains the three laſt vertebræ of the tail, on which it appears to be moulded, and has three convex circular elevations correſponding with them; the two laſt of theſe elevations are fitted into the two firſt of the next piece; ſo that of every piece, except the laſt, the firſt only of theſe elevations is expoſed to view, the two others being incloſed in thoſe of the following, in which they have room to play from ſide to ſide. Theſe ſeveral pieces have no muſcles, nerves, nor

ligaments, nor are they connected, either with each other, or with the body of the ſerpent, any otherwiſe than by the mode of inſertion already deſcribed: thus they derive no nouriſhment from the animal, and are merely an appendage, which can have no other motion than what is communicated to it by that of the tail. Theſe ſeveral pieces, of which the rattle conſiſts, appear to have been ſeparately formed: Dr. Van Meurs imagines them to be no other than the old epidermis of the tail, which, when its nouriſhment is intercepted by the new ſkin formed beneath it, grows hard and brittle; thus he thinks that whenever this part acquires a new ſkin, a new piece of the rattle is added to the former, which is thus detached from the vertebræ, and ſhoved further from the tail. The number of theſe pieces does not, however, afford any certain criterion, by which we can determine the age of the animal; becauſe thoſe which are moſt remote from the tail, become ſo dry and brittle, that they are very liable to be broken off and loſt. The rattle of the ſnake which the Count deſcribed, conſiſted of ſix pieces; we have ſeen one with nine.

The rattle-ſnake emits an odour ſo very offenſive, that it will occaſion dizzineſs and head-ache in perſons who continue long in an apartment in which the animal is confined. From the effects of this ſmell, our author explains the ſtories of animals having been faſcinated by the ſerpent; though it is rather probable that, in the caſes related, they had already been bitten. This diſagreeable ſtench ſeems to be powerful in proportion to the vigour of the ſnake, and to become leſs perceptible as that decays. When taken and confined, theſe ſerpents refuſe all nouriſhment; thoſe which we ſaw, were very lively when they firſt arrived from Surinam, and bit, with great fury, every animal that was put into their cage, though without devouring any: but they ſoon loſt their ſpirit, and after being kept a few weeks, their bite became harmleſs.

The Count informs us that the rattle-ſnake lays only a few eggs at a time, and he ſays nothing of their form or contents. In a female of this ſpecies, which Dr. Van Meurs diſſected, he found twenty-eight eggs; each of theſe, one only excepted, contained a fœtus, which was moſt advanced in growth and perfection, in proportion as the egg was forward in the oviduct. The eggs were various with reſpect to ſhape, ſome being globular, others oval, and others nearly cubical: the body of the egg was a hard, elaſtic caſeous ſubſtance: it had two cavities or apartments; in one of theſe was the fœtus rolled up in a ſpiral form; its navel-ſtring penetrated through the partition into the other cavity, which contained a viſcous fluid that, in all probability, was intended for the nutriment of the fœtus. From theſe cir-

cumſtances, it may be preſumed that the rattle-ſnake, like the viper, hatches its eggs within its own body, and brings forth its young alive.

Concerning the effects of the poiſon, our author has only collected the accounts given by Mr. Kalm and Captain Hall: on this head we wonder he did not conſult an account of the rattle-ſnake, publiſhed ſome years ago, in German, by Dr. Michaelis, a phyſician, who lived ſome time in America, and there performed ſeveral experiments in order to inveſtigate this curious ſubject.

Beſide the boquira, M. DE LA CEPEDE has deſcribed four ſpecies of this genus: viz. the miliarius, the dryinas, the duriſſus, and the water viper.

The fourth genus is the anguis, the character of which is that the belly and nether part of the tail are covered with ſmall ſcales, like thoſe of the back: of this the Count deſcribes ſixteen ſpecies.

Of the amphiſbœna, or annulated ſnake, there are only two ſpecies; theſe are the fuligenoſa, and the alba. Of the cœcilia or tentaculated ſnake, the ſame number are deſcribed.

The ſeventh genus is the langaha, which is found in Madagaſcar, and deſcribed by M. *Brugniere:* it is two feet and eight inches in length, and the diameter of its body, in the thickeſt part, is ſeven lines; the top of its head is covered with ſeven large ſcales arranged in two rows, the foremoſt contains four, and the other three: its upper jaws terminate in a tendinous, flexible, ſharp-pointed proceſs, covered with very ſmall ſcales. According to M. *Brugniere*, it reſembles the viper, both in the number and form of its teeth. The ſcales of the back are rhomboidal, and of a reddiſh hue: but at the baſe of each, is a ſmall grey circle with a yellow point in it. On the belly, are 184 large white ſhining ſcuta, which increaſe in length in proportion as they are more remote from the head, till, at laſt, they ſurround the body, forming entire rings, of which there are forty-two: below theſe rings, the tail is covered with ſmall ſcales. M. *Brugniere* ſaw three ſpecimens of this ſpecies, and obſerved that they varied from each other in the number of their ſcuta and rings, as well as in colour. This ſerpent is much dreaded by the inhabitants of Madagaſcar; and indeed, from the form of its teeth, there is reaſon to preſume that its bite is poiſonous.

The laſt genus is the acrochordes of Java, which is deſcribed by M. *Hornſtadt*, a Swediſh naturaliſt. Its body and tail are covered with little warts or tubercles; the ſpecimen deſcribed was eight feet and three inches in length; its tail was eleven inches long, and the greater diameter of its body was above

three inches: it was a female, and in it were found five young ones completely formed, each nine inches long. Its back is black, its belly and ſides are whitiſh; the latter are marked with black ſpots: the head is flat, and covered with ſmall ſcales: the opening of the mouth is ſmall; each jaw is armed with a double row of teeth; but it has no poiſonous fangs: the largeſt part of the body is near the anus: its tail is remarkably ſlender, the part next the body being only ſix lines in diameter.

This volume, like the former, is written in a very animated ſtyle: but we cannot help conſidering it as too flowery for a work, of which the firſt objects ſhould be, accuracy of information, and exactneſs of deſcription. It would have been more complete, had the author paid greater attention to anatomical and phyſiological inveſtigation, than which, nothing can contribute more to illuſtrate the hiſtory of thoſe animals eſpecially, with which, when alive, we cannot cultivate an acquaintance ſufficient to aſcertain many particulars of which the naturaliſt would wiſh to be informed. In theſe reſpects, the preſent work is deficient, even where the author might have borrowed information from other publications, or have collected it from his own obſervation, or, at leaſt, from that of ſome of his friends abroad, with whom he correſponded on theſe ſubjects.

ART. IV. GULIEL. LAUREN. BROWN *Oratio habita Die 14 Feb. 1788, quum Ordinariam, in Academia Trajectina, Hiſtoriæ Eccleſiaſticæ et Philoſophiæ Moralis Profeſſionem publice ac ſolenniter ſuſciperet.*

GULIEL. LAUREN. BROWN *Oratio habita Die 25 Mart. 1790, cum Magiſtratu ſe Academico abdicaret.*

(i. e.)

Two Orations delivered in the Univerſity of Utrecht, by the Rev. William Lawrence Brown, D. D. Profeſſor of Eccleſiaſtical Hiſtory and Moral Philoſophy, and Miniſter of the Engliſh Church in Utrecht. 4to. 80 Pages in each. Utrecht. 1788 and 1790.

IN theſe Orations, Dr. Brown appears to advantage as a liberal divine, a judicious philoſopher, and an elegant Latin writer. The *firſt* oration, which he pronounced when he entered on his profeſſorſhip, treats of the advantages that reſult from the union of philoſophy with religion. He ſhews, that philoſophy is inſufficient and unſatisfactory, when ſeparated from religion; and, when oppoſed to it, fallacious and hurtful. He demonſtrates its utility, as it prepares the mind for apprehending the evidence on which the goſpel depends, as it aſſiſts us in the explanation of the doctrines of Chriſtianity, in the illuſtration and application of its precepts, and in defending it againſt the cavils of its enemies. He then enlarges on the amiable and beneficent

beneficent temper and conduct which muſt reſult from the united influence of philoſophy and religion on the mind and heart; and concludes his diſcourſe with exhibiting a well-drawn character of the rational and philoſophical Chriſtian.

The other oration was delivered on reſigning the rectorſhip of the univerſity, which the profeſſor had held during the preceding year. It is an excellent diſcourſe, on the neceſſity of keeping the imagination under proper ſubordination. The orator inveſtigates the nature, points out the limits, and deſcribes the various uſes, of this faculty; ſhews its influence in every purſuit and plan of life, together with the fatal conſequences, with reſpect both to virtue and happineſs, of an implicit ſubmiſſion to its uncontrolled direction; and, laſtly, he points out the means of preſerving it under the reſtrictions of rational, moral, and religious principles.

In this ſpecies of compoſition, which ſo many have in vain attempted, Dr. Brown has very happily ſucceeded: his ſentiments are manly and liberal; his reflections are judicious and ſtriking; his expreſſion is animated and eloquent; and his Latin is claſſical and elegant. As a ſpecimen of his ſtyle, we ſhall tranſcribe the following paragraph, in which he enumerates the powers of imagination:

'Hæc vero imaginandi vis, non tam veritati, quam verisimilitudini, non tam cognitioni, quam inventioni, ſtudet, non tam res, quales ſuâ naturâ ſint, intelligere cupit et arripere, quam quales videantur idoneæ ad novam illam, quam meditatur, naturam efficiendam. Creatrici hâc vi inſtructus animus et impulſus per totam rerum univerſitatem vagatur, ac perquirit undique atque congregat formas, imagines, colores, quibus, vario ordine atque modo, diſpoſitio, novum aliquid, aut pulchrum, aut magnificum conſtituat exhibeatque. Dedignatur, ſcilicet loca alio trita ſolo peragrare, ſed in novos tramites, novas regiones ingrediens, explorat nullius antea oculis luſtrata, deprehendit nullius antea ingenio inventa, nullius antea labore parata acquirit. Vividâ hâc vi inflammata mens, nunc in cœlum aſcendit, ſiderum ordines, et curſus, atque leges conſiderat, numiniſque ipſius ſolium, radiante ſplendore circumfuſum, contemplatur; nunc, immenſa oceani vada tranat, cum innantes, tum ſubmerſos ejuſdem habitatores perluſtrat, recluditque innumera pene miracula, quæ liquido ſuo ſinu complectitur, ac, cum ſummâ admiratione, intuetur magnificum, quod exhibet, ſpectaculum, ſive freta ventis agitata tumeant, ſpumanteſque tundant ſcopulos, ſive tranquillum æquor, ſerenato cœlo, cœruleum campum præbeat, et, dulci quodam murmure, littora oſculetur. Nunc, penetrat in viſcera terræ, metallorumque venas penitus abſtruſas, ſcrutatur, et gelidas perambulat tenebroſaſque cavernas; tandem, et tartareas regiones deſcendit, diraque adit regna inferorum. In diras dias iterum luminis auras rediens, variam terræ faciem, multiplicemque ornatum, mirâ cum voluptate conſpicit. Mox, altiſſimos, abruptoſque montes,

montes, nive perpetuâ candentes ascendit, oculosque pascit suavissimâ prospectuum interminatorum oblectatione. Mox, in profundas se valles, præruptis undique rupibus obsessas, condit, ac per amœna, ad rivorum ripas, pascua spatiatur, aureisque dulcibus aquarum lapsibus demulcet. Mox, se in silvas abdit nigrantes, frigus amabile captat, suavibus se delectat avium cantibus, et mœstæ, at non injucundæ, indulget cogitationum gravitati. Mox, in prata viridantia erumpit, campisque messibus undantes, et herbarum, plantarum, frugum, fructuum copiam, cunctosque hominum bovumque labores, quibus tot ad vitam et oblectationem necessaria suppeditantur, novo cum gaudio admiratur. In vastas tunc se recipit solitudines, procul omni cultu vestigiisque humanis, atque inter feras, ferarumque latebras versari videtur. Urbes denique petit frequentatas, omniaque civilis vitæ instituta, mores, vota, studia, contentiones, vitia atque virtutes, moerores atque gaudia, observat, et ad uberem adhibet et utilissimam materiam commentandi.'

ART. V. *Asiatic Researches.*

[*Article concluded from our last Volume*, p. 568.]

MATHEMATICAL *and* ASTRONOMICAL *Papers.*

Astronomical Observations in Fort William, and between Madrass and Calcutta. By Colonel Thomas D. Pearse.

This paper contains a great number of astronomical observations, made by the author and his friends, at various places in India: some of them are useful, some of them are curious, and others are neither. Among the latter, we may reckon many, at least, of the meridional altitudes of the stars which were observed at different places for determining the latitude; and which are inserted, (we know not why,) under the title of 'Observations *at large*.' These observations frequently differ many minutes, sometimes more than half a degree, from one another; for which no reason is assigned. There is no doubt that some part of this variation is owing to an error in the position of the line of collimation of the quadrant: but the errors of observation must evidently have amounted, in some instances, to a quarter of a degree at the least; and, in a multitude of instances, to a very considerable quantity. Colonel Pearse's ingenuity, however, as a mechanical and as a practical astronomer, is, generally, to be commended: but in theory he seems to be deficient, as the following method of determining the arc of a lesser circle corresponding to a degree of longitude, proposed by him, will sufficiently shew.

Speaking of the immersions and emersions of Jupiter's satellites, into, behind, and from his body, he adds:

'If the immersions and emersions of this nature were calculated so as to set astronomers to look out for them, Jupiter's satellites might

might be rendered more useful than they now are in regard to longitudes by land; and that too, whether the calculations are accurate or erroneous.

'For I mean to use an immersion or emersion of any kind, only to note an instant for taking the altitude of Jupiter at the place of observation.

'If the instruments be of equal powers, and the eyes of equal strength, then certainly the altitudes will be taken by every person who shall observe the same phenomenon at one and the same instant of time, and thence the distance of Jupiter from the meridian of each will be known to seconds, if we suppose the latitudes known before-hand.

'And if the telescopes of quadrants could be made sufficiently powerful to observe the satellites, then a single observer, at any place, could perform the whole without trouble or difficulty, and would only need a common watch, and a little more patience than would be requisite, if the watch were perfect and the calculation true.

'But supposing the telescopes and quadrants as they are, and two observers at each place, one employed with the satellite, and the other with the quadrant, then the latter must carefully keep the body of Jupiter on the line of altitude, till the other tells him to stop, which is to be done at the instant of observing the expected phenomenon.

'By this mode, a degree of longitude may be measured with as much accuracy as a degree of latitude; and it is what I have in contemplation to perform as soon as I can get the requisite instruments.'

It is really surprizing that a man of discernment, which the author undoubtedly was, and who had made several observations of the kind of which he was speaking, could recommend them for such a business. Of the many methods which might have been proposed for the purpose, it seems to us one of the worst. If any person wish to measure a degree of longitude, the best method of determining the arc corresponding to it, is, perhaps, by observing the bursting of rockets, fired in the midway between its extremities, and noting the times by clocks well regulated to the time at each meridian. It appears, from the experiments related by the late Mr. Benjamin Robins and Mr. John Ellicot, in Numbers 492 and 496 of the Philosophical Transactions, that rockets rise to a sufficient height, and may be seen at a distance of at least 40 miles, and probably much farther in so level a country as the East Indies, and in the clear air of tropical regions.

Hints relative to Friction in Mechanics. By Mr. Reuben Burrow.

The deductions in this paper are made on a supposition, that 'the force necessary to overcome the resistance, [arising from friction,] is proportional to the pressure;' which, it is well known,

known, was the principle aſſumed by the late celebrated Euler, in his tract on this ſubject, and derived, as he ſays, from experiment: but he does not relate the circumſtances which attended theſe experiments, nor deſcribe the manner in which they were conducted. This omiſſion is much to be regretted, as they have now no authority but what is derived from the celebrity of his name; and the principle which is drawn from them is flatly contradicted by Mr. Vince's experiments, which are very circumſtantially recorded, and with every appearance of fairneſs, in the Philoſophical Tranſactions for 1785, Vol. LXXV. p. 165; and of which an account may be ſeen, at p. 255 of our Review for April 1786, Vol. LXXIV. Mr. Vince found, from many trials, that "the quantity of friction increaſes in a leſs rate than the quantity of matter, or weight of the body;" and that *the quantity of ſurface of the two bodies, which is in contact, has a conſiderable effect on the quantity of friction.*

So far it was neceſſary to ſtate, in order to aſſign the degree of utility to which theſe hints may pretend: but whether the hypotheſis on which they were founded be true or falſe, it has nothing to do with the merits or demerits of the mathematical deductions which are the ſubject of this article, and which are both neat and ingenious, and, for aught that we know to the contrary, true: but we do not pretend to have examined them all ſo cloſely as to vouch for them in this particular; it may be ſufficient to ſay, that we ſee no reaſons for diſſent.

The author conſiders the effect of friction in bodies moving on an inclined plane—the effects of friction in the ſcrew—the effects of friction in the lever—and the effects of friction in the wedge. Some animadverſions are ſubjoined on an article or two in P. Friſi's *Inſtituzioni di Meccanica*, which Mr. B. thinks are erroneous; and he concludes with informing his readers, that all this article, except the animadverſions on P. Friſi, was written in the year 1776, before he had ſeen *any thing to ſpeak of* on the ſubject; that he had deſigned and executed great part of an extenſive treatiſe on friction, according to different hypotheſes, moſt part of which was accidentally loſt: what is given is an extract only from ſome of the firſt part, where velocity was not taken into the account, and where there were no complicated algebraic or fluxional expreſſions, which would have been difficult to print in the country where this volume had its origin.

A Method of calculating the Moon's Parallaxes in Latitude and Longitude. By the Same.

Mr. Burrow begins this article by informing his readers that, 'In the Nautical Almanac for 1781, among other problems publiſhed by authority of the Board of Longitude, there

is

is one for calculating the place of the nonageſimal degree; which is expreſsly recommended to aſtronomers as *ſuperior to all other methods for calculating eclipſes of the ſun, and occultations of the ſtars:*' that, 'as a conſiderable part of that method is erroneous, and particularly in ſouth latitudes, and between the tropics, which include the greateſt part of India, the error may be of conſequence; and the more ſo, as it is publiſhed under the ſanction of Dr. Maſkélyne, the aſtronomer royal:' he has 'therefore taken the liberty of giving another to ſupply its place, and, in imitation of the methods of the HINDOOS, has endeavoured to expreſs it ſo plainly, that any perſon may calculate by it, without knowing much of the ſubject.'

It may be proper to obſerve, before we proceed further, that the words which we have put in Italics are printed in Mr. Burrow's paper with inverted commas, as if they were extracted from the work of which he is ſpeaking: but we are ſorry to ſay, that this is a miſrepreſentation; the author of that work only ſays, that his method is ſhorter than any he had ſeen; and this is ſtrictly true:—it is even much ſhorter than Mr. Burrow's, which has been printed ſince, and which, of courſe, he had not ſeen. It muſt, however, be allowed, that the method given in the Nautical Almanac is defective in more inſtances than one: but they are ſuch defects as may readily be ſupplied, without detracting in the leaſt from the other excellencies of the method; and therefore if Mr. B. had contented himſelf with ſupplying thoſe deficiencies, inſtead of giving a new, but round-about method, the public would have been more obliged to him than they now are. This, however, is not the worſt part of Mr. Burrow's paper; for, beſide his rule for finding the place of the nonageſimal degree being longer than was neceſſary, and longer than that which he was cenſuring, it is defective; and his additional rule for applying the parallax in latitude is erroneous. His rule for finding the place of the nonageſimal degree is defective in the ſeventh and eighth articles; for he ought to have prefixed to the ſeventh, "when the latitude of the given place is leſs than the diſtance of the tropic from its neareſt pole;" becauſe without this limitation, the ſum of the logarithmic tangents of the latitude, and obliquity of the ecliptic, will ſometimes amount to more than 20, and conſequently, after 10 is rejected, will be greater than the ſine of 90°, which is abſurd; that is, according to Mr. Burrow, very unlike an *Hindoo* rule. To the eighth article, there ought to have been added, "If the latitude of the place be greater than the diſtance of the tropic from its neareſt pole, and the right aſcenſion of the meridian be greater than 270°, or leſs than 90°, B is the longitude of the nonageſimal degree: but

if

if the right aſcenſion of the meridian be greater than 90°, and leſs than 270°, B + 90° is the longitude." That the rule for applying the parallax in latitude, given in his concluding ſcholium, is erroneous, Mr. Burrow will ſoon find, without our aſſiſtance, if he will give himſelf the trouble to reviſe it.

Remarks on the artificial Horizons, &c. By the Same.

Mr. Burrow informs us, that, having occaſion to determine the ſituations of ſeveral places in India, and having no inſtrument but an Hadley's ſextant, which, for obſervations made on ſhore, requires an artificial horizon, he 'collected all the different artificial horizons, and glaſs roofs, and other contrivances for that purpoſe he could meet with; but though they appeared correct, the reſults were very erroneous.' He 'examined them by bringing the two limbs of the ſun, ſeen by direct viſion, to touch apparently in the teleſcope of the ſextant, and then obſerved the reflected images in quickſilver, which ſtill appeared to touch as before; but on examining the reflected images in the reſt of the artificial horizons, none of them appeared to touch; and the error in many was very conſiderable *.'

All this has been well known in England for many years; and, in conſequence, the whole tribe of artificial horizons, excepting the ſurface of quickſilver, has been rejected by all judicious obſervers. It is now well known, that if the two ſurfaces of a glaſs, even of very moderate dimenſions, be ground to perfect planes, and perfectly parallel to each other, it will in a little time warp, and ſet, if the leaſt preſſure act on any part of it; and that it will even do ſo by its own weight, if it lie hollow, unleſs it be very thick in proportion to its extent in the other two dimenſions. In conſequence, all the different artificial horizons, excepting quickſilver, whether by plates of glaſs placed horizontally by means of a ſpirit level, circular bubbles, or by floating plates of glaſs on quickſilver, though they may be very perfect when put out of the hands of the maker, will in a little time grow utterly uſeleſs, from the

* Mr. Burrow is not very accurate in his expreſſion in this place; and, therefore, thoſe who have not been converſant with the experiment before-hand may, poſſibly, not underſtand him. He means, that he meaſured the diameter of the ſun in the manner which is uſually done when we find the error of a ſextant; and having fixed the index to this meaſure, he tried how far it agreed with the diameter of the ſun's image on the ſurface of quickſilver, and alſo with the diameter of its image on the other artificial horizons. It will always agree perfectly with the image formed on the ſurface of quickſilver, but very ſeldom with the image formed on any other ſurface, becauſe they are ſeldom perfect planes.

warping

warping of the glaſs; unleſs it could be preſerved from all external force, and, at the ſame time, kept on a plane as perfect as itſelf, which is totally impoſſible. Horizons formed by floating plates of glaſs on quickſilver have errors peculiar to themſelves, which no art of the operator can avoid with certainty: the firſt ariſes from the difficulty of preventing bubbles from forming between the glaſs and quickſilver, and which no contrivance, that we have ſeen, of putting them together, will always wholly prevent. Another error, which is to be dreaded in horizons of this kind, ariſes from the convexity of the quickſilver near its edges; ſo that if the veſſel which contains the quickſilver be not much greater than the plate of glaſs, in which caſe the wind will act on the bare ſurface of the quickſilver, and throw it into waves, or if the glaſs be ſuffered to come near any ſide of the veſſel, the error may be very great, as the horizontality of the plate will be immediately deſtroyed. A third error will ariſe, if the two ſurfaces of the glaſs be not perfectly parallel planes; and a fourth, if the glaſs be not equally denſe in every part. In ſhort, the fine ſurface of the quickſilver itſelf is the only horizon on which we can depend: nor need we wiſh for any other, if its ſurface was not ſo ſubject to be ruffled by the leaſt breath of wind: but, on this account, it requires a ſhelter of ſome kind or other. The ſhelter which has generally been applied, conſiſts of a roof formed by two plates of glaſs, which have their ſurfaces perfectly parallel planes: but the difficulty of procuring glaſſes which are ſo, is great, and the expence is great in conſequence; and, which is ſtill worſe, when they are procured, no art can keep them long in that ſtate. The error, however, which ariſes from this imperfection, may in ſome degree be removed, by repeating the obſervations an even number of times, and making them with one ſide of the glaſs roof turned alternately toward and from the obſerver. In taking the meridional altitude, there is generally time, after the object ceaſes to riſe apparently, to read the obſervation, turn the roof, and take the altitude again with the roof in that poſition; and if there be any difference between the obſervations, the mean of them muſt be taken.

To obviate the errors ariſing from theſe cauſes, Mr. Burrow very ingeniouſly thought of ſtretching ſome moſquito-curtain, which is a kind of ſilk gauze, as cloſe as book-muſlin, (and perhaps book-muſlin, waſhed clear from ſtarch, might do as well,) in a frame, or hoop, in the ſame manner that canvaſs is ſtretched in a window-blind; the frame being high and extenſive enough to ſtand clear of the veſſel which contains the quickſilver. This contrivance he found, on trial, effectually excluded

excluded the wind, and admitted the rays of the sun, and even those of the stars, without diminishing them so much as to prevent the stars from being seen on the surface of the quicksilver.

We have tried this kind of shelter for the quicksilver ourselves, and can add our testimony to that of Mr. Burrow, that it answers the purpose intended by it exceedingly well, in observations of the sun: with respect to observations of the stars we cannot speak, as we have not made any trial of it in them. The only inconvenience that we saw attending it was, that the image of the sun appeared somewhat fainter than it does when a glass roof is used, and the limb of the sun was not so smartly defined: but the defect was by no means material.

Demonstration of a Theorem concerning the Intersections of Curves. By the Same.

The property here demonstrated is, that 'two geometrical lines of any order will cut one another in as many points as the number expresses, which is produced by the multiplication of the two numbers expressing these orders;' and we think Mr. Burrow may rather be said to have pointed out the method by which it may be demonstrated, than to have actually demonstrated it: but on this point we will not contend. He informs us, by way of introduction, from the authority of the late Dr. Brackenridge, in the preface to his *Exercitatio Geometrica de Descriptione Curvarum*, that Mr. George Campbell, then Clerk of the Stores at Woolwich, had a neat demonstration of this property, which the Doctor wished to see published: but that 'it does not appear Mr. Campbell ever published any thing, except a paper on the roots of equations, and a small treatise on the plagiarisms of Maclaurin;' and therefore 'it is very probable his demonstration is lost.'

Mr. Campbell's demonstration may, for any thing that we know to the contrary, be lost, as we have not heard that it was ever published, or into whose hands his papers fell at his death, which happened some time about the year 1765. It is most probable that they passed into the hands of the late Mr. Hugh Brown, the translator of M. Euler's Commentary on Robins's Gunnery; and possibly Mr. Burrow may know where Mr. Brown's papers, if he left any, are to be found. It may, however, be right to acquaint Mr. Burrow, that although Mr. Campbell published nothing but the two tracts which he mentions, under *his own* name, he published many things under *fictitious* names, and particularly several questions and solutions in the Ladies' Diary, between the years 1760 and 1764, under the signature of *P. M. of Durham*. Mr. Campbell was

a candidate for the mathematical professorship at Edinburgh, in opposition to Mr. Maclaurin; and it was on that occasion that he wrote the tract which he called the Plagiarisms of Maclaurin. Notwithstanding Mr. Campbell was both an excellent and an elegant mathematician, we think the university of Edinburgh perfectly justified in giving the preference to Maclaurin, who was, undoubtedly, his superior.

Corrections of the Lunar Method of finding the Longitude. By the Same.

Mr. Burrow's proposed amendments are two: one relates to the observations, and the other to the computations. He begins by reminding us that, for a little time before and after the moon's conjunction with the sun, the whole lunar hemisphere is visible; and he adds, that 'the enlightened crescent seems to extend some distance beyond the dusky part.' This extension, he contends, is an elongation of the moon's real disk, caused, we suppose he thinks, by some optical illusion: but he does not say what the cause of it is—only that 'it is obvious enough from Newton's principles;' and *to prove* that his hypothesis is well grounded, he tells us that the longitudes of places deduced from distances of a star from the dusky limb of the moon, agreed better with the longitude deduced from observations of the eclipses of Jupiter's satellites, than longitudes deduced from distances of stars from the bright limb. To obviate the error which he thinks arises hence, Mr. Burrow advises us to observe the distances of stars from the dusky limb of the moon when it can be seen; and when it cannot, to make the star appear wholly within the bright limb of the moon; that is, to form the contact by making 'the star appear to touch the moon inwardly.' This is Mr. Burrow's opinion: we shall now give our own.

We always concluded, and do so still, that the appearance which Mr. Burrow mentions, is not caused by an elongation of the bright limb of the moon, but by a deficiency in the dusky limb:—for the light which the moon receives from the earth, which is the cause of her whole disc being visible for a few days before and after her conjunction with the sun, being small in quantity, and, at the same time, falling very obliquely on the extreme part of her disc, is not sufficient to render that part visible to us; and consequently it is the dusky limb which is deficient, not the bright one which is redundant, as Mr. Burrow supposes. We are farther of opinion, that the disagreement of Mr. Burrow's longitudes, deduced from his distances of stars from the bright limb of the moon, arises from a faulty habit which he has contracted, of making his observations too open.

After directing the contact of the ſtar with the moon's limb to be formed internally, he adds, 'But *all* the writers on this ſubject have *particularly* directed that the ſtar be made to touch *outwardly*.' This aſſertion ſeems founded on ſome miſtake; for *all* the writers that we know, who have given any *particular* inſtructions concerning this matter, ſtand in direct contradiction to it. Dr. Maſkelyne, the preſent aſtronomer royal, at p. 9. of his Britiſh Mariner's Guide, ſays, "Which operation," (*viz.* moving the index, and turning the quadrant round the viſual ray,) "muſt be repeated till *the middle of the ſtar*, (for it will ſometimes appear of a ſenſible breadth,) ſhall, at the moon's neareſt approach, *appear to paſs exactly upon her limb*, without entering further within it." Mr. Robertſon, at p. 346 of the ſecond volume of his Navigation, third edition, directs us to "move the index till the moon's enlightened limb is touched by *the middle* of the ſtar." We do not know of any other writer who has been particular in his directions on this ſubject.

Mr. B.'s other correction conſiſts in directing us to apply the equation for ſecond differences, in comparing the obſerved diſtance with the diſtances in the Nautical Almanac, inſtead of making the compariſon by direct proportion, as is uſual. He ſays, that the error ariſing from this cauſe may amount to ſix geographical miles, or more; and that he ſhall point out ſome other cauſes of error hereafter. There are, no doubt, ſeveral ſources of ſmall errors in the rules which have been given for the uſe of ſeamen; becauſe it was a principal object with the perſons who gave thoſe rules, not to puzzle them with unneceſſary niceties: but aſtronomers have always known, and generally avoided, thoſe errors in their calculations; and, of courſe, they will be ſurprized to find that Mr. Burrow has but lately become acquainted with them, and that he thinks them worthy of being publiſhed as *new diſcoveries*.

A Meteorological Journal, kept by Col. T. D. Pearſe, from the 1ſt of March 1785, to the 28th of February 1786.

The firſt column of this journal contains the day of the month; and the ſecond gives the hour and minute when the obſervation was made. The height of the barometer is put down in the third, the ſtate of the hygrometer in the fourth, and the height of the thermometer, within, and out of doors, in the fifth and ſixth. The ſeventh and eighth are entitled, 'kind' and 'quantity' of clouds. The ninth exhibits the point of the compaſs from which the wind blew; the tenth ſhews its ſtrength; the eleventh gives the quantity of rain which fell in the twenty-four hours; and the twelfth contains miſcellaneous remarks.

The observations are generally put down twice in a day; and, on some occasions, several times. The usual times are, in the morning, and about the hottest period of the day. The greatest height of the thermometer was on the 1st of June, when it stood at 103°; and its least height was 47°, on the 23d of January, at six in the morning. The barometer, when highest, stood at 30,248, on the 7th of January, and, when lowest, at 29,224, on the 30th of June. The quantity of rain which fell in March was 0,554 of an inch. In April, 4,308 inches. In May, 3,690. In June, 26,061! In July, 12,192. In August, 10,661. In September, 7,032. In October, 2,863. In November, 1,023. In December, none. In January, none. In February, 0,936. In all, 69,320 inches! and yet not a drop fell from the 9th of November to the 16th of February, more than one fourth of the year! but during the greater part of that time, as we learn from the miscellaneous remarks, the country was immersed in an utterly impervious fog. We are sorry to add, that this journal is rendered very defective in several respects, from the want of an explanation of the instruments with which it was made. For example, the state of the hygrometer is put down in numbers: but as we know neither the extent of the scale, nor where it begins, the account of it is utterly useless. In like manner, the quantity of clouds, and force of the wind, are put down in numbers, which are inexplicable, for want of knowing what number expresses the whole hemisphere in one, or the greatest possible force of the other. Even the place where the journal was kept, is only mentioned by accident in the miscellaneous remarks; whence it appears to have been Calcutta or its neighbourhood.

We have now, as accurately as we were able, acquainted our readers with the transactions of the Asiatic Society; and we have only to make our acknowlegments to its members. Here we cannot but particularize two gentlemen, whose indefatigable zeal demands the thanks of all inquirers into Asiatic history: we allude to the President and Mr. Wilkins. From the opinions of the former we have, indeed, occasionally differed: but we assert with pleasure, that, in general, the sublimity and grandeur of his writings have filled us with astonishment and delight.

Of this volume there are, undoubtedly, parts which might have been omitted without any diminution of value to the whole: but where has been an *infant* society, of whose Transactions the same might not be observed? We are grateful for what is already done; and it is with satisfaction that we look forward

to

to the appearance of the ſecond volume of theſe Reſearches; from which, if we may judge from the table of its contents, printed in the preſent work, we expect to derive improvement and pleaſure.

ART. VI. *Les Avantures d'Edouard Bomſton.* i. e. The Adventures of Edward Bomſton; intended as a Continuation of "La Nouvelle Heloiſe." 8vo. pp. 240. Lauſanne. 1789.

CONTINUATIONS of works, which have either been deſignedly cloſed, or accidentally left unfiniſhed, by their authors, have ſeldom met with ſucceſs: nor can this fact be wonderful to thoſe, who conſider the difficulty of ſupporting a character with conſiſtency, even where the ſketch and deſign of it are our own; and who reflect how much that difficulty is increaſed, when we are required to enter into the ſchemes of others, to adopt and preſerve peculiarities to which we did not give birth, and, in fact, to explore and repreſent the ideas of another man's mind, which, perhaps, poſſeſſes little that is congenial with our own, and into which we probably have no inſight. Neither is the taſk, in the preſent inſtance, rendered more eaſy by the temper of the author whoſe work is to be continued. Rouſſeau, pathetic yet whimſical, always natural yet never common, an accurate reaſoner yet an eccentric actor, might, if he had continued his novel, have continued it in a way which we ſhould never have been able to predict: one prediction, however, (if ſuch it may be called,) we will venture to make, which is, that his continuation would not have been after the faſhion of the volume before us.

The author informs us, that his work conſiſts chiefly of the tranſlation of a German book, intitled, The Adventures of Edward Bomſton in Italy: he has, however, retrenched ſeveral letters, and added others; he has created new ſcenes, and new ſituations, and altered the concluſion. It is a pity that we are not informed which *ſituations* he has added; for really ſome of them are ſo extraordinary, that the author ſhould poſſeſs all the merit of their creation. In general, we may ſay of them, that they are either unnatural, indecent, or impoſſible. Of the characters, we could give a ſhort account, if we were not afraid of hurting the delicacy of ſome of our readers; and as for the whole work, it is like the traſh of modern novels, the generality of which, to borrow an expreſſion from the noveliſt's common-place book, "are all over devil."

Art. VII. *Nova Acta Academiæ Scientiarum Imperialis Petropolitanæ*, &c. i. e. New Tranſactions of the Imperial Academy of Sciences at Peterſburgh, Vol. I. With the Hiſtory of the Academy down to the Year 1783. 4to. 700 Pages. Peterſburgh. 1787.

THIS academy, from the mal-adminiſtration of ſome of its directors, was, for ſeveral years, torn by internal diſſentions, which retarded the labours of the academicians, and put a ſtop to the uſual publication of its collections. Theſe diſagreeable circumſtances were removed by an edict of the Empreſs, by which the government of the academy was new-modelled, and the Princeſs DE DASCHKAW appointed to the preſidency. On this alteration, the academy reſolved to begin a new ſeries of publications; and, from this æra, the hiſtory commences, which is prefixed to the volume now before us. The hiſtorical part is written in French: but moſt of the memoirs are in Latin. Beſide an account of what was tranſacted in the ſeveral meetings of the academy, it contains extracts of diſſertations, letters, and reports, which were there read. Among theſe, we find ſome extracts from letters, addreſſed to Prince GOLITZIN, by Dr. JANSSEN of Ooſterhout, near Breda, giving an account of the efficacy of fixed air, injected into the bowels, in the cure of putrid diſeaſes. We have alſo an hiſtorical account of the ſeveral diſcoveries and calculations made concerning Dr. Herſchel's planet, drawn up by M. J. LEXEL, and reflections on the neceſſity of ſtudying the virtues of indigenous plants, by M. LEPECHIN. This is an ingenious diſſertation, though rather diffuſe. The author recommends to all phyſicians a diligent attention to the plants of the country in which they reſide, from a perſuaſion that every part of the world produces thoſe medicinal ſimples that are beſt adapted to remove the diſeaſes, to which, from climate and other local circumſtances, its inhabitants are moſt liable.

The remainder of the hiſtorical part of the volume is taken up with the review of works and inventions preſented to the academy; few of which will be intereſting to the reader. Among the latter, is a report concerning an inſtrument invented by Captain BURDETT, and by him called an optical compaſs. It is conſtructed on the ſame principles with Hadley's octant, or ſextant: but it appears to be neither ſo accurate, nor ſo convenient. Among the former, we find an account of two diſſertations on a prize queſtion, which was, ſome years ago, propoſed by the academy, in the following terms: "Can any real cauſes be diſcovered, from which it may be demonſtrated that the motion of the earth around its axis

axis is uniform? or, if this motion be ſubject to any inequality from the reſiſtance of the air, or of ether, or from any other force by which it may be influenced, by what phenomena can ſuch irregularity be aſcertained; and what would, in this caſe, be the beſt method of rectifying the meaſure of time, ſo as with certainty to compare the preſent meaſure of time with that of former ages?"

This prize was divided between Profeſſor HENNERT and Father FRISI, whoſe diſſertations on the queſtion are here analyzed. M. HENNERT ſuppoſes two kinds of cauſes, which may be ſuſpected of producing ſome irregularity in the diurnal motion of the earth; the former aſtronomical, the latter phyſical. He argues that, if the earth were perfectly ſpherical, and had no motion round its axis, it could not, in any ſituation whatever, relative to the ſun and moon, receive from their action even the ſlighteſt impulſe to revolve on its axis; becauſe, however theſe bodies, either jointly or ſeparately, may be ſuppoſed to act on one hemiſphere, they muſt be allowed to act equally on the other hemiſphere in a contrary direction; in which caſe, the two oppoſite forces muſt deſtroy each other: but, as the earth is not a perfect ſphere, and as the ſun and moon, acting on it, produce an annual acceleration of the equinox, M. HENNERT enquires whether this can cauſe any alteration in the diurnal motion of the earth; and ſhews, that if the ſun and moon were to remain, during a whole year, in the ſituation moſt favourable for producing ſuch an alteration, their effect, during this period, would be only two ſeconds and one third: but even this diminiſhes, and becomes imperceptible, when it is conſidered that the ſun and moon are continually changing their poſition, with reſpect to each other and to the earth, and thus annihilate, in one ſeaſon, the effect which they may have produced in another.

M. HENNERT next inquires into the effects of phyſical cauſes on the earth's diurnal motion. He acknowleges that alterations may take place, either about the center, or on the ſurface, or elſe in the intermediate parts of the earth, in conſequence of which, its motion may be either retarded or accelerated: but he contends that the effects of ſuch changes would be immediately perceptible, and the earth would afterward continue to revolve uniformly with the velocity which the ſuppoſed alteration had effected: but, as no ſuch ſudden and perceptible change, in the earth's diurnal motion, has ever been obſerved, M. HENNERT concludes, that the globe cannot have undergone the violent alterations which, in this argument, he had ſuppoſed. In the remainder of his diſſertation, he demonſtrates, that neither the reſiſtance of ether, nor the

influence of the winds and tides, even though we ſhould ſuppoſe their operations to be much greater than they are, or can be, can produce any irregularity in the earth's diurnal motion.

M. FRISI makes the ſame concluſion, but from other arguments: his grand proof, that the time of the earth's diurnal revolution is the ſame now that it always has been, is, that it now bears exactly the ſame proportion to its annual revolution which it ever did. To ſhew this, he compares the moſt ancient with the lateſt obſervations; and makes it appear that, two thouſand years ago, the year conſiſted of exactly the ſame number of days, hours, minutes, and ſeconds, as at preſent: he then inquires, whether the annual revolution of the earth can be ſuppoſed to have undergone any alteration, and proves at large, that it cannot be at all accelerated, or retarded, by the reciprocal gravities of the heavenly bodies.

Some philoſophers have ſuppoſed, that light conſiſts of vibrations propagated from the ſun; while others imagine that the ſolar rays are emanations of a very ſubtile matter: in either caſe, the ſpace in which the heavenly bodies move cannot be a void: according to the former of theſe hypotheſes, it muſt be a ſubtile elaſtic fluid, which is called ether; and according to the latter, it is filled with emanations of light from the ſun. M. HENNERT argued, that no ethereal matter, in which the earth can be ſuppoſed to move, could at all affect its diurnal motion: but M. FRISI purſues the ſubject further, and examines whether any irregularity, or alteration, in the annual revolution of the earth, can be occaſioned by the ſubtile matter which emanates from the ſun. If light conſiſts of emanations of the ſolar ſubſtance, it may be ſuppoſed that, from its conſtant diffuſion during ſo many ages, the bulk of the ſun, conſequently its action on the planets, muſt undergo ſome diminution; that hence the orbits of the planets muſt be enlarged, and the periods of their revolution lengthened: but M. FRISI maintains, that this diminution muſt be imperceptible, becauſe of the inconceivable tenuity and rarity of the luminous matter; and, perhaps, it is repaired by new particles of light, which the ſun receives from other heavenly luminaries, or from the vapour of comets in their perihelion. It is, however, certain, that, ſince we have diſcovered the means of meaſuring the apparent diameters of the planets, no diminution has ever been obſerved in that of the ſun. To illuſtrate the inconceivable tenuity of the luminous atoms, M. FRISI calculates, from the height at which the aurora borealis is ſeen, the ſubtilty of its light, and hence deduces the ſubtilty of the ſolar light, when it reaches us. By this calculation, and on the ſuppoſition that we receive new rays from the ſun in every

ſeven

ſeven minutes and an half, he determines that the quantity of matter emitted by the ſun during a year, bears no more proportion to the bulk of this luminary, than unity does to a ſum expreſſed by an unit followed by ſixty-three cyphers. Hence he contends, that a million of ages would not ſuffice to produce a diminution of the quantity of matter in the ſun, which could at all affect its action on the planets.

With reſpect to the viciſſitudes which may take place in the earth itſelf, M. FRISI is of opinion, that the only effect can be to accelerate its diurnal motion: he thinks that heavy bodies, which are torn from others by the violence of winds or of waters, or by earthquakes, cannot be moved from their place in any other direction than toward the center of the earth; and that, as they are thus removed from a place in which the circular velocity is greater, to one in which it is leſs, the velocity of the earth's diurnal motion muſt be increaſed by ſuch a change: the ſame effect muſt be produced, if heavy bodies, on the ſurface of the earth, compreſſed its ſubſtance, ſo as to diminiſh its volume: but this philoſopher thinks, that the ſubſtance of the earth is already ſo compreſſed, that its ſurface cannot ſink any further; and he calculates, that if, from the whole ſurface of the earth, a coating two feet in thickneſs, were pared off, and this quantity of matter thrown into a hole a thouſand feet deep, it would not occaſion the leaſt alteration in the diurnal revolution of our globe. From theſe arguments, and from others, of which our limits will not permit us to take notice, M. FRISI concludes, that both the annual and diurnal revolution of the earth are uniform and conſtant; and that they neither are, nor can be, liable to any irregularity.

M. ROUMOWSKY, the academician to whom the inſpection of theſe diſſertations was committed, ſeems not to be perfectly ſatisfied with the above argument: he obſerves, that M. FRISI's reaſoning is juſt, with reſpect to bodies diſplaced by the violence of wind, or by the force of water: but that earthquakes may eject bodies from the interior parts up to the ſurface, and produce great revolutions in the bowels of the earth. M. HENNERT allows that theſe are the only cauſes which can accelerate or retard the earth's motion; and though hitherto no revolution of this nature has been obſerved, ſufficient to occaſion an immediately perceptible change in the diurnal rotation of our globe, it cannot be affirmed that ſuch an event is impoſſible. Beſide, earthquakes are ſudden and unexpected phenomena: but an alteration in the diurnal motion of the earth may be ſo ſmall, as not to be perceptible, till after a certain lapſe of time: it is therefore well worth our while frequently

and

and accurately to obſerve, whether any ſuch change has taken place. This, the academician thinks, may be aſcertained by a pendulum which ſwings ſeconds: for, while the length requiſite, under the equator, and under the different parallels of latitude, remains the ſame as it now is, we may conclude that the diurnal motion of the earth is uniform, and has undergone no alteration of velocity.

The laſt article in the hiſtorical part of this volume, is the eulogy of M. L. EULER, by M. NICHOLAS FUSS. Of this performance, an account was given a few years ago, when it was ſeparately publiſhed *. We therefore proceed to the memoirs.

MATHEMATICS.

Conſiderations on Trajectories, both rectangular and oblique-angular. By the late M. L. EULER.

This is one of the laſt labours of this great and excellent man; and, though mathematicians now pay little attention to the ſubject here treated, yet the clearneſs with which the theory of trajectories is laid down, and the judicious manner in which their properties are inveſtigated, render the memoir worthy of our attention. The ingenious author ſets out with the poſition, that an infinite number of curves may be repreſented by one and the ſame equation, in which, beſide the ordinates, there is a conſtant quantity, to which every poſſible value may be ſucceſſively aſſigned, and which, for this reaſon, he calls the variable parameter of theſe curves.

On this hypotheſis, the problem, which requires the deſcription of a trajectory, may be expreſſed in this univerſal manner: "*Having deſcribed an infinite number of curves, all contained under the ſame equation of the co-ordinates, and the conſtant quantity above mentioned, to find a curve that ſhall interſect all theſe curves under the ſame angle.*"

Whatever be the equation, by which the curves to be interſected by the trajectory are repreſented, the problem admits of three caſes. 1. The applicate may be conſidered as a function of the abſciſſa and parameter. 2. The abſciſſa may be a function of the applicate and the parameter. 3. The parameter may be regarded as a function of the two co-ordinates.

The two firſt caſes are, in effect, the ſame; and, accordingly, they are here conſidered jointly. What chiefly merits our attention, under this head, is the reciprocation of trajectories, and the curves which they interſect:—for having found a differential equation of the abſciſſa and parameter, a new conſtant arbitrary quantity may be introduced into its intregal, to

* See Review, vol. lxxiii. p. 496.

which

which every poſſible value may be ſucceſſively aſſigned; by which means, an infinite number of trajectories may be obtained, all interſecting the curves contained in the equation under the ſame angle; ſo that the curves interſected will, in their turn, be trajectories to the interſecting curves.

The third caſe, in which the variable parameter is conſidered as a function of the two co-ordinates, affords a number of inſtances where the curves that are interſected, as well as the trajectories, become algebraical. The univerſal ſolution of theſe is very difficult by any other method, than that which this excellent mathematician has diſcovered, and which affords an aſtoniſhing proof of the fertility of his genius.

New Demonſtrations relative to the Diviſors of Quantities contained under the Form xx + nyy. By the Same.

In former memoirs on this ſubject, M. EULER had propoſed ſeveral theorems relative to the diviſors of numbers contained under this form, but without demonſtrations; and he acknowleged that he diſcovered them only by induction. The theorems here demonſtrated, are the two following:

If all the ſquare numbers be divided by any prime number P, (the number 2 only excepted), the number of all the various remainders reſulting from theſe diviſions will be $\frac{1}{2}(P-1)$; theſe the author calls *reſiduals:* but, as the number of numeral integers leſs than P muſt amount to P—1, the other half of this, or $\frac{1}{2}(P-1)$ will conſiſt of what he calls *non-reſiduals*, that is, ſuch as either leave no remainder, or only a remainder which has already occurred, and does not vary from the foregoing.

The ſecond theorem, of which M EULER has given two demonſtrations, is, that if a denote a *reſidual*, and n be contained in the form $\lambda P-\alpha$, two numbers, x and y, may be ſo aſſigned, that the formula $xx+nyy$ ſhall be diviſible by P. Whence it follows, that, if α denote a *non-reſidual*, and n be a number of the form $\mu P-\alpha$, the formula $xx+nyy$ will not be diviſible by P.

As all numbers may be comprehended under either the form $\mu P-a$, or the form $\mu P-\alpha$, they muſt, with reſpect to every prime diviſor P, be diſtributed into two claſſes, the one comprehending all thoſe numbers n, which render the form $xx+nyy$ diviſible by P, and the other, thoſe which exclude this diviſor. This diſtinction enables the author to reſolve the following problem: Suppoſing the letter n to denote any affirmative number, it is required to find all the prime numbers, which are diviſors of the formula $xx+nyy$. The ſolution of this problem is accompanied by a table of the prime diviſors of $xx+nyy$, for every value of n, from an unit to fifty.

To this is added, the ſolution of thoſe caſes in which n is a negative quantity, or equal to $-m$; accompanied by a table of

of the prime diviſors of the formula $xx-myy$ or $myy-xx$ for every value of m, from an unit to twenty-four.

Inveſtigation of Curves which are ſimilar to their Evolutes. By the Same.

If we ſuppoſe the letter B to repreſent the evolute of any curve A, C to ſtand for the evolute of B, and D to denote that of C, &c. then B. is called an evolute of A of the firſt order, C an evolute of A of the ſecond order, D one of the third, &c. The deſign, therefore, of this memoir, is to find curves A, which ſhall be ſimilar to their evolutes of the firſt, ſecond, third, or any higher order. Having found, by means of the differential calculus, an equation of the radius oſculator and amplitude of a curve, ſimilar to its evolute of any order n, the author reduces it to co-ordinates, and applies his general ſolution to a variety of particular caſes.

PHYSICO-MATHEMATICAL CLASS.

On the Motion of a Heterogeneous Sphere on a Horizontal Plane, with Obſervations relative to Vacillatory Motion. By M. L. EULER.

In this inveſtigation of the motion of a ſphere, the center of which does not coincide with its center of gravity, the author, in order to avoid intricate calculations, confines his reſearches to rectilineal motion on a horizontal plane, excluding all gyratory motion, excepting that around a horizontal axis, perpendicular to the direction of progreſſive motion.

Setting off from the known principles for determining the progreſſive and gyratory motion of a body impelled by any force whatever, the author deduces two differential equations of the ſecond degree, containing only three variables, viz. the time, the ſpace moved through, and the angle deſcribed by the gyratory motion. To render theſe equations more ſimple, he begins with thoſe caſes in which the motion is ſuppoſed to take place without friction. On this hypotheſis, he obſerves that the progreſſive velocity of the center of gravity will be conſtant; and that, if the center of gravity be coincident with that of the ſphere, the gyratory motion, as well as the progreſſive, will be uniform. He then proceeds to conſider a caſe, in which the angle deſcribed round the center of the ſphere is very ſmall, and in which it is requiſite that the initial gyratory velocity ſhould be infinitely little. On this hypotheſis, the ſphere, beſide the uniform progreſſive motion of its center of gravity, will make infinitely ſmall equal and iſochronous excurſions round its own center, which conſtitute what the author calls vacillatory motion. The next caſe that comes under conſideration, is, when the center of gravity is very near that of the ſphere: if the initial gyratory velocity be very ſmall, the

center

center of gravity, while it preſerves its uniform progreſſive motion, will be continually aſcending, without ever becoming vertical to the center of the ſphere: but if the initial gyratory velocity be much greater than the progreſſive, the center of gravity being ſtill ſuppoſed to be very near that of the ſphere, the former will make entire revolutions round the latter, and will take the ſame time to aſcend from the loweſt to the higheſt point, as to return from the higheſt to the loweſt. This motion of the center of gravity round that of the ſphere, is ſomething analogous to that of the planets in their orbits round the ſun, ſuppoſing the loweſt point of the center of gravity to repreſent the perihelion, and the higheſt the aphelion: thus alſo the preceding caſe, in which the center of gravity required an infinite time to aſcend to the higheſt point, is conſidered as illuſtrative of the parabolic motion of a comet.

After inveſtigating theſe caſes, the author proceeds to conſider the perfect rotation of the ſphere accompanied with friction, which he eſtimates at a third part of the preſſure: by perfect rotation, he means that by which an ordinary cycloid is generated. He then examines the vacillatory motion, which will take place if we ſuppoſe the ſphere to have no other velocity than what it may receive from a very ſmall inclination given to it in the beginning of its motion. In this caſe, as in that independent of friction, before conſidered, the ſphere will make equal iſochronous librations: but with this difference, that a ſimple pendulum, to be iſochronous with theſe, muſt be ſomething longer than in the former caſe; and the proportion of the length of theſe pendulums will be the ſame, whether the friction be greater or leſs.

Diſſertation on a Theorem, propoſed by M. Lambert, for aſcertaining the Times in which Arcs of Conic Sections are deſcribed by Bodies that are attracted toward one of the Foci, by Forces in reciprocal Proportion to the Squares of the Diſtances. By M. A. J. Lexell.

M. Lambert, in his work entitled *Inſigniores orbitæ cometarum proprietates*, demonſtrates, that if, in two ellipſes, conſtructed on the ſame tranſverſe diameter, two arcs be ſo aſſumed, that not only their chords, but alſo the ſums of the lines, drawn from the foci of each ellipſe to the extremities of theſe arcs, ſhall be reſpectively equal, the two elliptical ſectors, deſcribed round the foci, will be in a ſubduplicate ratio of the chief parameters of theſe ellipſes; or, which is in fact the ſame, that theſe ſectors will be to each other as the conjugate diameters of the ellipſes. This theorem M. Lexell has demonſtrated both ſynthetically and analytically, and has applied it to hyperbolic ſectors.

On

On the Motion of a Compound Pendulum. By M. NICHOLAS FUSS.

In order to give our readers an idea of the kind of motion here inveſtigated, we ſhall lay before them two particular caſes, to which the author applies his general inquiries. Suppoſe two threads, each 275 French lines in length, by one of which is ſuſpended a ball of eight ounces, which we ſhall diſtinguiſh by the letter A, and, by the other, a ball weighing four ounces and an half, which we ſhall call B: let the former of theſe pendulums be ſuſpended in the uſual manner, and the latter, from the bottom of the weight A. Draw the weight A forty-eight lines, to the left, out of the vertical line, while the other weight B hangs freely from it. On letting it go, it will begin to vibrate, and immediately communicate its motion to B, which will perform one oſcillation, while A makes two; and in two ſeconds of time after they were firſt put into motion, both the pendulums will be together in their firſt place, forty-eight lines to the left of the vertical line. The following table will afford a more preciſe idea of their relative velocities:

Time. Parts of a ſecond.		Diſtances from the vertical line. The weight A.		The weight B.	
0	-	48 lines to the left.		48 lines to the left.	
$\frac{1}{2}$	-	24	to the right.	16	to the left.
$\frac{7}{12}$	-	27	to the right.	$2\frac{7}{5}$	to the right.
1	-	0		80	to the right.
$\frac{1}{2}$	-	24	to the right.	16	to the left.
2	-	48	to the left.	48	to the left.

If the weight be changed, ſo as to make B the upper, and A the lower, the threads being the ſame length as before, B will make three oſcillations, while A performs one; and, if a ſingle oſcillation of B be divided into three periods, the following table will exhibit a comparative view of the motion of theſe pendulums during three oſcillations:

Oſcillations.		Diſtances from the vertical line. The weight B.		The weight A.	
0	-	48 lines to the left.		48 lines to the left.	
$\frac{1}{3}$	-	12	to the right.	33	to the left.
$\frac{2}{3}$	-	12	to the left.	33	to the right.
$\frac{3}{3}$	-	48	to the right.	48	to the right.
$\frac{4}{3}$	-	12	to the left.	33	to the right.
$\frac{5}{3}$	-	12	to the right.	33	to the left.
$\frac{6}{3}$	-	48	to the left.	48	to the left.

The general laws of theſe pendulums were aſcertained by the late M. *Daniel Bernoulli*, who deduced them from his theory

theory of *the co-exiſtence of ſimple vibrations unperturbed in the compound ſyſtem*, which he thought the only principle on which this problem could be ſolved: but M. Fuss, without having recourſe to the Bernoullian theory, has derived theſe laws from the firſt principles of mechanics; and has deduced the ſolution of the general problem from four differential equations of the ſecond degree, which expreſs the proportions between the acceleration of motion and the moving powers; his reſults are exactly the ſame with thoſe of Bernoulli.

On the gyratory Motion of a Body faſtened to an extenſible Thread. By M. James Bernoulli.

This academician ſuppoſes, that the body in queſtion moves round a fixed center, and that the thread, by which it is held, is ſuſceptible of a very ſmall degree of extenſion, proportional to the extending power. He confines himſelf, in this memoir, to the ſimple caſe of motion on a horizontal plane, without any friction, and propoſes to conſider the more compound caſes in another memoir.

To ſuppoſe that a finite power ſhall effect an extenſion, which is conſidered as infinitely ſmall, is nothing more than what the greateſt mathematicians have admitted, in treating of the vibrations of chords: on this hypotheſis, M. Bernoulli proves that, to prevent the breaking of the thread, the initial impulſe muſt be given in a direction perpendicular to its length; that, for the ſame reaſon, the velocity of the body, in the direction of the thread, or radius vector, muſt always remain infinitely ſmall; and that, therefore, the extenſion produced in the thread, which he calls z, muſt be infinitely leſs than the angle w, deſcribed in the ſame time round the center. According to theſe ſuppoſitions, there can never be any ſenſible perturbation in the gyratory velocity of the body, which may therefore be conſidered as conſtant. After theſe preliminaries, M. Bernoulli ſtates the differentio-differential equation, which expreſſes the proportion between the extenſions of the thread, and the forces which produce them; and, neglecting thoſe terms which are too ſmall to affect the reſult, he eaſily attains the two integrations. He then inveſtigates the univerſal expreſſion of the velocity produced in the direction of the thread; and this calculation ſuggeſts a remark, that, at firſt ſight, appears paradoxical, which is, that though the ratio of z to w, and of dz to dw, be infinitely ſmall, yet that of ddz to dw^2 is finite.

The academician then ſhews, that the curve, of which he finds the equation, is a cycloid, or rather an epicycloid infinitely produced, the immoveable circle of which has a finite radius. He afterward demonſtrates, that, in each finite period of time, the body will move through an infinite number of equal

equal epicycloids, the baſes of which, though infinitely ſmall, are infinitely greater than their ordinates. He then ſeeks the value of the baſe of each epicycloid, and the conditions under which, after a certain number of revolutions, the body will again move through the ſame epicycloids which it had before deſcribed. Hence he proceeds to conſider the greateſt and leaſt ordinates; and obſerves, that theſe can never be negative, becauſe the elaſtic force of the thread, on which the calculation depends, generally becomes $=0$, when the ordinates ceaſe to be affirmative. This enables him to aſſign one of the limits, within which one of the arbitrary conſtant quantities introduced into the double integration muſt be confined. Having aſcertained the points of the curve, and the value of the greateſt velocities in the direction of the thread, he determines the other limit of the above-mentioned conſtant quantity from this condition, that the radius vector cannot be expreſſed by an imaginary quantity. He alſo ſhews that, if, at the commencement of motion, a given extenſion of the thread and velocity of the body be ſuppoſed, the epicycloid may be ſo prolonged, as to become a perfect circle; becauſe, in this caſe, the centrifugal force of the body will be in equilibrium with the retractile force of the thread. Hence he proceeds to ſeek the moſt extenſive limits of the radius oſculator; and, as both theſe are affirmative quantities, he concludes that the epicycloid has no point of inflection, but is always concave toward the center, forming a curve ſimilar to that deſcribed by the moon, as ſhe revolves, with the earth, round the ſun. Laſtly, after ſhewing how the conſtant quantities are to be determined for every initial velocity and direction of the body, and for every extenſion of the thread, M. BERNOULLI concludes his memoir, by applying his theorems to an example in numbers, in which the reſults agree very well with his theory.

PHYSICS.

On the muſcular Fibres of the Heart, fifth Diſſertation; with an Explanation of three anatomical Plates. By M. C. F. WOLFF.

This ingenious anatomiſt here purſues a ſubject, in the inveſtigation of which he has been long engaged, and concerning which four diſſertations have been already publiſhed by him in the former tranſactions of this academy. In the firſt of theſe, he deſcribed the figure of the heart, when diveſted of its integuments and fat; in the ſecond, he gave an account of four cartilagenous filaments found on the baſis of the heart, in which moſt of the muſcular fibres either originate, or are inſerted: the third diſſertation contained a view of the ſtructure of the external fibres of the right ventricle, and of their action

in contracting the heart; in the fourth, he deſcribed the external fibres of the left ventricle; and in the diſſertation before us, he explains their action.

Anatomiſts have generally allowed that the heart, in its ſyſtole, is ſtraitened: but Veſalius and others have contended that it is not ſhortened. The falſehood of this opinion, the preſent author obſerves, is evident from the direction of the muſcular fibres, of which there are four claſſes. He deſcribes each of theſe claſſes at length; and informs us, that the reſult of their action is not a ſimple ſhortening of the heart, but rather a ſpecies of torſion. 'That part of the baſe,' ſays he, 'which terminates the edge of the ventricle, and its interior ſurface, is drawn obliquely toward the apex, and toward the lower edge of the ſeptum; while the apex is drawn obliquely toward the baſe, and toward the upper edge of the ſeptum.'

Reflections on the comparative Antiquity of the Rocks and earthy Strata, which compoſe the Shell of our Globe By M. J. J. Ferber. Section II.

In the former part of this memoir, publiſhed in the tranſactions of this academy for 1782, the author maintained that, as we can derive no information from hiſtory concerning the revolutions which our globe has undergone in the earlieſt periods of its exiſtence, the only way to acquire a knowlege of theſe viciſſitudes, is to examine the preſent ſtate of the ſtony cruſt, or ſhell, which conſtitutes the external part of our globe.

He obſerved, that the higheſt mountains bear evident marks of having been once covered by the ſea, which has ſlowly retired from them: this, he thinks, is proved by the regular ſtrata of marine ſubſtances, and by the horizontal furrows traced on the ſteep ſides of rocks. Mountains, he told us, are compoſed of various and very different kinds of rock, in a certain regular order of ſucceſſion, which ſhews that they are not all of equal antiquity. On aſcending from the plains, we firſt meet with calcareous hills, rich in marine petrefactions, which become leſs abundant as we aſcend higher. Mountains of a middling height are compoſed of ſchiſt and other argillaceous rocks; and, laſtly, the central and moſt elevated parts of chains of mountains conſiſt of granite. If we dig in low places, a ſimilar order of ſucceſſion is found. This M. Ferber conſidered as a proof that, in the formation of mountains, there were ſeveral diſtinct epochs; for, if the different ſubſtances of which they conſiſt had been depoſited at the ſame time, they would have been either confuſedly blended together, or arranged according to their ſpecific gravities: hence, therefore, he concluded, that the different ſtrata of mountains were not formed at once, but ſucceſſively and after conſiderable inter-

vals of time: hence alſo he inferred, that granite alone, which appears to be the baſis of all other kinds, deſerves the appellation of primitive rock.

In the ſecond ſection, now before us, M. FERBER maintains that, to the ruin and fall of the moſt elevated mountains, others owe their formation; and he obſerves that theſe events muſt have happened moſt frequently in the moſt remote ages, when mountains were much higher than they are now.

Some writers have ſuppoſed, that ſchiſt was originally formed at the ſame time, and by the ſame phyſical cauſes, as the granite: but this opinion is refuted by the preſent author, who thinks that ſchiſt derives its origin from the fragments of mountains of granite, decompoſed and macerated in the waters of the ancient ocean, and afterward depoſited at the bottom, on the ſides, and, ſometimes, on the ſummits of granite mountains.

This hypotheſis, ſays M. FERBER, will account for the maſſes of granite, which are ſometimes found incloſed in the ſchiſt: for, either theſe fragments were broken off and had fallen, previouſly to their being covered with the ſchiſtous depoſit; or elſe they were looſened from the ſummit, while the argillaceous depoſit was yet ſo ſoft as to admit their ſinking into it; whereas, if the fall of theſe maſſes of granite did not happen till after the ſchiſtous matter had acquired a ſolid conſiſtence, they would naturally remain on its ſurface.

The ſame may be obſerved with reſpect to ſchiſtous and calcareous mountains. Argillaceous mountains are ſubject to the ſame viciſſitudes as thoſe of granite. Fragments falling from them may ſink into the calcareous matter below, if this be yet in a fluid ſtate, or may remain on its ſurface, if it has already acquired ſolidity.

Beſide thoſe ſudden and violent revolutions, in which the ſummit of one mountain is torn from its place, and becomes the baſe of another, there are viciſſitudes which are not leſs great, though effected by a ſlow, and ſcarcely perceptible proceſs. From being expoſed to the action of the atmoſphere, and the various accidents of the weather, granite is gradually decompoſed; and the coheſion of its parts being deſtroyed, it is reduced, firſt to gravel, then to ſand, and afterward to a very fine duſt: in this ſtate, it is waſhed down by the rains, and, lodging wherever it meets with any obſtacle to its progreſs, forms ſtrata in the fiſſures of ſchiſtous and of calcareous rocks; the elements of the granite being here freſhly diſſolved by the action of water and fixed air, it is probable that a new cryſtallization takes place, in conſequence of which, the ſecondary granite, thus formed, becomes ſimilar to the primitive. From

the

the ſame cauſes, the author obſerves, the decompoſed parts of calcareous rocks are lodged in the fiſſures of ſchiſtous mountains, and there, by a ſimilar proceſs, form the ſaline marble.

Some have ſuppoſed ſchiſt to be of equal antiquity with granite; becauſe it has ſometimes been obſerved, that a vein of metal, after paſſing through the ſchiſt, penetrates into the granite: but M. FERBER maintains, that this argument is of no weight, becauſe the formation of theſe veins is poſterior to that of the granite; and, whatever be the producing cauſe, there can be no reaſon to ſuppoſe that it ſhould not act on the granite in the ſame manner as on the ſchiſt. If the fiſſures, which were afterward filled up with metallic matter, were occaſioned by an earthquake, or a ſinking of the earth, they might doubtleſs take place in the granite, as well as in the ſchiſt: or, if we imagine that theſe fiſſures were cauſed by a retraction of the rocky ſubſtance while drying, it is ſurely not impoſſible that ſuch retraction might have the ſame effect in the granite alſo, before it had acquired perfect ſolidity.

In fine, the author conſiders granite as what forms the baſis of all rocks, and as that which lies at the bottom of all the various ſtrata that conſtitute the ſhell of our globe: he obſerves that, if in ſome places granite has not been found, it is only becauſe thoſe who have ſought it have not dug to a ſufficient depth.

A Chemical Diſſertation on Salericum. By M. J. G. GEORGI.

This ſubſtance, which the Ruſſians call ſalerka, is uſed by the goldſmiths for ſoldering, and as a flux. It is bought at a cheap rate of the peaſants in the villages near Moſcow, who will not diſcloſe the manner in which it is made. The author obſerves, that they very carefully collect what leaks from the ſoapboilers' cauldrons, and hardens in the aſhes; and that of this ſubſtance, which is known by the name of *wiwarka*, the ſalericum is made.

It is ſold in flat cakes, of a brown colour, which, when broken, appear of a laminated texture; its taſte is lixivious, and its ſmell urinous and putrid: it decrepitates a little in the fire, and, when diſſolved in water, leaves a large proportion of black ſordes. The chemical analyſis ſhews, that it conſiſts of a true fixed vegetable alcali, combined with common ſalt, a viſcous empyreumatic earth, and ſometimes with ſand: when expoſed to fire, it very eaſily melts, and then becomes whiter and leſs impure.

By the following proceſs, M. GEORGI produced a ſubſtance exactly reſembling the ſalericum, and anſwering the ſame purpoſes. With lixivium of aſhes, rendered cauſtic with calcined oyſter-ſhells, he boiled two pounds of tallow; and when

this had aſſumed the appearance of ſoap, he added three pounds of coarſe impure ſea ſalt. The lixivium depoſited a brown clayey ſediment; this, by agitation, was again mixed with it, and, being poured into an earthen pan, was ſet in a common oven. When the whole was exſiccated, the pan was found to contain a ſaline laminated cake, in appearance and colour exactly like the ſalericum, but of a leſs diſagreeable ſmell.

Deſcription of a new Species of Mint. By M. J. LEPECHIN.

This ſpecies grows in Dauria in Siberia, and was there diſcovered by M. *Patrin*, whence it is here called *Mentha Patrinii*, and is thus deſcribed: *Mentha floribus ſpicatis, ſpicis reclinatis ſecundis, ex duplâ ſerie verticillorum denſorum conflatis; foliis lanceolatis, ſerratis, petiolatis, caule brachiato.*

On Hybridous Flax. By M. J. T. KOELRENTER.

This gentleman has, with great perſeverance, performed a number of experiments relative to the production of hybridous plants, but hitherto with little ſucceſs: his moſt fortunate attempt was that in which Siberian flax was fecundated by the farina of the Auſtrian flax.

Deſcription of ſome new Species of Fiſh. By M. P. S. PALLAS.

Seven ſpecies, which are found in the rivers and lakes of Siberia, and in the ſeas which ſurround that immenſe tract of country, are here deſcribed: but deſcriptions of this kind are not eaſily abridged. The moſt remarkable ſpecies mentioned is the *Callionymus Baicalenſis*, which ſeems to conſiſt almoſt entirely of fat. It conceals itſelf in the deepeſt parts of the lake Baical, which has hitherto been deemed an unfathomable abyſs. Theſe fiſh are never caught alive: but, after ſtorms, which are accompanied with a violent boiling up of the water, that ſeems to proceed from an eruption of ſubterraneous air, they are found floating on the lake in ſuch numbers, as to cover the greateſt part of its ſurface: they are then collected by the natives, who extract the oil, of which they ſell large quantities to the Chineſe.

ASTRONOMY.

Under this head, we find ſome obſervations made at Wologda, and at Petroſawodſk, by M. P. INOCHODZOW; from which, the latitude of the former place is computed to be 59° 13′ 30″; its longitude is eſtimated to be 37° 50′ from Paris; the variation of the needle there, in June 1785, was from 3° 45′ to 4° weſt. The latitude of Petroſawodſk, as here calculated, is 61° 47′; the longitude 32° 3′ 30″ from Paris; the variation of the magnetic needle, in this city, was 5° 9′ weſt in October 1785.

We

We have here alſo a memoir on the laſt tranſit of Mercury over the ſun's diſk, by M. RUMOUSKI: but as the reſults of this gentleman's obſervations are the ſame with thoſe of M. *de La Lande*, and of other aſtronomers, we ſhall not enter into any particulars concerning them.

The laſt article is, *A Calculation of the geometrical Surface of Ruſſia, from the general Map of the Empire publiſhed by the Academy.* By M. KRAFFT.

This gentleman has divided the Ruſſian empire into zones, each half a degree of latitude in breadth; theſe are diſtributed into what he calls *areal meaſures*, or ſpaces a degree of longitude in length. His tables expreſs the number of theſe ſpaces of Ruſſian territory, contained under every ſuch zone, together with its ſuperficial meaſure, computed both in werſts and leagues; of the latter, fifteen make a degree of a great circle. In this eſtimate, lakes and inland ſeas are included, but not gulfs. The general reſult is as follows; and ſhews that this empire extends over $\frac{1}{14}$th part of the northern hemiſphere.

The Ruſſian territory, from the Polar Circle to 78° North Lat. contains - -	67,157 ſquare leagues.
From 42° 30′ N. L. to the Polar Circle,	263,349
Total,	330,506 ſquare leagues.

The volume concludes with an account of meteorological obſervations made at Peterſburgh in 1783 and 1784. The greateſt degree of cold that occurred during this period, was on January 9th, 1784, when the mercury in the thermometer ſtood at 150 degrees of De Liſle's ſcale, which anſwers to 27$\frac{1}{2}$ degrees below 0 in that of Réaumur.

Such are the contents of this volume, in which the mathematical papers are by far the moſt valuable. Hence we ſee how much the academy was indebted to the genius and labours, to the inſtructions and example, of the great EULER. M. FUSS obſerves that, in reading its former tranſactions, it was eaſy to diſtinguiſh the periods in which this excellent philoſopher was abſent from Ruſſia: if ſo, how great muſt be its loſs in his death! We hope, however, that the influence of his example and talents may long ſurvive him; and that the future publications of this learned body will prove that he has left diſciples worthy of ſuch a maſter.

ART. VIII. *Beſchryving van een Electrizeer Machine*, &c. *i. e.* Deſcription of an Electrical Machine, with an Account of Experiments performed with it. By J. R. DEIMAN, M. D. and A. PAETS VAN TROOSTWYK. 4to. 93 Pages. Amſterdam. 1789.

THE machine here deſcribed was made by Mr. Cuthbertſon of Amſterdam; and it was, excepting in ſize, exactly like that which he conſtructed ſome years ago for Teyler's muſeum in Haarlem *. The plates of this are only 31 inches in diameter, which renders it much more convenient for the ſtudy of a private gentleman; and its power, which, by theſe experiments, appears to be rather more than half of the former, is abundantly ſufficient for moſt of the reſearches which the experimental philoſopher can wiſh to purſue. Some little alteration has been made in the apparatus; in conſequence of which, the ſame conductor ſerves both for poſitive and negative electricity; and a new electrometer, of Mr. Cuthbertſon's invention, is added, which, like moſt others, is founded on the principle of electrical repulſion, but is of a different conſtruction from thoſe hitherto uſed: the braſs ball, the repulſion of which, by another of equal ſize, determines the height of the charge, is an inch in diameter, and is faſtened to one end of a wire that is hung on a pivot, like a compaſs-needle; the oppoſite end of the wire meaſures the angle of repulſion, by moving over a graduated ſcale.

The battery uſed with this machine conſiſted of 135 jars, each containing about a ſquare foot of coated glaſs; and, if we may judge by the length of iron wire melted by its exploſion, it was as highly charged by this machine, as one of an equal ſurface by that in Teyler's muſeum.

Many of the experiments here related, were performed merely to aſcertain the power of the machine: with the particulars of theſe we ſhall not detain our readers, but only give a ſhort account of thoſe which are of more general importance.

Dr. *Van Marum*, in his account of experiments performed with the electrical machine in Teyler's muſeum, obſerved, that when iron wire was melted by a very powerful exploſion of the battery, it evaporated into a thick ſmoke, in which filaments of various lengths were perceived. In order more accurately to examine this phenomenon, the preſent ingenious philoſophers confined the wire in a glaſs receiver, at the bottom of which was a ſheet of white paper. On tranſmitting the charge through the wire, the receiver was filled with a thick ſmoke; and, when this ſubſided, the paper was covered

* See Review, vol. lxxiii, p. 551. and vol. lxxvi. p. 581.

with

with a yellowiſh brown duſt, intermixed with filaments of a deeper colour: theſe were attracted by the magnet, which did not affect the duſt while it lay ſcattered on the paper, though, when ſwept up together into one heap, it was very ſtrongly attracted. Spirit of nitre diſſolved a part of this duſt, and the remainder floated like ſcoriæ on its ſurface. On examining the air in which the wire had been confined during the exploſion, it was found to have undergone a diminution of one fifth part of its volume; and the reſiduum, when tried by the eudiometer, appeared to be like air, in which a coal of fire had been extinguiſhed: lime-water was not rendered turbid by it.

The experiment was then repeated: but, inſtead of common air, dephlogiſticated or pure air was confined with the wire under the receiver: the reſult was the ſame as before, excepting that the duſt, to which the metal was reduced, was very little affected by the magnet, and was not at all diſſolved in ſpirit of nitre.

In the next experiment, a piece of leaden wire, one fortieth of an inch in diameter, and ſeven inches long, was confined in a receiver filled with common air: on tranſmitting the exploſion, the glaſs was filled with ſmoke, which, toward that part where the charge had entered, was of a bluiſh caſt, and in that where it had left the wire, of a milk-white colour: when it had ſubſided, and was wiped off the glaſs, it aſſumed the form of a very fine powder, in which the ſame colours were diſcernible; the air in which the proceſs had taken place was diminiſhed one fifth, and what remained was completely phlogiſticated.

The two colours of the ſmoke, or rather of the fine powder, which, from its tenuity, had riſen in this form, proved that the lead had undergone two different degrees of calcination: by repeating the proceſs in dephlogiſticated air, the calcination was rendered more complete; for the ſmoke was yellow where the charge had entered, and red where it had left the wire; theſe two colours were alſo diſtinguiſhed in the powder collected on the paper: the air was found to have undergone a diminution of half its volume.

For theſe different degrees of calcination, effected in the ſame piece of wire, by the ſame exploſion, the authors account, by aſcribing it to the reſiſtance with which the electric fluid meets, in its paſſage through ſmall wires, by which it is condenſed, and its action rendered more violent: this reſiſtance takes place, not only in its tranſition from the diſcharging rod to the wire, but alſo in every ſucceſſive part of the wire itſelf: hence its intenſity is augmented in its progreſs, and the fartheſt parts of the wire are acted on by a more accumulated quantity

of electric fluid, than those which are nearer to the charged coating.

When the explosion of the battery was transmitted through a piece of tin wire, five inches in length, and one fortieth of an inch in diameter, confined in common air, very little smoke arose, and this was of a light blue colour: most of the tin ran into metallic globules: the air, however, was diminished one fifth of its bulk. That this calcination was so imperfect, seemed to be owing to the want of a sufficient quantity of dephlogisticated air: the experiment was, therefore, altered, by confining the wire in pure air: the result confirmed this supposition; no metallic globules were seen; the smoke was much more abundant, and yielded a pale lead-coloured powder; the diminution of the air was two thirds.

Dr. *Van Marum*, by transmitting the explosion of his battery through pieces of silver and gold wire, under which white paper was laid, had made them evaporate into smoke, while the paper, that lay beneath them, was stained with a coloured dust, which the Doctor supposed to be a calx: in this he was justified by the authorities of Juncker and of Macquer, who, from a similar state of these metals, effected by means of a burning-glass, had made the same conclusion. Messrs. Van Troostwyk and Deiman tried Dr. *Van Marum*'s experiments repeatedly, and obtained the same result: but though the wires, through which the explosion passed, were confined in dephlogisticated air, they found that the process did not occasion any diminution of it. Hence, as they consider the absorption of pure air to be inseparable from calcination, they think that this process did not take place with respect to these metals; and maintain, that the evaporation into smoke, and the coloured dust deposited on the paper, are no certain indications that the metal is calcined.

The last experiments which we shall mention, relate to the revivification of mercury. When an explosion was transmitted through red precipitate, inclosed in a quill, the glass, in which it was confined, was filled with a lead-coloured vapour, that, when it subsided, left on the paper a powder of the same colour, which, though it could not be made to run into such globules as were visible to the naked eye, appeared, by its effect on other metals, as well as from microscopic inspection, to be mercury: very little of the precipitate remained in the quill. On finding the metal thus resuscitated, these ingenious philosophers wished to ascertain whether, in this process, the precipitate had yielded dephlogisticated air, as it does, when reduced simply by fire: or whether the reduction was owing to its being in contact with any substance from which it could derive phlogiston;

phlogiſton; in which caſe, either no air, or only fixed air, would be generated. For this purpoſe, they confined the precipitate in a glaſs, filled with phlogiſticated air, and after reduction, found that pure air had been generated in the proceſs: to be certain that the diminution, which led them to this concluſion, was not occaſioned merely by the electric exploſion, they tranſmitted ſimilar charges of the battery through receivers containing phlogiſticated air, by which not the leaſt diminution was effected.

It has generally been ſuppoſed that a coated jar, in order to contain a very high charge, muſt be rendered as dry as poſſible: but theſe philoſophers experienced the contrary. They had frequently charged a ſingle jar, containing about a ſquare foot of coated glaſs, to ſuch a height as to melt four inches of the ſmalleſt iron wire; and, upon trying this experiment with a new jar, of the ſame dimenſions, which had been well dried, they found that it exploded over the uncoated ſurface before it had received a ſufficient charge to effect their purpoſe: but on ſetting it, for ſome time, in a damp place, it became capable of containing a much greater quantity of electricity than before, and the ſame length of wire was melted by its exploſion, as by that of the former. Since the publication of this work, we have ſeen eight inches of the ſame wire melted by the exploſion of a jar like that juſt mentioned, charged by a machine made by Mr. Cuthbertſon, the plates of which were only eighteen inches in diameter; and if the jar, from being too dry, diſcharged itſelf ſpontaneouſly, which was frequently the caſe, breathing into it would remove this defect, and enable it to hold a higher charge. Meſſrs. Deiman and Van Troostwyk obſerve, that when the uncoated part of the jar is not perfectly dry, the electric fluid can diffuſe itſelf, in ſome meaſure, over the glaſs; that thus the charge lodged on the inſide coating meets with a greater reſiſtance in its effort to eſcape over the edge of the jar to the outſide; and that, as there is a larger ſurface to receive the fluid, a greater quantity may be lodged on it: but, with all due deference to theſe gentlemen, we muſt obſerve, that we do not ſee how the diffuſion of the charge over the uncoated part of the glaſs can occaſion its meeting with greater reſiſtance in its eſcape along this way to the outſide coating. We are rather inclined to think that, from its having, by means of a ſlight degree of moiſture on the glaſs, a greater freedom to expand itſelf, the force of the electric fluid lodged on the coated parts is leſs intenſe; and that thus a greater quantity of it may be accumulated before it acquires that degree of intenſity which produces the ſpontaneous exploſion.

Art.

ART. IX. *Recueil de differens Projects*, &c. i. e. A Selection of different Projects calculated to promote the Public Welfare. By M. PINGERON, Member of the Royal Academy of Sciences at Barcelona, &c. &c. &c. Large 8vo. pp. 336. Paris. 1789.

AMONG the many advantages resulting from a free and mutual intercourse between different countries, the power of adopting useful customs or inventions, is not to be placed among the least. Wherever the faculties of the human mind are *necessitated* or *encouraged* to act, it is natural to expect that various customs will be established, and discoveries made, which, though primarily adapted to the state of the parent country, may be immediately transferred, or judiciously modified to the advantage of others; and, perhaps, nothing could favour the present disposition to universal improvement, more than a careful and judicious selection of such articles as promise universal utility. From this consideration, we highly approve the *plan* which Monsr. P. has proposed to himself; of which the volume before us is to be considered as a specimen. It appears, by a quotation taken from the *Bibliopée* of *C. Denina*, (which recommends periodical publications to be comprized in separate and distinct volumes, that the work may not appear incomplete, though discontinued,) that our author intends to prosecute his scheme, should it receive due encouragement from the public. Justice to this public, and to the design of the writer, which we deem very laudable, obliges us freely to declare that the specimen before us is not what we were naturally led to expect, from the copiousness of the subject, or from a man of science, and so extensive a traveller as Monsr. P. appears to have been.

Of this collection, many articles are trite or trivial, some are merely speculative, others are local; some were made public several years ago, and others fill so large a space, that we think they might have been more advantageously given to the world as distinct treatises. Another considerable objection to the present collection is, that it is too miscellaneous, and that its materials are too heterogeneous, to convey proper information to readers of any one particular description; so that they must be necessitated to purchase what in no respect concerns them, in order to obtain information relative to the immediate objects of their pursuit.

As M. PINGERON manifestly intends to be very voluminous, while he wishes the public to consider each publication as a complete work, his object should have been, to arrange different articles under their respective heads, and to have given to the world, at one period, a selection of useful *customs*; at another,

of

of *inventions*; at a third, *plans* and *projects*, &c. and if in this mode he could have preſented us with intereſting ſubjects which have not already appeared in any recent Encyclopedia, they would doubtleſs have been received as an acceptable preſent.

The firſt article is a letter from the author to a correſpondent, *on the project of conſtructing four new hoſpitals at Paris*; in which he recommends, in preference to hoſpitals, the eſtabliſhment of diſpenſaries, ſimilar to thoſe in England, in union with aſſociations, or clubs; by virtue of which any of the members, who may be ſeized with indiſpoſitions, may obtain both medical and pecuniary relief. The ſecond article is a letter from M. *Du Four, on the inconveniences ariſing from placing patients, afflicted with different acute diſeaſes, in the ſame hoſpital, and the neceſſity of ſeparating inſane perſons, from other patients.* The obſervations of M. *Du Four* are certainly replete with good ſenſe, and ſentiments of humanity; though we are fully of opinion that they would have been more pertinent, if immediately addreſſed to the directors of the *Hotel Dieu*, than placed in a publication of this kind. The following remark is of great moment, and though primarily applicable to that large Pariſian hoſpital, yet it contains an intereſting fact worthy of univerſal notice:

'If a doubt (ſays he) cannot be admitted, that an hoſpital is inſalubrious, merely becauſe the patients have a ſmall portion of air to breathe, this inſalubrity muſt be infinitely increaſed by thoſe putrid emanations with which ſuch air is charged. Accordingly, it is *notorious that at the Hotel Dieu, where each patient has no more than a cubic toiſe and an half of air for his portion, the mortality is twice or thrice greater than it is at the Hoſpital of St. Denis, the Charité at Paris, and the Hotel Dieu at Lyons*, where the patients enjoy three or four times that quantity of pure reſpirable air.'

This letter has no date, and therefore we cannot determine whether the author means to direct his obſervations to the *preſent* ſtate of that celebrated hoſpital. As ſome few years ago, meaſures were taking to remove the many inconveniences of which ſuch loud and juſt complaints were made, we hope, for the ſake of humanity, that they are no longer applicable to this receptacle of the diſtreſſed.

Among the articles already well known, by a very large and reſpectable part of the community, we may place the circumſtantial account of *Bethlehem* hoſpital, given in the *Weſtminſter Magazine*, in the year 1783; the deſcription of an *Engliſh warming-pan*; and *inhaler*; Mr. Grenville's method of aſſiſting the blind, in practical arithmetic; the pleaſures of a country life, extracted from the *Sentimental Magazine* of the year 1773. Among the *trivial*, we place more particularly the method of informing the cook, though out of his kitchen, when the large cauldron

cauldron is in danger of boiling over, to the great loſs of the ſoup, and diſcomfiture of the Monks of *St. Auguſtin at Rome*; and alſo the ingenious method of turning *three* ſpits at the ſame time, for the uſe of the ſame reſpectable perſonages:—the complicated inſtrument to aſſiſt a patient to take up an handkerchief, or any ſimilar article, without much exertion—and the cylindrical *raſp*, by which a large quantity of extremely hard bread, may, in a ſhort ſpace of time, be reduced to a fine powder. It appears that, at the hoſpital of *Genoa*, were it not for this machine, when the patient aſks for *bread*, he would be in danger of receiving a *ſtone*. We charitably hope, that the neceſſity of this curious invention is merely *local*; and alſo that, after the hardneſs of the bread ſhall have broken the raſp into pieces, of which there is manifeſt danger, the next exertions of ingenuity will conſiſt in making bread of a conſiſtency too ſoft to require the contrivance of any other machinery for ſimilar purpoſes.

The author's account of the general hoſpital at *Malta*, reſembles a ſtudied panegyric more than a ſimple narrative; and it contradicts, in many reſpects, the cenſures made by our countryman, the late Mr. Howard. M. PINGERON ſeems particularly charmed with a profuſion of *plate*, employed in the ſervice of theſe children of wretchedneſs:—but we cannot expatiate on the peculiar folly of ſuch ill-placed oſtentation of riches and grandeur, in *foreign* countries, while the ſuperb hoſpital, and particularly the *chapel*, at Greenwich, are monuments of ſimilar folly in our own. Thoſe who are peculiarly intereſted in regulations of hoſpitals, may be benefited by the peruſal of ſeveral articles in the preſent work, and particularly by the very circumſtantial account of the celebrated hoſpital of *Santa Maria Nova* at Florence; which occupies upward of one third of the preſent volume.

We have already mentioned the name of M. *Du Four* with reſpect; and we ſhall cloſe the preſent article with his very ingenious remark relative to the operation of Bronchotomy. He obſerves that the air introduced into the lungs, after the performance of the operation, is neceſſarily deſtitute of thoſe modifications, reſpecting warmth and moiſture, which it poſſeſſes in natural reſpiration. To remedy the inconveniences which may proceed from this cauſe, he propoſes the following method:

'Let a cone be made of block-tin, the baſe of which ſhould be ſhaped like the buckle of a ſhoe, in ſuch a manner that the curviture ſhould be perfectly adapted to the neck of the patient. This baſe ſhould be about two or three inches in length, and one and an half in breadth. The cone, elevated about an inch and an half from its baſe, muſt have an aperture at its ſummit, ſufficiently ample for the purpoſe of reſpiration; and it ſhould alſo have openings on the

fides at ſuitable diſtances. The whole ſurface of the cone is to be covered with fine tranſparent gauze, which will ſerve to filter the air from any extraneous bodies floating in it. Before this inſtrument is applied, the neck ſhould be covered with perforated compreſſes, through which the pipe paſſes into the orifice. When the inſtrument is faſtened, by means of proper bandages proceeding from the extremities of its baſe, it may be covered with warm and moiſt linen, ſteeped in milk, or emollient decoctions, which may be rendered more or leſs antiphlogiſtic, as the indications may require.'

ART. X. *Commentationes Societatis Regiæ Gottingenſis.* i. e. Memoirs of the Royal Society of Gottingen for the Years 1787 and 1788. 4to. 400 Pages. Gottingen. 1789.

THE memoirs in this volume are diſtributed under the three claſſes of phyſics, mathematics, and philology. In the firſt of theſe, which includes anatomy and phyſiology, we have the following papers.

Diſſertation on the Vital Principle of the Blood. By M. J. F. BLUMENBACH.

Whatever objections may be made to this memoir, by thoſe who embrace Mr. Hunter's opinion concerning the vitality of the blood, prolixity is a fault with which it is by no means chargeable, for the queſtion is diſcuſſed and decided in a very few words; though we cannot help thinking that it deſerves much more attention than M. BLUMENBACH has vouchſafed to beſtow on it. He defines vital powers to be thoſe, on which ſuch actions of living animals depend, as cannot be aſcribed to the mere phyſical properties of matter. The criteria, by which the exiſtence of theſe powers may be aſcertained, are, ſenſibility, motion, and organization, with a *niſus formativus*. The firſt of theſe has never been aſcribed to the blood: but it has been obſerved that, in the heart of an animal diſſected alive, the blood retains a tremulous undulatory motion, after pulſation has ceaſed. This motion, the author ſays, is communicated to the blood by the internal ſurface of the heart, which is the laſt part of the body that loſes its irritability; and he aſſerts that if a fluid, prepared with iſinglaſs, of the ſame conſiſtence with blood, be introduced into the heart of an animal juſt killed, while it is yet warm, a ſimilar motion will be obſerved in it. M. BLUMENBACH next oppoſes the notion of a *niſus formativus*, founded on the vaſcula which are formed in coagulated blood: theſe, he maintains, are not formed in the blood itſelf, but only in the coagulable lymph, after the ſeparation of the other elements; and he contends, that the rudiments of theſe vaſcula exiſt in the blood, though they are not diſcernible when blended with the other conſtituent parts.

Account

Account of Plants collected on the Coasts of Terra Magellanica, and in the neighbouring Islands. By Mr. GEORGE FORSTER.

This memoir consists of botanical descriptions, illustrated with plates, of plants observed by this ingenious naturalist, when he visited these parts of the world with Captain Cook. The plants described are, the *Mniarum Bifiorum*, the *Pinguicula Alpina*, the *Ixia? Pumila*, the *Ductylis Cespitosa*, the *Polycarpon Magellanicum*, the *Embothrium Coccineum*, the *Galium Aparine*, the *Plantago Barbata*, the *Statice Armeria*; the *Crassula? Moschata*, the *Juncus Grandiflorus*, the *Berberis Ilicifolia*, the *Berberis Microphylla*, the *Melanthium? Pumilum*, the *Arbutus Mucronata*; the *Arbutus Microphylla*, the *Arbutus Pumila*, the *Oxalis Magellanica*, the *Wintera Aromatica*, the *Ranunculus Laponicus*, the *Chelone? Ruellioides*, the *Sisymbrium Glaciale*, the *Perdicium Magellanicum*, the *Tussilago Trifurcata*; the *Amellus Diffusus*, the *Calendula Pumila*, the *Viola Magellanica*, the *Fagus Antaretica*, the *Phyllachne Uliginosa*, and the *Lichen Berberinus*.

Account of Plants collected in the Islands of Madeira, St. James, Ascension, St. Helena, and Fayal. By the Same.

One hundred and seventy-four species are here described; for the names of which, as they are too many to be enumerated in this article, we must refer our botanical readers to the memoir.

Memoir concerning the Combination of Zinc with Iron, and of Manganese with Copper. By M. J. F. GMELIN.

Thinking that the tendency of iron to rust, might be corrected by combining it with zinc, M. GMELIN endeavoured to effect this combination by fusion, but without success.

It was some time ago discovered by Bergman and Hjelm, that copper may be rendered white by combining it with manganese: but the colour which it thus acquires, though at first more splendid, is less durable than that which it derives from arsenic. In this process, the regulus of manganese was used; and to this circumstance, M. GMELIN ascribes the want of permanence in its effect; as he thinks it has in this state too great a proportion of phlogiston. He therefore took the manganese, as it is dug out of the earth near Ilefield; and having reduced it to a very fine powder, mixed it with powdered charcoal and copper filings, and exposed it to a very strong fire. His experiments, however, did not succeed according to his expectations; though it was evident that some portion of manganese was, in the fusion, combined with the copper, without destroying its ductility, or much affecting its colour, which was changed only to a yellow: but even from these trials,

trials, he concludes that, by a ſimilar proceſs, copper may be alloyed with manganeſe in ſo large a proportion, as to render it entirely white.

On the Metal contained in Wolfram. By the Same.

In our laſt Appendix (page 493), we laid before our readers the contents of a memoir on this metal, by Meſſrs. *D'Elhuyars*. M. *Gmelin* here gives an account of his endeavours to combine it with other metals: but moſt of his experiments were unſucceſsful: lead and gold were the only metals with which he could make it unite; and of theſe it diminiſhed the ductility, without altering the colour.

A Comparative View of Viviparous and Oviparous Animals. By M. J. F. BLUMENBACH.

Theſe two claſſes of animals are here compared with reſpect to their mode of generation; and to the vital, natural, and animal functions.

Under the firſt of theſe diviſions, M. BLUMENBACH takes occaſion to examine the oppoſite opinions of Haller and Buffon, *de luteis corporibus in virgineis mammalibus repertis*. He does not diſpute the facts alleged by Valiſnieri, Santorini, and Bertrand: but, after obſerving, *innuptas aves ova hypenemia ex mechanica titillatione genitalium concipere poſſe*, he adds, *Ignoſcant manes iſtarum virginum, ſi lutea in earum ovariis corpora non abſimilem agnoviſſe originem ſuſpicor*. In treating of the vital functions, he takes notice of the peculiar conſtruction of the lungs of birds, of the fleſhy valves of the heart, of the form of the larynx and trachea, and of the receptacles of air in the abdomen: by the latter, he thinks they are aſſiſted in the extruſion of the fæces, and of the eggs; for he obſerves that, in the former of theſe operations, the abdomen of birds is not contracted, but extended; and ſays, that blowing into the aſpera arteria of a parrot, which he had diſſected, not only diſtended the abdominal air-veſſicles, but alſo raiſed the adjacent inteſtines, and protruded the rectum.

Under the third head of compariſon, the author inſiſts chiefly on the ſtructure of the beak and ſtomach of birds; and, under the fourth, he conſiders their organs of ſenſe. He is of opinion that no quadrupeds, excepting thoſe of the monkey kind, have the ſenſe of taction: but though he does not allow it even to the elephant, he aſcribes it to geeſe and ducks; and aſſerts that, in them, it is ſeated in the back, which is furniſhed with three branches of the fifth pair of nerves: but his obſervations on this ſubject ſeem to be founded rather on hypotheſis, than on fact; and he appears to decide without a ſufficient inveſtigation. On the whole, the diſſertation is ſuperficial and

incomplete; many peculiarities in the ſtructure of birds are entirely omitted; nor do we find any mentioned, which have not been more amply explained by other writers.

This memoir is followed by a letter to its author, from the late ingenious and learned profeſſor *Camper*, concerning the young of the *rana pipa*, or Surinam toad, which iſſue from veſicles on the back of the old one. It was thought by Swammerdam, that theſe have no tails: but it is now found that, in this reſpect, they exactly reſemble the *gyrini ranarum*; they have, however, no branchial aperture; which, in the gyrini, is found on the left ſide, and ſerves to evacuate the water taken in at the mouth.

Anatomical and Medical Obſervations on the Influence of the abſorbent Syſtem of Veſſels in the Production and Cure of Diſeaſes. By M. Henr. Aug. Wrisberg.

M. Wrisberg introduces this memoir, with profeſſing his concern that the ſtudy of the more ſublime and accurate pathology, is aſtoniſhingly neglected; that it is no where worſe taught, than in medical univerſities; that good phyſicians are very ſcarce; and that the majority are no better than empirics, whoſe ſilly opinions concerning diſeaſes, ſerve only to provoke his laughter: more particularly does he lament that, excepting Blizard and Maſcagnio, no writer has taken the pains to explain the influence of the abſorbent ſyſtem of veſſels; inſomuch that every thing that can be ſaid concerning the application of this ſyſtem to the practice of phyſic, may *be conſidered* as a new diſcovery. Theſe are the reaſons that induced him to favour the public with this memoir, which contains the lectures that he had delivered to his pupils on this ſubject, of which ſeveral imperfect, and, what, he ſays, is worſe, *anonymous*, copies, have been publiſhed.

The remainder of the memoir is divided into four ſections, under which the author conſiders,—the diſeaſes ariſing from vices of the abſorbent ſyſtem,—the various ways in which it may be vitiated,—the diſeaſes which may be either cured or mitigated by an attention to it,—and the moſt efficacious means of removing, or, at leaſt, of alleviating the morbid affections of this ſyſtem.

Though we do not remember ever to have ſeen any of the anonymous or imperfect copies of theſe lectures, yet all the information which they contain is very far from being new to us; and we are perfectly of M. Wrisberg's opinion, that every phyſician, who is not intimately acquainted with all that is here ſaid on the ſubject, ought to be deſpiſed as a mere quack, and to be laughed at for his ignorance.

Concerning

Concerning the Tree which yields the Gamboge. By Profeſſor J. A. MURRAY.

The information contained in this memoir is collected from ſome manuſcripts of Dr. *König*, a Daniſh phyſician, who reſided many years at Tranquebar, which were ſent to the profeſſor by Sir Joſeph Banks. The tree which yields the true gamboge is, by the natives on the coaſt of Coromandel, called *Gokathu*, and *Bokathu*; by Dr. König, it is named *Guttæfera vera*, and *Arbor polygama fructu ceraſiformi eduli*. Profeſſor MURRAY has given it the appellation of *Stalagmitis Cambogioides*, and adds a very complete and elegant deſcription of it. It belongs to the claſs of the *Polygamia monoecia*, and ſhould be placed immediately after the *Cluſia*. Its generical characters are as follow: Floris maſcul: *calyx tetraphyllus, interdum hexaphyllus*. Corolla *tetrapetala raro hexapetala*. Stamina *numeroſa, receptaculo carnoſo quadrangulari inſerta, ſubinde polyadelpha*. Rudimentum ſtyli *in nonnullis filiforme lœve, longitudine antherarum, receptaculo floris innatum*. Stigma *echinatum*. Floris hermaphrod. calix corolla et ſtamina *ut in maſculo*. Stigma *tri vel quadrilobatum*. Bacca *globoſa, ſtylo et ſtigmate coronata*.

This tree grows in Siam and in Ceylon: in the months of June and July, the natives break off ſome of the leaves and young ſhoots, and a yellow juice drops from the wound, of the conſiſtence of cream, which is collected in cocoa-nut ſhells, and afterwards dried by the ſun.

To the deſcription of this tree, Mr. MURRAY has added thoſe of the *Cambogia Gutta*, *the Hypericum bacciferum*, and the *Murraya Exotica*.

MATHEMATICAL CLASS.

On Irregular Solids. By AB. GOTTH. KÆSTNER.

On the Scalene Cone. By the Same.

M. KÆSTNER here lays down and demonſtrates the manner of conſtructing the retia of theſe ſolids; thoſe which form the ſubject of the firſt memoir are, by Kepler, called the *Rhombicoſidodecaedron*, the *truncum Cubocfaedron*, and the *truncum Icoſidodecaedron*.

On the Theory of Underſhot Water-wheels. By GEORGE SIMON KLUGEL.

According to the theory of underſhot wheels, which has generally been adopted and applied to practice by mill-wrights, the power of the water to turn the mill is then greateſt, when the float-boards move with a third part of the velocity of the water that acts on them. M. KLUGEL obſerves that this theory is inaccurate, as it ſuppoſes the water to act, by a momentaneous impulſe, on the float-boards, with the ſame velo-

city which it would have, if it fell freely; whereas, according to him, the velocity of the water flowing from the aperture of the penſtock is not ſo great, and it ought to be conſidered as acting rather by preſſure than by impulſe. In a ſtrict mathematical ſenſe, the author is right: but the difference between the reſult of this and the common theory is ſo ſmall, that it cannot be of any importance in practice; which, after all, muſt be regulated by experiment rather than by calculation.

Two Memoirs on the Spartan Republic and Laws. By Profeſſor CHR. G. HEYNE.

M. *de Pauw*'s ſtrictures on the laws of Lycurgus and the conſtitution of ancient Sparta, in his *Recherches Philoſophiques ſur les Grecs*, have drawn on him many animadverſions from the learned on the continent, who have accuſed him of hiſtorical ſcepticiſm, and of deciding without proper evidence. We mean not here to enter into a defence of this ingenious and original writer: but we cannot help obſerving, that he has met with no other cenſure, than what every man muſt expect, who has the boldneſs to think for himſelf, to oppoſe opinions generally received, and to doubt the certainty of what others implicitly believe. We have ſeen ſome ſevere criticiſms on his work; which, though they diſplay a conſiderable degree of learning, alſo betray ſuch pedantic partiality and want of judgment, that we conſidered them as unworthy of notice. It is therefore with great pleaſure that we peruſe an examination of the ſubject by the learned and ingenious Profeſſor HEYNE, whoſe intimate acquaintance with ancient literature enables him to collect all the evidence that it can afford; and whoſe judgment qualifies him to appreciate, without partiality, the validity of thoſe accounts of the Spartans which have been tranſmitted down to us.

Though *M. de Pauw*'s work gave occaſion to theſe memoirs, they are not written ſo much to criticize his opinions, as to afford a particular and impartial view of the ſubject; and, though the Profeſſor accuſes the author of the *Recherches Philoſophiques* of being rather prejudiced againſt the Spartans, he is himſelf very far from indiſcriminately admiring their conſtitution; nor does he give implicit credit to every thing that is ſaid, even by the ancients, relative to them and their lawgiver. He juſtly obſerves, that many, who have written concerning the Lacedæmonians, have involved the ſubject in obſcurity, by not ſufficiently diſcriminating the ſeveral periods of the republic, and by not accurately weighing the credit due to the authors from whom they derive their information.

Whatever, ſays M. HEYNE, relates to the moſt ancient times of the Spartan republic, and to the inſtitutions of Lycurgus,

curgus, muſt neceſſarily be attended with great uncertainty, becauſe founded on the authority, not of written and well-authenticated hiſtory, but of uncertain report; hence many regulations are ſometimes aſcribed to Lycurgus, which did not take place till a great number of years after his death, and which were, in fact, deviations from his original plan. To this we may add, that theſe reports will appear leſs worthy of credit, as they were collected, many ages afterward, from the oral traditions of the Spartans themſelves, whoſe ſuperſtition and national pride render their evidence ſuſpicious. Nor are the ancient writers on this ſubject to be truſted, becauſe, as the Profeſſor well obſerves, they accepted, without due examination, whatever traditions were handed down to them; and moſt of them were carried away by an extravagant partiality to Lycurgus and his laws. Much of this partiality aroſe from a deep ſenſe of the inconveniences which they ſaw and experienced in their own government; and they were hence induced to expreſs extravagant and exaggerated commendations of the Spartans and their conſtitution, by way of tacit cenſure on the turbulence of their own countrymen, who were exceedingly deficient in that diſintereſted public ſpirit and obedience to the laws, of which the Spartans were thus exhibited to them as an example.

Inſtead of being the declamatory panegyriſt of Lycurgus, as ſuperior to almoſt every legiſlator that ever exiſted, the Profeſſor obſerves that, in judging of his inſtitutions, we muſt conſider them as relative to the circumſtances of the Spartans, and the neighbouring nations, not in later periods of the republic, but only in the times in which he lived. His laws were given to a people of a moſt ſavage and ferocious diſpoſition, accuſtomed to live by war and rapine; he neither did, nor could inſtitute a new form of government, but only altered that which they had derived from their Doric anceſtors; this was an abſurd mixture of monarchy and democracy, which, from the tyranny of the kings, and the turbulence of the people, could not be otherwiſe than unſettled, and torn by factions. This author thinks, with *M. de Pauw*, that the only alteration which Lycurgus effected in the political conſtitution, was the interpoſition of the ſenate as a medium between the kings and the people.

That ferocity and love of war, which we have aſcribed to the Spartans, was common to all their neighbours, who were engaged in perpetual diſſentions, and refrained from no uſurpation which the ſword enabled them to claim. It is from theſe circumſtances, that the author vindicates the grand object of Lycurgus, which, he ſays, was not to excite a ſpirit of conqueſt, and a diſpoſition to offenſive war, but only to ſecure

them againſt the attacks and inroads of their warlike and numerous enemies; and, as Sparta was a ſmall, and by no means a populous ſtate, this end could be no otherwiſe attained, than by the eſtabliſhment of ſuch a martial ſpirit and diſcipline, as ſhould enable them to repel the attacks of aſſailants greatly ſuperior to themſelves in number: but, while the Profeſſor thus apologizes for the grand object of the Spartan legiſlator, to which all his particular inſtitutions muſt be referred, he acknowleges that moſt of theſe are of ſuch a nature, as no one, without the moſt unreaſonable partiality, can approve. The very ſpirit of their conſtitution and laws, however ſuitable to their original circumſtances, and to the ſtate of Greece at the period when they were eſtabliſhed, became diſadvantageous to them, when, by the culture of arts and ſciences, a more humane and advanced ſtate of civilization, and a more rational and elegant mode of life, were introduced among their neighbours and rivals.

Our limits will not permit us to follow the Profeſſor in his judicious obſervations on the diſtribution of property, and the decreaſe of population, among the Spartans. With M. *de Pauw*, he agrees in many particulars; and among others, in his opinion that the prohibition of money, and the ſubſtitution of iron in the place of gold and ſilver, cannot be aſcribed to Lycurgus. He obſerves, that this gentleman has gone too far, in ſaying that Hellanicus denied the exiſtence of Lycurgus, as legiſlator of Sparta. Strabo cenſures him only for not mentioning this lawgiver, and aſcribing his inſtitutions to Euryſthenes and Procles. M. *de Pauw* is alſo reprehended for aſſerting that, among the Spartans, the lands deſcended to the eldeſt ſon of a family; though it is acknowleged that, if the teſtimony of Heracles be admitted, the lands could not be divided. In ſhort, the faults pointed out in M. *de Pauw*'s account are few and trivial; they may be reduced to ſome general accuſations, of being prejudiced againſt the Spartans, and of making general concluſions from particular facts, with reſpect to the licentious manners of the women, to the venality of their kings and magiſtrates, and to the aſcription of their ſucceſſes in war to ſtratagem, intrigue, and corruption, rather than to their ſuperior courage. In reply to all theſe accuſations, we think M. *de Pauw* might eaſily prove, that moſt of his concluſions, as they relate to general character, are founded on more facts than thoſe that the Profeſſor oppoſes to them; which, though more agreeable to common prejudices of the learned, are not leſs conjectural.

In the ſecond memoir, the Profeſſor gives a view of the alterations in the Spartan conſtitution, which took place in the ſeveral

ſeveral periods of the republic: here he juſtly obſerves, that, when the influence of ſuch ſevere laws, as thoſe of Lycurgus, were relaxed, the Spartans, from the uncultivated ferocity of their diſpoſition, muſt naturally become more corrupt, than nations that were humanized by the culture of arts and ſciences, by which even vice is rendered leſs atrocious. The condition of the Spartans might be tolerable, while they remained within the limits preſcribed by the ſpirit of their laws: but, when they aimed at conqueſt, and a pre-eminence over the other ſtates of Greece, they aſpired to circumſtances, for which no proviſion could be made, becauſe entirely oppoſite to the very genius of their conſtitution.

The Profeſſor allows that the Spartans acquired, from the conqueſt of Meſſenia, a great acceſſion of power and wealth; but he thinks that M. *de Pauw* aſcribes too much to this event, when he ſays that they derived their power ſolely from it. Here, however, we cannot help thinking, that our author has neglected the connection in which M. *de Pauw*'s aſſertion ſtands, and which renders it in ſome meaſure defenſible. He contraſts the conqueſt of Meſſenia, as the cauſe of the wealth and the power of the Spartans, not with the advantages which they afterward acquired, but only with the nature of their laws, their civil inſtitutions, and their military exerciſes; which, their beſt apologiſts will allow, were not intended to make them a nation of conquerors. He would, indeed, have expreſſed himſelf more accurately, had he called it the firſt, or original, inſtead of the *ſole* cauſe. M. HEYNE aſcribes the wealth of the Spartans, in a great meaſure, to the aſſiduous culture of their lands; and hence concludes, that the condition of the inhabitants of the country, at the commencement of the republic, was much better than in later periods. On the authority of Strabo, he aſſerts that the Dorians, when they firſt ſettled at Sparta, allowed all the inhabitants of the country to live with them, under common laws, and to enjoy the ſame advantages with themſelves. Fifty years after this, Agis impoſed a tribute on them, and enſlaved the Helots, who refuſed to pay it. The Profeſſor is of opinion that, even after the reduction of the Helots, the other inhabitants of Laconia continued to enjoy the ſame privileges with the Spartans; and that their excluſion from places of honour and authority, and their ſtate of ſubjection, under the appellation of *Perioeci*, did not take place till the ſecond Meſſenian war. M. HEYNE vindicates the conduct of the Spartans toward the Meſſenians, by pleading the manners and cuſtoms of thoſe times. Concerning the cruel treatment of the Helots, which appellation, he thinks, became common to all that were in a ſtate of ſlavery,

he only obſerves, that it muſt not be aſcribed to the laws of Lycurgus, but to the general character of thoſe ages, and to the diſtruſt and hatred inſeparable from the circumſtances of ſervitude, where the ſlaves are more numerous than their maſters. Concerning the Cryptia, he ſays, no certain opinion can be formed; nor does he think that Plutarch is to be credited in what he relates concerning it.

Among the alterations which took place in the Spartan government, the Profeſſor mentions the inſtitution of the Ephori, whoſe power, though at firſt moderate, at length became ſo great and oppreſſive, as to effect a total change in the conſtitution. The gradual corruption of their manners, the introduction of wealth, and the various events which, after the Perſian war, contributed to the decline of the republic, are here judiciouſly pointed out.

With reſpect to what Plato and Ariſtotle have written concerning the Spartans, the Profeſſor obſerves, that theſe philoſophers conſidered the republic in a general view, without diſcriminating its various periods, or attending to the alterations which its original conſtitution had undergone. The work aſcribed to Xenophon, M. HEYNE deems unworthy of this philoſopher, and thinks it was written by ſome Sophiſt. Of Plutarch it is obſerved, that he is too partial to the Spartans; that he exaggerates every thing that can be ſaid in their favour; and is ſometimes led by his prejudices into very unfair repreſentations. We ought, however, to diſtinguiſh between what he advances as hiſtorical facts, and what he offers as his own opinion; with reſpect to the latter, his authority is of little value, and we have a full right to judge for ourſelves; with regard to the former, much depends on the ſources of his information, which are not all equally good, and on his coincidence with other writers.

On the whole, though Profeſſor HEYNE ſtudies to repreſent the Spartans in as favourable a light as poſſible, and accuſes M. *de Pauw* of being prejudiced againſt them, we do not find that theſe gentlemen differ ſo widely as, from the introduction to theſe memoirs, we had expected. They do not diſagree ſo much with reſpect to facts, as to conjectures and concluſions; and even theſe relate chiefly to the character of the nation during a period, concerning which we have no information, excepting what could be gathered from tradition, by writers who lived long afterward, and were greatly prejudiced in its favour. Let it alſo be obſerved, that the Profeſſor conſiders the ſubject merely in an hiſtorical and political view; whereas M. *de Pauw* does not thus confine himſelf, but ſurveys it as a philoſopher and a moraliſt.

Concerning

Concerning the Metempſychoſis of the Egyptians. By M. GATTERER.

Herodotus tells us, that an Egyptian king, Rhampſinitus, deſcended into Hades; and that the Egyptians believed the ſouls of men to be immortal: they taught that, at death, the ſoul tranſmigrated into the bodies of animals, and, after a period of three thouſand years, was again permitted to animate a human body. All this, ſays M. GATTERER, is an aſtronomical allegory. By the tranſmigration of the ſoul into the bodies of various animals, the journey of the ſun and moon through the ſeveral conſtellations of the zodiac is repreſented; and the period of three thouſand years refers to the grand cycle of intercalation. It may be ſaid, that we know of no aſtronomical cycle of three thouſand years: but this is nothing to the purpoſe, at leaſt with M. GATTERER; who founds his hypotheſis on the diviſibility of three thouſand by four, by twenty-five, by one hundred and twenty, and by five hundred; and on its being the twelfth part of thirty-ſix thouſand years, which, he ſays, is the canicular period. This grand cycle may conſiſt either of years, or months. That the period of the metempſychoſis refers to the latter, the author thinks moſt probable; becauſe about three thouſand months elapſed between the death of Euphorbus and the birth of Pythagoras, who were both animated by the ſame ſoul. The Egyptian labyrinth is, according to this writer, alſo an aſtronomical allegory, which he explains on the ſame ingenious hypotheſis. The twelve halls are the twelve ſigns of the zodiac, and the three thouſand οἰκηματα, or apartments, ſignify that number of revolutions of the ſun, moon, or other heavenly bodies. All this, M. GATTERER ſays, appears very clear and certain: but, as we are not ſo fortunate as to be of the ſame opinion, we muſt refer thoſe, who wiſh to underſtand this myſtery, to the memoir in which the author profeſſes to explain it.

On Human Sacrifices. By CHRIST. MEINERS.

A mere enumeration of the melancholy, but well-known inſtances of popular ſuperſtition and ſacerdotal tyranny. We cannot diſcern the utility of this diſſertation, which contains nothing new with reſpect either to facts or obſervations; and we are ſurprized to find M. MEINERS ſo ill informed, as to relate ſtories of the Formoſans on the credit of Pſalmanazar.

On the Riſe and Increaſe of Cities in Germany. By M. LUD. TIM. SPITTLER.

Many of the German hiſtorians aſcribe the origin of their cities to Henry I. of whom Wittekind, a monk of Covrey, ſays, *Primus, ex agrariis militibus, nonum quemque eligens, in urbibus habitare fecit; ut ceteris conſamiliaribus ſuis octo habita-*

cula exſtrueret, frugum omnium tertiam partem exciperet ſervaretque; ceteri vero octo ſemiminarent et meterent, frugeſque colligerent nono, et ſuis eas locis reconderent. Concilia, et omnes conventus, atque convivia, in urbibus voluit celebrari. The deſign of this tedious and prolix memoir is to ſhew, that, by the word *urbes* here uſed, we muſt not underſtand cities endowed with municipal privileges, or even towns conſtantly inhabited; but only temporary fortifications, and places of defence againſt the incurſions of the Hungarians. The origin of cities, properly ſo called, is, in the author's opinion, of a much later date: but a more particular inveſtigation of this fact is promiſed in another memoir.

The laſt memoir in this volume contains a deſcription, by M. TYCHSEN, of the Cufic medals, preſerved in the library of the Society: theſe are ſeventeen in number; among them are eleven of which no deſcription has hitherto been publiſhed: the moſt remarkable are, a ſilver medal of the Caliph Soleiman, dated Anno Hegyr. 98; one of Jezid, A. H. 102; and one of Valid, A. H. 126: there are alſo ſome of Hadi, of Harun Raſchid, and of later Caliphs of the Abbaſidæ.

ART XI. *Verhandelingen van het Bataafſch Genootſchap, &c. i. e.* Tranſactions of the Batavian Society in Rotterdam, Vol. IX. 4to. 260 Pages. Rotterdam. 1790.

THIS volume commences with a ſhort account of the late M. STEPHEN HOOGENDYK, the founder of this ſociety. He was a watchmaker by profeſſion, and a very ingenious mechanic. Having a large fortune, and no near relations, he employed a great part of his time and ſubſtance in promoting works of public utility. To this Society he was a very liberal benefactor; for he gave it a valuable collection of philoſophical inſtruments, and, at his death, bequeathed a conſiderable legacy to it. The life of a private man, who was remarkably plain and ſimple in his manners, and who, contented with the eſteem and affection of his fellow-citizens, neither obtained nor deſired public honours, cannot afford any intereſting variety of incident: but the tribute here paid to his memory was due to his modeſt merit, and is a proper expreſſion of gratitude for the diſintereſted and generous ſervices which he had rendered the community in general, and to the Batavian Society in particular.

The greateſt part of the volume is taken up with three prize diſſertations: Of theſe, the firſt is by Dr. L. BIKKER, in anſwer to the following queſtion: *Does the draining of a moraſs expoſe the inhabitants to any peculiar epidemical diſeaſes; or does it only aggravate*

aggravate the common autumnal fevers? If the latter be true, what are the cauſes of this aggravation? and what are the beſt means of preventing theſe diſeaſes, and of preſerving individuals from them?

This queſtion Dr. BIKKER conſiders as having a particular reference to the fevers which, in the years 1779, 1780, and 1781, raged with great violence among the inhabitants of ſome newly-drained lands in the neighbourhood of Rotterdam. Thoſe diſeaſes were ſo general, and ſo fatal, that they were ſuppoſed, even by ſome phyſicians, to be of a peſtilential nature; and, from this notion, it became difficult to procure proper attendance and medical aſſiſtance for the ſick.

To refute this opinion, Dr. BIKKER gives, in his firſt chapter, a very circumſtantial deſcription and hiſtory of the diſeaſes which, in each of thoſe three years, ſwept off above one ſeventh of the inhabitants. They appear to have been no other than the bilious and putrid autumnal fevers, which generally prevail in low marſhy countries, and which Sir John Pringle, from whom our author makes very long quotations, has deſcribed as incident to the Netherlands.

In his ſecond chapter, the Doctor lays down the circumſtances by which the autumnal fevers of thoſe years were peculiarly aggravated. For this it is not difficult to account, when we are told, that a ſurface of ſix thouſand acres of moraſs, which, for above a century paſt, had been covered with ſtanding water, was expoſed to the rays of the ſun during a very hot ſummer; and that the ground thus drained, was mere mud, abounding with animal and vegetable ſubſtances in a ſtate of putrefaction. To the poiſonous exhalations from the land, were added others from conſiderable pieces of water, which, on this occaſion, it was neceſſary to confine with dams. Beſide theſe general cauſes, the Doctor mentions others reſulting from the circumſtances of the inhabitants, who had no water that was not ſtagnant; who, on account of their poverty, were obliged to live upon raw bacon, ſtinking fiſh, and ſuch unwholeſome food; who were expoſed to all the viciſſitudes of the weather, and had neither dry habitations, nor what was neceſſary to the mere purpoſe of cleanlineſs in their perſons and cloathing. In addition to all theſe circumſtances, the author juſtly adverts to the obſtinate imprudence of the peaſants in drinking cold water, and ſleeping on the damp ground, when heated by labour.

The means of prevention are enumerated in the third chapter. Of theſe, one of the moſt important is to drain and dry the land as ſpeedily as poſſible, before the ſummer heats come on: for this purpoſe, the doctor recommends the uſe of ſteam engines,

and the draining of ſmall portions of land at a time. He alſo adviſes the planting of trees, the burning of large fires, the exploſion of gun-powder, and the frequent admiſſion of freſh water into the ditches and canals. His other cautions reſpecting lodging, diet, clothing, and hours of labour, are ſuch as have been given by every medical writer on the ſubject. Indeed the whole diſſertation, which is exceedingly prolix, muſt be conſidered rather as a collection of what is already known, than as containing any new information. Such works may have their uſe, and, if publiſhed in a cheap form, may be of great benefit to the country practiſers of medicine, who cannot have acceſs to larger or more original works: but they are improperly placed among the memoirs of a philoſophical ſociety, from which we juſtly expect, not a mere recapitulation of what is already known, but ſuch new information as may extend our knowlege beyond its preſent limits.

The ſecond diſſertation is the work of M. CORNELIS ZILLISSEN, *concerning the beſt Methods of limiting Inundations with reſpect to great Rivers, ſo as to prevent their being prejudicial, and, if poſſible, to render them advantageous to the neighbouring Grounds.* The queſtion is here conſidered as relating chiefly to thoſe inundations which are occaſioned by ice-dams in large and rapid rivers, and particularly refers to the Rhine. Hence a knowlege of local circumſtances, to which we cannot pretend, is neceſſary to thoſe who would appreciate the merits of this memoir.

The laſt prize diſſertation is written by GADSO COOPMANS, M. D. profeſſor of medicine at Franeker. The queſtion propoſed by the ſociety, is, *What are the Cauſes of the Appearance of Foulneſs on the Tongue? What are its Varieties? How far may we rely on it as a Prognoſtic? And what Indications does it ſuggeſt with reſpect to the Treatment of Diſeaſes?*

This diſſertation is ſenſible and judicious; and, though it does not abound with new obſervations, which, indeed, on ſo trite a ſubject, cannot well be expected, it may be uſeful from its tendency to counteract the erroneous notions which influence the practice, not only of village ſurgeons and apothecaries, but alſo of many of the phyſicians of this country; who, like their brethren in *Moliere's Malade Imaginaire*, reduce the whole art of medicine to bleeding, purging, and clyſtering.

In the firſt chapter, the profeſſor oppoſes the opinion of Galen, who, he thinks, has miſrepreſented that of Hippocrates, in aſcribing the foulneſs of the tongue to ſooty exhalations from the ſtomach and bowels. He admits that a condenſation of the fluids, and a diminution of their watery particles, to which Boerhaave and Van Sweiten aſcribe this ap-

pearance, may contribute to produce it: but he obſerves that theſe cauſes operate chiefly after the diſeaſe has already made ſome progreſs, and thinks that this phenomenon may be attributed to the diminution of perſpiration, from the ſpaſmodic contraction of the fibres, by which the ſmaller veſſels of the tongue are obſtructed: hence a foulneſs of the tongue may be occaſioned by whatever ſtrongly affects the nerves, and thus cauſes a ſudden contraction of the fibres.

In the three following chapters, into which the diſſertation is divided, the profeſſor diſcuſſes the remaining particulars of the queſtion. His obſervations, though they are no more than what muſt naturally occur to every well informed and ſkilful phyſician, vindicate his title to this character, as they diſplay reading, judgment, and experience. He very properly diſtinguiſhes between thoſe caſes, in which the foulneſs of the tongue may be conſidered as a kindly effort of nature to diſcharge the morbid matter that diſturbs her operations, and thoſe, in which it is a conſequence of the diſeaſe itſelf. The latter he illuſtrates by adducing inſtances of intermittent fevers, in which the foulneſs of the tongue increaſes with every return of the paroxyſm, and is augmented, rather than diminiſhed, by the repeated purges and emetics which are frequently given from the idea that it indicates a foulneſs of the *prima via*: whereas the bark, if adminiſtered in proper time, and in a ſufficient quantity, not only removes the fever, but alſo, by reſtoring the tone of the fibres, contributes to carry off any remaining foulneſs of the ſtomach and bowels.

Memoir concerning a cheap Method of making the Sal Catharticum novum. By M. J. B. VANDER SANDE, Chymiſt at Liege.

M. VANDER SANDE maintains that the ſalt in queſtion is the ſame which is called by M. Haupt, *Sel perlé admirable*; by Rouelle, *Sel fuſible a baſe de natrum*; by Morveau, *Acid emetique*, and by Bergman, *Acid du ſel perlé*.

The method of making it here preſcribed, is as follows:

Put twelve pounds of burnt bones into an earthen pot, and pour oil of vitriol on them; when the vapours ceaſe to riſe, add water ſufficient to render the fluid tranſparent: ſtir it well, and, the next day, filter the whole through linen, adding water to it till the liquor filtered becomes taſteleſs, and does not render lime water turbid: ſaturate this filtered fluid with ſoda impregnated with fixed air, and, after filtering the ſolution, evaporate part of the fluid, and ſet the remainder in a cool place to cryſtallize.

Obſervations on the Uſe of Iſſues in the Paralyſis of the lower Extremities. By WILLIAM LEURS, Surgeon at the Hague.

We

We have here an account of ſeven caſes, in which Mr. Pott's mode of applying iſſues was attended with ſucceſs, in removing the curvature of the ſpine, and the conſequent palſy of the lower parts of the body. In one of theſe caſes, the patient was twenty-five years of age; the curvature affected no leſs than five vertebræ, three of the falſe ribs were much deformed, and all the lower parts completely paralytic. In this miſerable condition, he had languiſhed for a year and a half, when M. Leurs ſaw him: for the firſt three months, after the iſſues were applied, no amendment was perceived: but, from the fourth month, the palſy began to diminiſh, and, in the eleventh, the patient recovered the uſe of his legs; ſoon after this, he was ſeized with an obſtinate diarrhœa and hectic fever, of which he died.

The laſt article contains a very minute account, by M. Cornelis Nozeman, of the *Spongia Fluviatilis*, and of the larvæ of the *Tipulæ* which are found in it; he conſiders the ſponge as a vegetable, and not as a zoophyte.

Art. XII. *Seconde Partie des Confeſſions de* J. J. Rousseau. The Second Part of the Confeſſions of J. J. Rousseau. 3 Volumes, 12mo. about 350 Pages in each. Paris. 1789.

With reſpect to the genuineneſs of theſe volumes, we are left to judge from internal evidence, as they are not accompanied with any account of the publiſher, or any vouchers for the authenticity of the manuſcript from which they were printed. From their contents, we preſume that they are really the work of the eccentric genius whoſe name they bear: but, knowing that even the moſt ſagacious critics may be deceived by an imitation of ſtyle and manner, we ſhall leave this point undecided; and ſhall only obſerve that this continuation of the confeſſions exhibits the ſame mixed, and ſometimes inconſiſtent character, which the firſt part diſplayed.

The two former volumes * were divided into ſix books, and contained an account of his adventures and ſentiments during the firſt thirty years of his life. The ſeventh book, with which this continuation begins, tells us that, after a ſilence of two years, he reſumes the pen, notwithſtanding every reſolution to the contrary, and deſires the reader to ſuſpend his judgment concerning his reaſons for continuing theſe confeſſions, till he ſhall have peruſed the whole of his work. He then relates his journey to Paris in the year 1741, where he arrived with only fifteen Louis d'ors in his pocket, depending on his comedy and

* See Monthly Review, vol. lxvi. p. 530.

his

his plan of writing muſic, for his future ſupport. Here he was introduced to *Diderot* and other literary characters; among the reſt, to father *Caſtel*, who adviſed him to pay his court to the fair ſex; obſerving that ladies and philoſophers might be compared to curves and their aſſymptotes, which continually approximate to each other, without ever coming into contact. In conſequence of this advice, he became acquainted with a Mrs. D——n, the wife of a farmer general, whom he repreſents as a moſt beautiful woman of irreproachable conduct. 'She received me,' ſays he, 'at her toilet, her arms were bare, her hair was diſheveled, her bed-gown looſe; this reception was novel to me; my poor head could not ſtand it: I was confounded, loſt, and, in ſhort, behold me in love with Mrs. D——n.' Her kindneſs to him ſerved but to feed his flame, and, though he feared to make a verbal declaration of his paſſion, he had the aſſurance to make it known in a letter to her. She behaved with great propriety, immediately quaſhed her lover's hopes, and convinced the poor man of his folly: but continued to be his friend.

Some time after this, we find him ſecretary to a Monſ. M....., who was appointed ambaſſador from the court of France to the republic of Venice; this perſon is repreſented as a moſt contemptible character, entirely unfit for his employment; in which Rouſſeau became a very uſeful aſſiſtant, and, by his application to buſineſs, obtained the approbation of the miniſters, to whom his diſpatches were addreſſed. This ruined him with the ambaſſador, who became meanly jealous of him, and treated him with ſo much indignity, that he thought himſelf obliged to leave the hotel and reſign his office. His diſintereſted integrity, while in this ſituation, procured him the eſteem and love of all who knew him, and we read this part of his confeſſions with the greateſt pleaſure: but, conſiſtently with his deſign of expoſing his follies as well as his better qualities, he relates two very ridiculous adventures with courtezans, in which he appears rather weak than vicious.

On his return to Paris, he found that, though his conduct was univerſally applauded and that of the ambaſſador condemned, he could obtain no redreſs. He now determined to live in a ſtate of independence, and to rely on his talents for ſubſiſtence; it was about this period that he accidentally met with her, whom he ſelected to ſhare the various fortunes of his life, and whom he afterward made his wife. Thereſa Le Vaſſeur was the daughter of an officer of the mint at Orleans, who, having met with misfortunes, removed with his wife and family to Paris, where Thereſa, who was a ſempſtreſs in the houſe in which Rouſſeau lodged, maintained them by working,

at

at her needle. Of this young woman we ſhould have ſaid he was highly enamoured, if we had not found him declaring, many years after this, that he never loved her. However this may be, he addreſſed his miſtreſs with the frank aſſurance that he would never forſake, nor ever marry her. 'Love, eſteem and ſincerity,' ſays he, 'were the means of my triumph; and from the tenderneſs and frankneſs of her heart, I became happy without being enterprizing.' This happineſs was, however, for ſome time delayed by the apprehenſion and reſerve of Thereſa, which excited ſtrange ſuſpicions in her lover, that were exceedingly injurious to her character. At laſt, ſhe confeſſed with tears that, when very young, ſhe had made a ſingle *faux pax*, in which her ſimplicity had rendered her a victim to the arts of her ſeducer. As ſoon as Rouſſeau heard this, he exclaimed with rapture, 'a maid! who would expect to find one in Paris, and of twenty years of age! alas, my dear Thereſa! I am but too happy in poſſeſſing thee with health and virtue, and in not meeting with what I never looked for.'

Thereſa was, at this time, a tender and faithful companion to our hero, with whom he declares he was very happy: but ſhe was ſo ignorant, that ſhe could ſcarcely read; ſhe appears, however, to have had a large ſhare of natural good ſenſe, and he acknowleges that he often found her advice uſeful. By this connection, he involved himſelf in the neceſſity of maintaining her mother, who, being an artful ſelfiſh woman, pillaged him and her daughter of every thing ſhe could get from them. Thereſa had five children by him, all whom this ſtrange mortal ſent to the foundling hoſpital of Paris, as ſoon as they were born, nor does it appear that he ever heard of them afterward. It was not without great difficulty, that Thereſa could be brought to acquieſce in this unnatural mode of diſpoſing of her children: but at length ſhe yielded to the perſuaſions of Rouſſeau, and of her worthleſs mother.

Rouſſeau was always ready to exert himſelf in behalf of his friends, but frequently met with ungrateful behaviour in return for his benevolent ſervices: this was remarkably the caſe with reſpect to Diderot, who, in conſequence of a publication which had given offence to ſome perſons belonging to the court, was confined in the priſon of Vincennes: on this occaſion, our author wrote to Madame Pompadour in his favour, and diſplayed an attachment to his friend which does him great honour.

Rouſſeau's chief employment was writing muſic for the opera: but, happening one day to peruſe a periodical literary paper, which he took to amuſe him on his walk to Vincennes to viſit Diderot, he ſaw the queſtion, concerning the influence

of

of arts and ſciences on morals propoſed by the academy of Dijon; and, ſoon after, wrote his diſſertation on this ſubject, which gained the prize held forth by that learned body.

We ſhall not trouble our readers with his minute and tedious details of diſappointments and ſickneſs, nor with his complaints of ill-treatment, and other matters of little importance to the public, which fill the greater part of theſe volumes.

Rouſſeau fell in love with almoſt every fine woman whom he ſaw, whether married or ſingle: but, as he had now reſolved to regulate his conduct by the maxims of ſtrict morality, his paſſion was entirely platonic. As he was far from opulent in his circumſtances, one of his friends, who was a receiver-general, made him caſh-keeper in his office: but this employment not ſuiting his diſpoſition, he reſigned it, determined to maintain himſelf by copying muſic, to live independently, and to deſpiſe the notions of the world. In this ſcheme, he tells us, he ſucceeded better than he had expected: he could eaſily ſhake off the yoke of public opinion, (Alas! poor John James, how miſerably waſt thou miſtaken!) but not that of friendſhip. He complains that he ſuffered himſelf to be led like a child by thoſe who pretended to be his friends; that theſe people became jealous of his virtuous ſingularity, and uſed their influence only to degrade and render him ridiculous, that they might afterward have an opportunity of defaming him. 'It was,' ſays he, 'not my literary celebrity, but my perſonal reformation, that excited their jealouſy; they would have forgiven me for my eminence in the art of compoſition, but they could not forgive me for exhibiting in my conduct an example that ſeemed to reproach them.' About this time, he wrote his *Devin du Village*, which was greatly applauded, and was more profitable to him than any other of his works.

In the year 1754, Rouſſeau went to Geneva, and, paſſing through Savoy, paid a viſit to his old patroneſs Mrs. Warens, who was now fallen into circumſtances of poverty and diſtreſs. He generouſly invited her to take up her abode with him and Thereſa: but, having a ſmall penſion, ſhe declined it. She afterward paid him a viſit, when ſhe was on a journey, which ſhe had not money ſufficient to proſecute; not having the ſum at hand, he ſent it to her by Thereſa about an hour after ſhe had left him.

'Poor mama,' ſays he, 'let me add this anecdote of her heart. The only trinket ſhe had left, was a little ring. This ſhe took from her finger and put on Thereſa's, who inſtantly replaced it on that of its owner, kiſſing her generous hand, and bathing it with tears. Alas! this was the moment in which I ought to have paid my debt of gratitude. I ought to have forſaken every thing, to have followed

lowed her, to have attached myſelf to her for life, and to have ſhared her lot, whatever it might be. I did it not. Engroſſed by another attachment, I felt that, which was due to her, weakened by my deſpair of ever being ſerviceable to her. I wept over her, but did not follow her. Of all the ſelf-reproach I have ever ſuffered, this is the moſt ſevere and permanent. By this neglect, I deſerved all the dreadful calamities which, ſince that time, have inceſſantly overwhelmed me. May theſe atone for my ingratitude! It was manifeſted in my conduct; but ſo greatly has it diſtreſſed my heart, that this ſurely cannot be ungrateful.'

Previouſly to his departure from Paris, he had finiſhed his diſſertation on the inequality of mankind; and he arrived at Geneva inſpired with republican enthuſiaſm, which was not a little increaſed by the expreſſions of eſteem with which he was there received. Aſhamed of being excluded from his rights as a citizen, by having apoſtatized from the religion of his anceſtors, he reſolved publicly to reſume the profeſſion of it. He tells us that, his intimacy with the Encyclopediſts, inſtead of ſubverting his faith, had only increaſed his natural averſion to diſputes and controverſies: the ſtudy of man and of the univerſe had led him in every thing, to diſcern final cauſes, and the direction of a Supreme intelligence. The peruſal of the Bible, and particularly of the New Teſtament, had taught him to deſpiſe the mean and abſurd interpretations, which men, unworthy of bearing the name of Chriſt, had given to his doctrines. In ſhort, philoſophy, while it confirmed his attachment to the eſſentials of religion, had rendered him indifferent to the various formalities, with which men have obſcured them. Believing that there can be only one way, in which a man of reaſon and reflection can be a Chriſtian, he thought that whatever relates to external form and diſcipline, may, in every country, be determined by the laws. From theſe principles, on which we ſhall leave our readers to make their own comments, he became a proteſtant.

At Geneva, he had deſigned to fix his abode, and left it with a view to return, after he had ſettled his affairs in France: but from this purpoſe he was deterred by the reception of his diſſertation on the inequality of conditions, which he had dedicated to the republic, and which excited much enmity againſt him, both in the council, and among the citizens; another circumſtance, which conſpired with this to prevent his ſettling at Geneva, was the reſidence of Voltaire near that city, a man, whoſe principles he diſliked, and whoſe wit he ſeemed to fear.

Theſe circumſtances induced him to accept a very preſſing offer, made him by a Mrs. D.....y, to live in a lodge on her eſtate, near the foreſt of Montmorency. In this habitation, which was called the Hermitage, he reſided about ſixteen months,

months, till he was forced to leave it in conſequence of a quarrel with his patroneſs, which, by his account, ſeems to have been fomented by Diderot, and another falſe friend, whom he had introduced into the family. While here, his happineſs was diſturbed by domeſtic vexations ariſing from the behaviour of Thereſa's mother; he was alſo hurt by Voltaire's ſarcaſms on his excellent letter, in defence of Providence, occaſioned by the earthquake at Liſbon; and by the importunities of Diderot and others, whom he repreſents as attempting to exerciſe an undue controul over his inclinations. All this chagrin, together with his age, might ſeem ſufficient to have cured him of his propenſity to love: but we find he had reaſon to exclaim with Horace,

"*Intermiſſa Venus diu*
Rurſus bella moves!"

The rural ſolitude in which he lived, recalled to his remembrance ſome luſcious ſcenes of earlier life, and he became enamoured of the phantoms, which his imagination conjured up. It was here that he laid the plan of his Eloiſa, that he drew the characters of Julia and Clara, and that he attempted to ſketch his own in the perſon of St. Preux. While engaged in theſe faſcinating labours, he received a viſit from the ſiſter of his benefactreſs. This lady had been married, when very young, to an unamiable man, for whom ſhe never had the leaſt affection; and had therefore ſought conſolation in the arms of a lover, to whom ſhe was very ſtrongly attached. In her, Rouſſeau thought he ſaw his Julia realized; and we are told that he then, for the firſt time, felt what it was to love. He declared his paſſion, and at firſt met with a firm, yet mild and friendly repulſe: but, at laſt, the compaſſionate fair ſeemed moved by the violence of his feelings; and exclaiming, 'Never was man ſo amiable! never did a lover love like you!' indulged him with one embrace. The moment was trying; the ſcene, a grove by moon-light; and yet, ſays Rouſſeau, 'at midnight, ſhe left the grove, and the arms of her friend, as immaculate and pure, both in body and heart, as when ſhe firſt entered it. Reader, conſider all theſe circumſtances! I ſhall add nothing further!' To this interview, we ſuppoſe, the world is indebted for that highly coloured ſcene in his Eloiſa, which he entitled, *Le premier baiſer de l'amour*.

This was, however, the only favour ſhe granted, though their intimacy continued for ſome time; his love for her was of the moſt paſſionate and romantic kind; her affection for him, that of a tender compaſſionate friend: but from their own want

of circumſpection, Mrs. D....y became acquainted with their mutual attachment, which contributed not a little to deſtroy her friendſhip for Rouſſeau; though it was her pride, rather than her virtue, that was offended; for this lady had alſo her gallant, and took no pains to conceal her criminal attachment to him.

After quitting the Hermitage, Rouſſeau took a houſe at Montmorency, where he became acquainted with the Marſhal Duke of Luxembourg, whoſe friendſhip for him was ſincere and generous. From this retreat, he was driven, by the perſecution, with which he was threatened on account of his Emilius, and retired into Switzerland: his treatment there is well known. Being obliged to flee from Yverdon, he took up his abode in the diſtrict of Neûchatel, where he enjoyed the friendſhip of Marſhal Keith, by whoſe intereſt he obtained the protection of the late King of Pruſſia: but againſt the diabolical machinations of the clergy there, this was of as little avail to him, as it had been to the amiable and excellent *Petitpierre*, whom they perſecuted for denying the eternity of future puniſhment. The Letters from the Mountains heightened the rage of theſe virulent unchriſtian bigots; and Profeſſor Montmollin, the paſtor of the congregation to which he belonged, contrived, by the moſt infamous methods, to excite againſt him the hatred of the populace, by whoſe fury his life was more than once endangered *. Thus perſecuted, as if he had been the worſt of malefactors, he retired to the iſland of St. Pierre, in the lake of Bienne, on which there is only a ſingle houſe. In this ſolitude, he hoped to have ſpent the remainder of his days: but new evils were prepared for him by his implacable perſecutors; for, after a ſhort reſidence on the iſland, he received an order from the ſtates of Bern, to whoſe government St. Pierre belonged, to quit their territories within twenty-four hours; on which, he determined to go to Berlin.

Here the volume ends very abruptly; and he tells us that, 'if ever he ſhould have fortitude ſufficient to write a third part of his confeſſions, the reader will know the reaſons why, when he had intended going to Berlin, he in fact went over to England; and will ſee the manner in which the two ladies, who wiſhed to have the diſpoſal of him, after having, by their intrigues, driven him out of Switzerland, becauſe there he was not ſufficiently in their power, contrived to deliver him up into the hands of their friend.'

* See Monthly Review, vol. xxxiii. p. 505, &c.

The

The third volume conſiſts of letters, ſome of which are well written: but their chief merit is that, in their various ſtyle and manner, they illuſtrate the character of their author; and the effect which external circumſtances had on his mind. After the account here given of the principal events related, it becomes unneceſſary to detain the reader by giving extracts from the letters which allude to them.

The confeſſions of Rouſſeau, if they were leſs tedious and minute, would be neither unentertaining nor uninſtructive. Men are generally ſo deſirous of concealing their faults and follies, even from themſelves, that we have ſeldom an opportunity of ſurveying the human heart without diſguiſe; and, though we may have reſolution ſufficient to examine our own, and to ſcrutinize, with the moſt ſevere impartiality, all the various ſentiments and emotions which ariſe in it; yet an accurate ſurvey of other ſpecimens muſt be uſeful to complete our knowlege of human nature, by acquaintance with its varieties. Egotiſms, and a number of minute circumſtances which appear unintereſting to the reader, are almoſt inſeparable from a work, in which the author is his own hero; and very few have, like Rouſſeau, the talents which render theſe faults tolerable. Some circumſtances are related which expoſe his character to cenſure; yet even theſe, if juſtly conſidered, are inſtances rather of frailty, than of deliberate vice. On the whole, he appears, with all his imperfections, a good and amiable man: his heart glowed with ſincere benevolence and love of virtue: but he was often led away by ſtrong paſſions, and wanted firmneſs of mind to regulate his conduct, and to prevent him from being miſled by others. Like many men of genius, he neglected the means of procuring that independence, which he might have attained by a regular application of his talents; and the unſuitableneſs of his circumſtances to his feelings, together with the frequent ill uſage which he experienced, ſoured his temper, and rendered him ſuſpicious even of his beſt friends. In ſhort, he was '*a man more ſinned againſt, than ſinning*;' and, whatever little frailties there might be in his character, the writings, for which he was ſo unjuſtly perſecuted, ſurvive the malignant efforts of civil and eccleſiaſtical tyranny to ſuppreſs them, and will tranſmit to poſterity a laſting monument of the goodneſs of his heart, of his love to mankind, and of his zeal for virtue and the rights of his fellow creatures.

ART. XIII. *Abrégé de l'Hiſtoire de Suede*, &c. *i. e.* An Abridgment of the Hiſtory of Sweden, from the moſt ancient Time to the preſent Day. Tranſlated into French from the Original of M. LAGERBRING, by NICOLAS GEORGE AGANDER. 12mo. pp. 400. Paris. 1788.

FROM an abridgment like the preſent, which, in the ſpace of 400 pages, comprizes the hiſtory of more than double that number of years, we can expect to receive only a plain account of great events, and a general view of progreſſive improvements. The philoſophic inveſtigations which, looking upward from the action, trace it to its ſource, and diſplay the ſecret motives of the actor, or which, deſcending to its conſequences, exhibit the advantages, or detect the calamities, whether expected or unlooked for, which are derived from it: the diſcriminating judgment, which decides on the characters of men, not only from the ſucceſs of their meaſures, but alſo from the wiſdom with which they were executed, and from the goodneſs of intention with which they were contrived; and the eloquence which, while it delights to exalt the honeſt and the worthy, and to degrade the mean and the ſelfiſh, teaches us, by following the ſteps of the one, and avoiding thoſe of the other, to deſerve its praiſe:—theſe, which conſtitute much of the utility of hiſtory, and all its beauty, muſt not here be expected. If, occaſionally, the author enriches his detail by an uſeful remark, or enlivens it by an intereſting anecdote, we receive them with gratitude, as a gift which is preſented to us, rather than as a debt which is paid.

The author firſt informs us of the extent of the kingdom of Sweden; and he obſerves, that when this is compared with the extent of France, or with that of Great Britain and Ireland, it is evident that Sweden muſt be more powerful than either of theſe ſtates: or at leaſt, adds he, that it *ought* to be ſo. He traces back the hiſtory of his country, to the time of the famous Odin, who, after having over-run Ruſſia, Pruſſia, and Denmark, penetrated into Sweden, about ſixty years before the birth of Chriſt. The popular fiction reſpecting this prince, who was exalted into a deity, and who was ſuppoſed to welcome to an eternal ſcene of feſtivity all thoſe who died in battle, at once marks the character of his warlike deſcendants, and accounts for the continual ſcenes of ſlaughter in which they were engaged. So frequent, indeed, are theſe, that the hiſtorian, while he ſlightly paſſes over the aſſaſſinations of ſucceeding princes, as being common occurrences, particularly directs our attention to the circumſtance of one or more of them having died in their beds.

From this tedious and diſguſting detail, we turn with ſatiſfaction, to the reign of Guſtavus Vaſa, when civilization was more extenſively introduced, and when commerce began to be underſtood. The advantages to which this reign had given riſe, were ſtill further improved by Guſtavus Adolphus, whoſe memory will ever be dear to his countrymen, and by Charles X.; till in the time of Charles XI. during whoſe reign a long peace was eſtabliſhed, the commerce, and the revenue, as well as the arts and ſciences, were rapidly approaching to a moſt flouriſhing ſtate. The ſad reverſe which attended the wars of Charles XII. is well known: his ſucceſſes and his defeats equally ſerved to ruin his country; nor was it till the reign of Frederic, that, after twenty-two years of a deſtructive war, manufactures and commerce again received attention. Theſe continued to improve during the reign of his ſucceſſor; and it is but juſtice to the compiler of this abridgment, to ſay, that he has given a clear account of the ſtate of the trade and revenue of Sweden at this period.

The Swedes, however, were a people not likely to remain long inactive; and having no foreign diſputes to engage their attention, they entered into diſſenſions at home. Theſe had ſo far increaſed, and were ſo inimical to the intereſts of the country, that Adolphus Frederic, the father of the preſent King, actually determined to vacate his throne; nor did he again conſent to occupy it, till it was agreed that an extraordinary meeting of the eſtates ſhould be convoked, from whoſe deliberations ſome happy changes were expected. During their ſittings, the King died ſuddenly, and was ſucceeded by his preſent Majeſty, Guſtavus III. The differences, which, it was imagined, would have ſubſided, continued to increaſe: in fine, ſuch was the violence of the oppoſite factions, that, ſays the author, '*La diete avoit poſſée la licence et la freneſie à leur comble.*' It was at this time, in 1772, that the King, addreſſing himſelf to the troops who were come to mount guard, explained to them the danger in which he found the country, and required their aſſiſtance to enable him to aboliſh the ariſtocratic party, and to re-eſtabliſh the ancient laws of the ſtates. The ſupport which was required was inſtantly granted; and in an almoſt incredibly ſhort ſpace of time, a revolution was produced, which enabled Guſtavus to enlarge his own powers, and to ſettle that ſyſtem of government which has ſince been obſerved.

This is the ſecond Swediſh work, for our acquaintance with which we are indebted to the tranſlation of M. AGANDER. See a review of the former ('*Mélanges de Litterature Suedoiſe,*') in the Appendix to our 81ſt volume, p. 641.

ART. XIV. *Tableau General de la Suede, &c.* i. e. A general View of Sweden. By M. CATTEAU. 8vo. 2 Vols. pp. 170 in each. Lauſanne. 1790.

M. CATTEAU, (though he is not a native of Sweden,) from having long lived in the country, from having travelled into its interior parts, and from having made himſelf acquainted with its language, was at length induced to lay before the public a deſcription of that kingdom. The materials which he has employed for this purpoſe, excluſively of his own obſervations, and of the intelligence which he gained from the converſation of well-informed natives, have been taken from various authors, who have written on the ſeveral branches, into which this ſubject is divided. Theſe have, in general, been Swedes; and among the number is mentioned M. *Lagerbring*, a tranſlation of whoſe 'abridged hiſtory' is reviewed in the preceding article. By means of theſe aſſiſtances, the author has been enabled to offer to us the preſent agreeable and uſeful work; for the impartiality of which we are inclined to give full credit to his own aſſertions, when, in addreſſing the inhabitants of Sweden, he thus ſpeaks of it:

'You, with whom I have long lived, it is to *you* that I dedicate the fruits of my labour. The moſt exact impartiality has directed my pen: I have written what my eyes have viewed; what my mind has thought; what my heart has felt. You require not to be informed that there is no human ſociety, which is exempt from imperfections; in enumerating theſe without unfeeling ſeverity, we lead to their correction. Beſide, I am ambitious of your eſteem; and I ſhould neither have merited, nor have obtained any return but your contempt, if I had ſubſtituted flattery for truth.'

Theſe volumes are divided into twenty-three chapters; which treat of the ſituation, extent, &c. of Sweden; of its hiſtory; of the king's titles, court, family, reſidences, &c.; of the connexion of Sweden with foreign powers; its conſtitution; interior government; religion; laws; military eſtabliſhment; orders of knighthood; revenues and expences; population; natural riches; cultivation; labour; commerce, domeſtic and foreign; coin, weights, and meaſures; education; national character, &c.; language; arts and ſciences; and antiquities. To theſe is added the form of the government as it was eſtabliſhed by the revolution of 1772.

It would be impoſſible for us to ſpecify the particulars which are contained under theſe general heads. M. CATTEAU ſeems to have beſtowed much pains in gaining his information, though ſometimes his knowlege appears rather ſuperficial and popular than clear and diſcriminating: on ſubjects, too, which require plainneſs and preciſion, his language is, occaſionally,

too

too flowery; but if it is light, it is always pretty; and if he fails to inſtruct, he is ſure to amuſe. We heartily thank him for the pleaſant anecdotes, and intereſting reflections, with which he has enlivened thoſe parts of his detail, which, in moſt hands, would have been dull. His manner of writing is ſpirited, and his turn of thinking is liberal: while we read his book, we cannot avoid feeling a partiality for the author.

We will afford our readers a ſpecimen of the work, by tranſlating a ſhort paſſage or two: though, certainly, in order to give a fair opportunity of judging of an author's ſtyle, his own words ought to be quoted.

The following is an account of the opening of the *diet*; which conſiſts of the king, and the four orders: namely the nobility, clergy, citizens, and peaſants:

'The King, in all the pomp of royalty, approaches the cathedral, while the ſtates follow in proceſſion: divine ſervice is performed as uſual, excepting that a biſhop always delivers the ſermon. From the cathedral, the King and the ſtates paſs into the hall appointed for the reception of the repreſentatives of the nation. The aſſembly ranges itſelf in order; and the King is ſeated on his throne; he delivers a ſpeech, to which the marſhal and the ſpeakers return an anſwer. The whole ſcene is intereſting and captivating: but principally ſo, is the appearance of the peaſantry. How delightful to behold the labourer, in his plain and ruſtic habit, ſeating himſelf by the ſide of his fellow-citizens, approaching the throne with confidence, and addreſſing his King without embarraſſment, without fear!—Ye unfortunate Ruſſian and Poloneſe peaſants! how far removed from you is this noble exiſtence! You moiſten the earth with the ſweat of your brows; with painful exertion, you trace the furrow; and never does the cheering idea of theſe privileges, theſe advantages, which exalt and dignify human nature, ſooth your afflictions, or fill your dwellings with gladneſs! you have no poſſeſſions, no country! a cruel deſpot ſacrifices your happineſs to his caprice, and you dare not articulate the complaint, which a wounded heart dictates to your lips!——Pardon, reader, this involuntary emotion of a ſoul which loves, which reſpects, all mankind, whatever may be their ranks; of a ſoul, which grieves to ſee man bending under the preſſure of misfortune, and which revolts with indignation at beholding him degraded and deſpiſed!'—

The following extract will give ſome idea of M. CATTEAU's deſcriptive talents:

'The park, belonging to the manſion at Fredericſhof, forms one of the moſt beautiful walks in the neighbourhood of the capital. With what delight will the admirer of nature here wander through thoſe ſolitary retreats, which boaſt no ornaments but the broken rock, and the miſhapen ſtumps of trees; thoſe winding paths, which lead ſometimes to the moſſy lawn, ſometimes to the ſea ſhore, reſounding with the ſurge: how will he rejoice as he meets thoſe herds, now retreating, ſtopping now, and now retreating again;

and those numerous flocks, which, as they silently pass along, recal the image of that calmness and content, which man so continually seeks, so rarely finds!'

We are tempted to give the following extract in the author's own language:

' Le roi a plusieurs autres châteaux, plus ou moins éloignés de la capitale. Une allée, qui se présente à gauche, quand on a passé la rue de la reine, & l'observatoire, conduit à Carlberg, situé au bord du Maeler. Les bâtimens ont été négligés, & se ressentent des ravages du temps: mais le jardin est d'autant mieux entretenu: l'art y a fait beaucoup, & le gout lui a servi de guide: ils ont créé de concert, des allées silencieuses, où se plaît la tendre mélancholie; des berceaux, qui nourrissent la fraîcheur, des bosquets rians, des tapis de verdure, une grande orangerie, & un bassin, réfléchissant les arbres majestueux, dont il est bordé. D'un côté du jardin est un bois vaste & sombre; de l'autre est un parc, ou se montre cette simplicité touchante, qui a tant de charmes pour les amis de la nature. On s'arrête volontiers dans ce parc, pour jouir de ses beautés, & pour contempler une maison de plaisance, que la reine Christine y fit bâtir: elle est de bois, & tombe sous la main du temps; mais ces ruines ont des attraits; elles retracent des souvenirs intéressans. La reine rassembloit dans cet endroit, à ce que dit la tradition, les savans, qui vivoient à sa cour: appuyé contre un antique sapin, on se livre aux fantômes de l'imagination; on voit Christine & ses doctes courtisans; on apperçoit Descartes, se promenant à l'écart & cherchant ces asiles, qui nourrissent la méditation; Saumaise, récitant aux échos du voisinage, des vers grecs & latins, qu'ils répètent en bégayant; Bochart, gardant le silence & regrettant son cabinet; Huet, préparant un idylle en langue du Latium, Meibom, faisant exécuter une danse grecque; Bourdelot, versant le ridicule sur le savoir, qu'il n'avoit pas, & captivant Christine, par les saillies de son esprit vif & sémillant, plus que ses rivaux, par leur respectable érudition, & leurs entretiens philosophiques.'

ART. XV. *Notices des Insectes de la France*, &c. *i. e.* Remarks on the Insects of France, reputed venomous; collected from the Writings of Naturalists and Physicians, and from Observation. By M. AMOREUX Junior, Professor of Physic in the University of Montpellier, Librarian, and Member of several Academies and Societies of Agriculture. 8vo. pp. 302. Paris. 1789.

THE substance of this very ingenious treatise was presented to the academy of Lyons, under the form of a memoir, in answer to the following question proposed by it: *Which are the different Insects of France, reputed to be venomous? What is the Nature of their Poison? and what are the Means of counteracting its Effect?* The academy further required of every candidate, to describe the genus and species of every insect that they should mention; and also that they should add some new experiments and observations. This memoir obtained the prize, in preference

ence to several competitors, in the year 1788; and encouraged by so flattering a distinction, the author now presents it to the public under another title, and with the addition of subsequent notes.

After a pertinent introduction, concerning the nature of insects in general, and the peculiarities of their formation, which confirm the adage of *Pliny*, *Nusquam natura major quam in minimis*, M. AMOREUX enters more immediately on his subject; and, according to the plan proposed, divides it into two principal parts.

'The first part is destined solely to a description of the different insects in France, that are reputed venomous; and some that are noxious, without being venomous; their names, their titles, their generic and specific characters, their make and their instincts; in order to ascertain the nature of the injury which they commit, and to what purposes their venom is applied. In the second part, the particular nature of their poison, the mode of introducing it into other animals, and the remedies to be applied, are discussed.'

The animals described are the following: the *scorpion*, *common spider*, *tarantula*, *cantharides*, the *meloe proscarabous* of *Linn.* the *bupreste* and *carabus*, the *ant*, the *bee*, the *wasp*, the *ichneumon*, the *gnat*, &c. &c.

We shall not follow the author in his descriptions of these animals, as they lie open to every naturalist, but shall content ourselves, under this first division, with the mention of some few particulars respecting the *scorpion*, which are not so universally known,

The scorpion is only found in the southern provinces of France: it is for this reason that M. *Geoffrey* has omitted it in his history of insects; which is chiefly confined to those in the neighbourhood of Paris. There are two species. The one is that described by *Maupertuis*, in a memoir read before the Royal Academy of Sciences in the year 1731. This was unknown to *Linné* and to *Fabricius*. It is of a yellow hue, and is chiefly found in the neighbourhood of *Souviguargués*. The other species is more common: it is the *Scorpio Europæus* of Entomologists.

'Among the different experiments which I have made on scorpions, (says the author,) the effects of water on them appear to me the most singular. It is surprising that an insect, which is accustomed to cold or humid places, should be destroyed by the simple contact with water, without being drowned. I have been frequently convinced of this fact, by placing two or three drops of water in the bottom of a glass or cucurbite, the smoothness of whose sides prevented the animals from escaping. In a few hours, and sometimes in a few minutes, they fall a sacrifice to the experiment.'

——'It has been observed, and Galen asserts the fact, that the saliva

saliva of a man was fatal to scorpions. On this authority I repeated the experiment, and I perceived that the animal received no injury, whenever he was able to escape the humidity, otherwise it fell a victim. I imagine that every fluid may have the same effect, either by stopping up the stigmata, or relaxing the members of the insect.'

It has been strenuously maintained, that if a scorpion be surrounded by a circle of burning coals, it will not attempt to escape, but will sting itself to death. The observations of the present writer, however, confute this fable. 'In these cruel moments, (he says,) the animal becomes irritated, places itself on its back, erects its tail, vibrates its sting, and threatens on every side, but never wounds itself.'

That the scorpion deviates from the usual law of generation in insects, and is viviparous, was asserted by Aristotle, and proved by *Redi*. Yet *Fabricius* thought this exception from the universal rule so extraordinary, that he still entertained doubts, which he has repeated in all his works. M. AMOREUX supports the sentiments of *Aristotle* and *Redi*; he proposes to extend his observations further on this subject, and lay them before the public. 'We have not been present, (says he,) at the moment of parturition, but we have inclosed a female scorpion in a glass, in the month of September, and have found several young ones a few days afterwards. They bring forth principally in Autumn, but they do not appear to be confined to this season exclusively.' He further adduces the testimony of *Maupertuis*, who, on opening several females, has found from twenty-seven to sixty-five young scorpions within them.

The author commences the second part, by giving the following definition of poison:

'Poison, or venom, is a body, or substance, which, by virtue of its constituent principles, and according to circumstances, possesses the power of injuring Beings endowed with vitality, even in a small quantity. Aliments and remedies may act as poisons, as often as decomposition, or a new combination of their nutritive and medicinal principles has changed their nature. Poisons may, therefore, be either natural, accidental, or artificial; and these may possess a peculiar manner of acting, either by their own particular qualities, the organs which they immediately affect, or the circumstances attending their application. The nature of poisons is better ascertained by their effects on living bodies, than by experiments or analysis made *in vitro*. They are distinguished, however, into three species, *corrosive*, *vaporous*, and *fermentative*. The mineral kingdom copiously furnishes the first of these; the vegetable produces the second, which are of the narcotic or stupifying class; and the animal yields the fermentative, whether they be native, or acquired by contagion and disease. Indeed, animals furnish every species,

species, the corrosive or inflammatory, the septic, or those that excite the most terrible convulsions. Our humours often degenerate into poisons, as many putrid and pestilential diseases abundantly prove.'

The author further observes, that the action of poisons, and particularly animal poisons, is subject to many variations, according to degrees of heat, the state of the atmosphere and climate, of the body that transmits it, and the body that receives it. The animals, which are venomous in one country, are so to a much less degree, or perfectly innocent, in another. Writers, who have applied themselves with the most assiduity on this subject, are not agreed concerning the immediate action of poisons; and M. AMOREUX expresses his surprize that they should have overlooked the *lymphatic system*, 'which seems to be principally affected, particularly by the bite or sting of insects; as is manifest by the swelling of the external skin, which gives no indications of a phlegmon. The venom of insects, applied internally, scarcely passes into the blood, and seldom affects the nerves: their chief influence is exerted on the skin, and the cellular membrane.'

'The circumstances, (he continues,) which exalt the venom of animals, are, *heat*, *anger*, the *seasons of copulation*, and *hunger*. Those which diminish it are, *age*, *cold* or *temperate climates*, *repetition of the bite or the sting*, *change of food*, and *inanition*. It loses its activity, also, when it is cold, that is, out of the body of the animal, or taken from it after the extinction of life.' Although it be so difficult to ascertain either the nature or specific quality of each poison, yet the author remarks, that the venom of animals on other animals, is much more uniform in its action, than those derived from vegetables; which operates differently on every species of animals, and almost on every individual. This difference, he thinks, is to be ascribed to the following cause: the poison of animals is mostly introduced by the surface of the body; that of vegetables by the mouth; and is conveyed thence into the stomach, an organ whose structure and functions are very different in different animals; some are capable of digesting the poison, others cannot vomit, and many have more than one stomach, &c.

Although the question proposed by the academy is confined to insects reputed venomous, yet M. AMOREUX finds it necessary to treat of those which prove noxious and troublesome, without their being furnished with absolute poison, in order that the one may be the more accurately distinguished from the other. He observes that numbers of those to which ignorance or timidity have attributed poisonous qualities, are totally destitute of them; and the injury that they commit, is by the means

of the mechanic form of the inſtruments with which they are furniſhed to anſwer the purpoſes of their different inſtincts; ſuch as ſtrong and callous jaws, teeth, hooks, ſimple or perforated points, forceps, horns, &c. &c. others offend by their acrid juices, as cantharides and ants; while the third ſpecies that are properly venomous, have the power of emitting particular humours ſecreted into veſicules, formed for their reception.

Among all the venomous animals that are held in abhorrence, no one appears more dreadful than the ſcorpion: but, from various experiments made by *Maupertuis* and others, it appears that the ſcorpion of France is by no means ſo dangerous an animal as it has been repreſented. Some have entertained doubts whether it poſſeſſed any high degree of venom, and what is ſingular, experiments made at different times and on different animals, have been followed by oppoſite effects. A dog, ſtung in the abdomen, in an experiment made by that celebrated academician, by a ſcorpion that was irritated, ſwelled in the ſpace of an hour, tottered, vomited, became convulſed, and died in agonies, five hours afterward. The place of the wound was red, but not inflamed: yet five other dogs were ſtung without danger. Three fowls were ſtung under the wing and on the breaſt, without any indications of poiſon. A mouſe, ſhut up with ſcorpions, was ſtung by them, but deſtroyed his adverſaries without being injuried. M. AMOREUX, however, repeated this experiment, with an oppoſite iſſue. He gives us an amuſing detail of ſeveral experiments of a ſingular nature, made by himſelf, for the particulars of which we refer to his treatiſe, and ſhall confine ourſelves merely to the reſult. Small ſpiders become an eaſy prey to their adverſary, but the larger ſpecies defend themſelves with vigour. A waſp was killed by a ſcorpion without being able to ſting its enemy, nor did it appear to have been ſtung by him. A ſmall ſcorpion being confined with a large one, the latter devoured the former. The mucilage of a ſnail deſtroyed one. A frog, and a ſmall lizard, were killed without any wound having been viſibly inflicted. A mouſe, being confined with a ſcorpion, killed and devoured it, but died ſoon after.

The author endeavoured to inoculate ſeveral animals with the poiſon extracted from ſcorpions, and dried: but it was without ſucceſs; nor was it more active when diluted with ſaliva. Reſpecting the human ſpecies, the effects are different, and appear ſubject to various degrees and modifications: but it is very doubtful whether there be any inſtance of its ſting having proved fatal in the climate of France. The difference of the effects obſervable in the above experiments, is to be aſcribed to one or other of the circumſtances mentioned above, that have

have a tendency to heighten or diminiſh the *virus*. The remedies prepared, are *theriaca*, volatile alkali, or plants of the tetradinamia claſs.

M. AMOREUX takes great pains to convince our good houſewives that the ſpiders of theſe more northern climates, are not venomous; and produces ſeveral inſtances in which they were eaten medicinally.

The *tarantula* was ſuppoſed to inhabit Italy, and the iſlands of Sicily and Corſica alone: but has been found alſo in parts of France moſt contiguous to the Mediterranean ſea. The author enters largely into the queſtion, whether its bite be venomous: collects the evidences of the many authors who have written on the ſubject; and concludes, that although many abſurd and fabulous things have been aſſerted concerning the ſingular effects of its bite, there are ſome inſtances in which the patient has been thrown into a melancholy and dejected ſtate, for which the lively ſtrains of muſic are the moſt promiſing remedy. He attributes the pernicious effects ariſing from the effluvia of cantharides, from ants, from the ſting of bees, &c. &c. to a concentrated acid; and propoſes the application of volatile alkali to the parts affected, in order to neuteralize this acid, as well as bland oils, refrigerents, and gentle anodynes, to aſſuage the painful ſymptoms. The writer of this article has known inſtances of immediate relief, in two very ſingular caſes, from the ſting of a waſp, by the application of a diluted ſolution of opium in water. A gargariſm of this prevented all the dangerous conſequences to be apprehended from the ſting of that inſect, inflicted on the *fauces* of a perſon as he was drinking. In the ſecond caſe, a child, who was ſtung in the *labia pudendi*, and ſuffered the greateſt agonies, received immediate eaſe by the topical application of linen moiſtened with the ſolution. The child was compoſed to ſleep, and awoke perfectly free from pain, and inflammation.

From the above ſpecimens, our readers will perceive that although the preſent treatiſe does not aſpire to be a complete ſyſtem of Entomology, yet it will prove a very uſeful ſupplement to ſuch ſyſtems. The inſtincts of animals, their ſalutary or pernicious effects, are certainly the moſt uſeful and intereſting parts of natural hiſtory; to which, minute deſcriptions, or the moſt accurate claſſifications, ſhould always be conſidered as ſubſervient.

ART.

ORIGINAL PAPER.

ART. XVI. SECOND LETTER *to Dr.* JAMES HUTTON, F.R.S. *Edinburgh, on his* THEORY OF THE EARTH*.

SIR, *Windsor, Sept.* 8, 1790.

IN a former letter, I began to examine your THEORY OF THE EARTH, the fundamental tenor of which, is, that *ſtrata* are conſtantly forming, by *heat*, in the bottom of the *ſea*; to be *raiſed* in time thence, alſo by *heat:* while ſome *continents*, compoſed of raiſed *ſtrata*, are *wearing away*; their rubbiſh being carried into the *ſea*, there to ſerve as *materials* for the accumulating *ſtrata*. Theſe operations, you think, are to be traced by obſervation on the preſent *continents*; which, in your opinion, are one ſet, in a ſucceſſion of many other ſets, both paſt and future.

In the above letter, I have examined the phenomena of our *continents*, from which you concluded, that their *ſtrata* have been *conſolidated* by a *melting heat*, and raiſed by *expanſion:* and now I come to your opinion, that they are *wearing away*. This is a very material object of inquiry, both in its nature, and by its connexions with the whole of your *Theory*. It is important by its nature, becauſe every queſtion relating to it, is to be determined by immediate facts; which renders it ſuſceptible of an abſolute deciſion: it is ſo by its connexion with the whole of your *Theory*; for, if it is demonſtrated, that our continents are not *decaying*, other *continents* cannot have been *deſtroyed*, by the cauſes you aſcribe to the pretended *decay* of ours; nor conſequently could theſe have been formed from the *materials* of decayed continents. The whole then of your Theory, muſt again depend on this queſtion, to be decided by immediate facts: *Are our continents in a ſtate of decay; ſo that it might be foreſeen, that, in time, they will be deſtroyed, and their materials returned into the ſea?*

1. The following is the manner in which you introduce this new ſubject: "Our *land* (you ſay, p. 296.) has two *extremities*; *the tops of the mountains* on one hand, and the *ſea-ſhores* on the other: it is the intermediate ſpace between theſe two, that forms the habitation of plants and animals. While there is a *ſea-ſhore*, and a *higher ground*, there is that which is required in the ſyſtem of the world: take that away, and there would remain an aqueous globe, in which the world would periſh." On this, there is no queſtion.

* For the *firſt* Letter, ſee *Monthly Review* for June laſt.

"But

" But in the *natural operations* of the world, the *land* is *perishing continually*; and this is that which now we want to underſtand." In this, no doubt, conſiſts the general queſtion.

" Upon the one *extremity* of our *land*, there is no increaſe, or there is no acceſſion of any mineral ſubſtance. That place is the *mountain-top*, on which nothing is obſerved but *continual decay*." This is much too generally expreſſed: for there are many *tops* of mountains, which do not *decay*, but on the contrary, receive ſome *increaſe* by the accumulation of *vegetable earth*. However, to avoid particular queſtions, I grant, that, upon the whole, the *mountain-tops* may be conſidered as being in a ſtate of *decay*.

" The *fragments* of the *mountain* are *removed* in a gradual ſucceſſion, *from the higheſt ſituation to the loweſt*. Being *arrived* at the *ſhore*, and having *entered* the *dominion of the waves*, in which they find perpetual agitation, theſe hard *fragments*, which had eluded the reſolving powers natural to the ſurface of the earth, are incapable of reſiſting the powers here employed for the *deſtruction of the land*. By the *attrition of one hard body upon another*, moving ſtones and rocky ſhores are mutually impaired. And that *ſolid maſs*, which of itſelf had potential ſtability againſt the violence of the waves, affords the inſtruments of its own *deſtruction*; and thus gives occaſion to its actual *inſtability*." This I do not grant in any reſpect.

As to the manner of treating this ſubject, it is determined by one of your own remarks. " In the *deſtruction* of the preſent *earth* (you ſay, p. 297.) we have a *proceſs* that is performed *within the limits of our own obſervation*: therefore, in knowing the *meaſure* of this *operation*, we ſhall find the means of calculating what has paſſed on a former occaſion (the *deſtruction of former continents*)." Therefore I ſhall neither uſe, nor admit, any argument, which is not founded on *immediate obſervation*.

2. You aſſert in theſe few words, the *deſtruction* of our *continents*, in ſetting out from the *mountain-top*. " The *fragments* of the *mountain* are *removed* in a gradual ſucceſſion, *from the higheſt ſtation to the loweſt*." Here, ſurely, the *proceſs* is *within the limits of our obſervation*. But inſtead of adducing preſent and obſervable facts, you have recourſe to ancient ſuppoſed ones. You mention the *materials* of which our *continents* are compoſed; and, taking for granted that thoſe *materials* proceed from former *continents*, you make that mere hypotheſis the foundation of your proofs of the preſent *deſtruction* of ours. This will appear from the following examination.

3. " *Gravel* (you ſay firſt, p. 289.) forms a part of the *materials* which *compoſe our ſolid land*. But *gravel* is no other than a collection of the *fragments* of ſolid ſtones worn round,

or

or having their regular form deſtroyed by agitation in water, and the attrition upon each other, or upon ſimilar hard bodies. *Conſequently*, in finding maſſes of *gravel* in the *compoſition* of our land, we *muſt conclude* that there had exiſted a *former land*, on which there had been tranſacted certain *operations of wind and water*, ſimilar to thoſe which are *natural to the globe at preſent*, and *by which* new *gravel* is *conſtantly prepared.*" Then, inverſely, if I demonſtrate, by actual *obſervation*, that the *operations of wind and water* upon our *continents*, do not prepare any *gravel* for *future* ones; I ſhall have proved, that the whole of your *Theory* is without foundation.

4. " *Sand* (you ſay alſo) is the material *which enters, perhaps, in greateſt quantity, the compoſition of our land.* But *ſand* is *no other* than *ſmall fragments* of hard bodies, worn or rounded more or leſs by attrition. *Conſequently*, the *ſame natural hiſtory of the earth* which is *inveſtigated* from the maſſes of *gravel*, is alſo *applicable* to thoſe maſſes of *ſand* which we find forming ſo large a portion of our land *throughout all the earth.*" You agree here to a fact, which is very important in more than one reſpect; *viz.* the immenſe quantity of *ſand*, throughout all the ſurface of the earth. As for your concluſion, you will agree alſo, that if no *gravel* goes to the *ſea* from our *continents*, the *ſand* cannot proceed there from its *attrition.*

But, previouſly, that definition of *ſand*, which you here intend as a foundation for your argument, is in itſelf a mere hypotheſis. In your Theory, you ſometimes accumulate *materials* on the bottom of the *ſea*, there to form *ſtrata*; then you ſpeak of raiſed *ſtrata*, whoſe *materials* return to the *ſea.* But before introducing thoſe alternate operations, it was incumbent on you to explain the *origin* of thoſe *materials.* For, you undertake to explain the general fact of the *ſtratification* of our *continents*; a leading one in the former hiſtory of the earth: and in that undertaking it anſwers to nothing, to ſuppoſe, on whatever foundation, that new *ſtrata* are formed of antecedent *ſtrata*; as it would be nothing towards explaining the *origin* of *vegetation*, to ſhew, how a *plant* proceeds from another *plant.* You were then to explain, whence came the *materials* of which the *firſt* of all *ſtrata* were formed, before you could ſay with any foundation, that *ſand is no other than ſmall fragments* of former hard *ſtrata:* for it may be, and I think it is, a ſubſtance, which has formed *ſtrata* by *precipitation* in a *liquid.* You ſee, then, that you uſe controvertible arguments: while, the *proceſs* being within the *limits of our obſervations*, you ought to have proved, that both *gravel* and *ſand*, are carried from our *continents* to the *ſea:* which, on the contrary, I ſhall prove not to be the caſe.

5. You

5. You come next to *clay*; and as this ſubſtance bears a greater appearance of having been floated in water, it ſeems at firſt more probable, that our *ſtrata* of *clay*, might have proceeded from the *decay* of former *continents*. I could ſhew you, however, even by following directly the operations from which you ſuppoſe our *clay* to have been formed, that its phenomena do not anſwer to that deſcription. But ſuch a diſquiſition would be here uſeleſs, ſince, what we have now to find out, and that by *actual fact*, is, whether or not *our continents are wearing away*.

6. You ſpeak, laſtly, of *calcareous ſubſtances*; and continuing to follow your method of proving the exiſtence of *preſent operations* by ſuppoſed *paſt ones*, you ſay, firſt (p. 288): "We have already obſerved, that all the *ſtrata* of the earth are compoſed, either from *calcareous relicts of ſea animals*, or from the collection of ſuch *materials* as we find *upon our ſhores*:" and after having ſo taken for granted, that our *calcareous ſtrata* are the *relicts of ſea animals*, you enter into a long ſpeculation on *vegetation and animal life*, to prove, that our continents *muſt* wear away, to feed the preſent *ſea animals*. But I have proved directly, in my firſt letter, (and I will enter into more particulars on that ſubject in the *Journal de Phyſique*,) that our *calcareous ſtrata* cannot be ſuppoſed to be the *relicts of ſea animals:* and by proving to you now, that our *continents* do not *decay*, I ſhall anſwer, in the moſt incontrovertible manner, to the reſt of your ſpeculation.

7. In that demonſtration I ſhall follow a plan that you have laid yourſelf. Before you entered into theſe ſpeculative diſquiſitions, you had uſed an argument *à priori*, from which you firſt concluded, that it was neceſſary that our *continents* ſhould be deſtroyed. There you trace operations which ought to have been proved; and I ſhall follow the ſame order, to prove that thoſe operations do not exiſt: "A ſolid body of land (you ſay, p. 214.) could not have anſwered the purpoſe of a habitable world; for a *ſoil* is neceſſary to the growth of plants: and a *ſoil* (1ſt *Hypotheſis*) is *nothing but the materials collected from the deſtruction of the ſolid land.* Therefore (2d *Hyp.*) the ſurface of this land, inhabited by man, and *covered with plants* and animals, *is made by nature to decay*, in diſſolving from the hard and compact ſtate in which *it is found below the ſoil:* and this *ſoil* (3d *Hyp.*) is *neceſſarily waſhed away*, by the continual circulation of the water, running from the ſummits of the mountains towards the general receptacle of that fluid. (4th *Hyp.*) The *heights of our land* are thus *levelled with the ſhores:* our fertile *plains* are formed from the *ruins of the mountains*;

and thoſe *travelling materials* are ſtill *purſued* by the *moving water*, and *propelled* along the inclined ſurface of the earth. (5th *Hyp.*) Theſe *moveable materials* delivered into the ſea, cannot, for a long continuance, reſt upon the ſhore; for, by the agitation of the *winds*, the *tides* and the *currents*, every *moveable* thing is *carried* farther and farther *along the ſhelving bottom of the ſea toward the unfathomable regions of the ocean.*" I ſhall follow the ſame order, in proving, from facts, the contrary of every one of theſe *Hypotheſes*.

1ſt Hyp. *A ſoil is nothing but the materials collected from the deſtruction of ſolid ſtrata.*

8. You have yourſelf contradicted that aſſertion, in acknowleging, "that *ſand* is the *material* which enters perhaps in greateſt quantity the compoſition of our land .... throughout all the earth." For it does not appear that you look upon that *ſand* as proceeding *from the deſtruction of the ſolid ſtrata below it*; or in caſe you did, I am going to prove that it is not ſo. 1ſt, That *ſoil* is found in *ſtrata* of various ſorts, laid over one another; they may be alternately mixed or unmixed with *gravel*, more or leſs loamy, and ſometimes of pure *clay:* which is abſolutely contrary to the idea, that it is a *ſoil* formed there, from the decompoſition of *hard ſubſtances*. 2d, That *ſoil* is ſometimes ſo thick, that no *hard ſubſtance* is found in ſinking deep wells into it. This alſo is contrary to the idea of a decompoſition of *hard ſubſtances*, ſuch as are *below*; for in the few inſtances (comparatively to the whole) where a *ſoil* proceeds really from ſuch a deſtruction, the *ſolid ſtrata* are found at a little depth. 3d, When *ſolid ſtrata* are found under that almoſt general *ſoil*, their nature bears ſeldom any reſemblance to it; which, however, ought to be the caſe, if it proceeded from their decompoſition. 4th, laſtly: there are ſome inſtances of *ſandy ſoils* proceeding from the *decompoſition of the ſame ſand-ſtone* which is found below them; and then there is no difference between the *ſoil* and the *ſtone*, except in *hardneſs*; but in many more caſes apparently ſimilar, notwithſtanding a great reſemblance between the *ſand* above, and the *ſand-ſtone* below, there are evident proofs, that the firſt is not a decompoſition of the laſt. For inſtance: *ſand* lying over *ſand-ſtone* very like it, contains often a *flinty gravel*, which is not found in the *ſtone*, nor in any ſolid *ſtrata* in the whole country.

Whatever then be the origin of the *ſand* that we find laid in *ſtrata* almoſt all over the ſurface of our *continents*, there cannot be any doubt, that it came out of the ſea with them, *looſe* as it is: and conſequently there was no need of a *deſtruction of ſolid ſtrata*, to produce a firſt *ſoil* upon them.

2d Hyp.

2d Hyp. *The ſurface of our continents has been made by nature to decay, for the growth of plants.*

9. You are anxious, Sir, to produce a *ſoil* fit for *vegetation*, though there was a *ſoil* ready upon our *continents*; and you never mention how *vegetation* began upon the *ſoil* you think to have been produced afterwards. According to your Theory, *hard* and *hot* ſtrata roſe from the bottom of the *ſea*, when the *continents* which exiſted before, were waſted. But by a neceſſary conſequence of that operation, the *ſea* was to be repelled upon the decayed continents. You think that they were formed in ſucceſſion: but whenever a ſet of *continents* roſe from the *unfathomable bottom* of the *ſea*, it could not but drive the water upon thoſe that exiſted. Then the *plants* and their *ſeeds* were to be ſubmerged; and if any of theſe laſt had come by chance to the ſhore, they muſt have been unfit for vegetation, before the ſcorching *heat* of the new continents could be diſſipated, and a *ſoil* produced by the decay of thoſe *hard ſtrata*.

10. After a ſatisfactory explanation of the manner in which our continents were abandoned by the ſea, one of the moſt important points in a *theory of the earth*, is to give a clear and diſtinct account of the beginning of *vegetation* upon them: I find none in yours, but you have it in mine. I have explained in my firſt letter, how the *tops of our mountains* were become, in the former *ſea*, *iſlands* or *peninſulas*, which had been covered with *vegetation* and ſtocked with animals. Thence, when they were become the *high grounds* of our land, proceeded the *ſeeds* by which *vegetables* were produced upon the *ſoil*, ready to receive them. The *ſeeds* of moſſes, ferns, gramina, heath, and many other ſmall *plants*, were carried every where by winds; and thoſe were the vegetables that firſt covered the *original ſoil* all over the continents. Many *trees* and other vegetables, have *winged-ſeeds*; by which form, though heavier, they were alſo carried by winds: from them proceeded the firſt *foreſts*, and a variety of dominant vegetables, according to the *ſoil*. Birds and other vehicles propagated other ſorts of plants.

From that theory, we have upon the new continents a *ſoil* covered with *vegetation*; while the hypotheſis of *our land having been made by nature to decay for the growth of plants*, explains nothing in that reſpect.

3d Hyp. *A* Soil *is neceſſarily waſhed away.*

11. This is compleatly contradicted by a general fact. An immenſe part of our continents, ſtill in the hands of nature, is left to its ſpontaneous products. I have ſeen vaſt extents of thoſe grounds, and received informations of many more of Europe and Aſia; and the following is their general ſtate. In

every part where the winds have not diſturbed *vegetation*, or moiſture forwarded it to *peat*, thoſe grounds are covered with a ſtratum of *vegetable earth*, produced from the remains of decayed *vegetables*. That *ſtratum* is as diſtinct from the *original ſoil*, as *oil paint* from cloth, wood, or metal, over which it is laid: it is compoſed upon every *ſoil*, of a black powdery ſubſtance, mixed with roots, under which are found *ſands* of all ſorts, either pure, or mixed with gravel, loam, and even hard rock very little impaired. This is an evident proof, that the *ſoil* is not *waſhed away*; for if it had been the caſe, in reſpect of thoſe grounds, the *vegetable earth* had not gathered over them.

12. Perhaps you thought only of *culture*, and ſo accuſed *man* of the deſtruction of his own *dwelling*: but I can vindicate him, both by the nature of the proceſs, and by the fact. In reſpect of the proceſs, it has been one of my objects in my *letters on the hiſt. of the earth*, to explain in all its particulars, that intereſting object of huſbandry, which relates to the *preſervation of the ſoil*; and there I have ſhewn the care taken by the huſbandman, to collect in ditches what comes out of his fields by rain, and to lay over it as *manure*, what he does not eat of his crop, with the product of the *unmoved* ſurface of his graſs fields, and of the neighbouring uncultivated grounds. This extends to all ſorts of cultivated lands; but here I ſpeak only of the plains: and as a proof of the efficacy of thoſe proceſſes, I may quote alſo a general fact. All the *uncultivated* lands I have obſerved, are more or leſs intermixed with *cultivated* ones, and ſome from a time immemorial; and I have never found (without ſome particular reaſon) the level of the laſt, lower than that of the firſt; on the contrary, I have found it often higher.

Conſequently, the *original ſoil* of the plains and of rounded hills, has not been, and is not to be, waſhed away.

4th Hyp. *The heights of our land are levelled with the ſhore, by the continual circulation of water, running from the ſummits of mountains towards the ſea.*

13. The examination of this hypotheſis will take in again the whole of your ſpeculations; for it will laſtly lead us to the *ſea*, in purſuit of the *rivers*, loaded with the *depredations* of all the *moving waters* upon our land. But as precipitation only can have been the cauſe of ſome natural philoſophers miſtaking the nature of the operations which take place on the ſurface of our globe, we muſt follow them ſtep by ſtep.

14. At the beginning of our *continents*, they had a quantity of *ſteep grounds*; and *ſtreams* began to flow in every part of their ſurface. But this is too large a field to be traced in all its

its particulars; therefore I ſhall proceed at once to the *tops* of the *Alps*, and thence follow the courſe of *natural cauſes* down to the *ſea*. That part of the inveſtigation will ſupply the whole; for what I ſhall eſtabliſh upon that great ſcale, will be applicable to the ſame proceſſes on ſmaller ones. I ſhall not, however, here ſtop at thoſe high parts of the central ridge of the *Alps*, where ice covers the ruins of tumbling rocks: I refer this to a future letter, it being ſufficient for our preſent purpoſe, to obſerve, that no *fragment* of thoſe rocks can come out of their high region, but by coming to mix with thoſe of the lower ones, of which I ſhall follow the courſe. Our preſent object will be only thoſe parts of the *Alps* where a ſufficient *vegetation* can reach, and which incloſe compleatly that part which I ſet aſide for the preſent. It is certain that every *ſteep rock* is falling down faſter or ſlower; and theſe are the *fragments* which you think are *propelled along the inclined ſurface of the earth* to be *delivered into the ſea* by the *moving water*: let us then follow their courſe.

15. It is evident, that the *fragments* of tumbling rocks muſt firſt accumulate under them, and riſe there in a ſlope, which I ſhall call *talus*; a word uſed in fortification, for that ſort of ſloping grounds, which have the natural declivity of looſe materials rolling over one another. *Taluſes* of that ſort are found now on all the ſides of every ridge of the *Alps*; and they may be divided into three claſſes, in reſpect of their forwardneſs. The firſt claſs is under *rocks*, ſtill very high, and decaying very faſt. Theſe *taluſes* are almoſt *barren*; the conſtant fall of new rubbiſh prevents *vegetation* from covering them: they are known to increaſe both in extent and in height, and by increaſing in this laſt dimenſion, they tend to cover the ſteep ſurface of their *rocks*. The ſecond claſs is under rocks which, either originally were only ſteep at their upper part, or were much diſpoſed to crumble down. Theſe *taluſes*, though ſtill barren towards the top, are more or leſs covered with *vegetation* in their lower parts; for here the acceſſion of new materials is leſs frequent, the larger fragments only roll down, and by their acquired velocity, they extend the baſe of the *talus*. There the ſhade produced between the large materials, preſerves more moiſture; *moſs* begins to cover them, and it becomes the receptacle of the ſeeds of other plants, whoſe decay forms a firſt ſtock of *vegetable earth* between the ſtones. Then ligneous plants alſo begin to grow; and when *vegetation* is ſo eſtabliſhed, it fights its way up, covering and binding ſucceſſively the new falling materials. Laſtly, a third claſs of *taluſes* is found under *rocks*, whoſe decay is nearly, or intirely at an end. Here *vegetation* has got up to the remaining veſtiges of the *rocks*; which, if no longer decaying, are themſelves

covered with *moſs*. There are frequently many rows of thoſe *taluſes* at different heights on the ſame ſides of high mountains: in that caſe, the upper ones undergo the fate of the *rocks* over which they are forming. Sometimes the operation ends in a ſucceſſion of *ſlopes* and *terraces*; and in ſome other caſes, the whole ſide of the mountain is reduced to one ſingle *ſlope*.

16. Various ſort of *vegetations* cover thoſe *taluſes*: under ſhivering *rocks*, they are generally covered with graſs and a few ſhrubs: if their materials, though ſmall, are not in flakes, they are moſtly covered with ſhrubs; and where the materials are larger, trees are the dominant products of the ſoil. In the immenſe *taluſes* of the *Alps*, there are frequently three diſtinct zones, determined by their elevation, and alſo by the ſize of the materials; the lowermoſt are foreſts, the middle ones are thickets, and the uppermoſt are paſtures.

17. That operation is, either finiſhed or going on, within and all round ſteep mountains; and when it is compleated, both in the large valleys and in the external parts, it produces an everlaſting ſecurity againſt further demolitions by *wind* and *rain*. For, the whole of that ground is covered by *vegetation*, and ſtocked with *vegetable earth*; and this ought to be torn off, before any of the *fragments* under it could be moved: while on the contrary, the quantity of that *earth* is conſtantly increaſing, by the decay of *plants*, whoſe roots in the mean time, bind the materials more and more. Theſe *taluſes*, to which every ſteep *mountain* has been, or tends to be reduced, cannot have then any aggreſſors, but *men* and *ſtreams*; and I will examine the operations of both.

18. The inhabitants of the *mountains*, both within and round them, make great uſe of the lower parts of thoſe *taluſes*, when they are compoſed of an arable ſoil; and this is inevitably brought down by culture. If the huſbandman has a ſufficient ſpace at the bottom of the ſlope, he does not trouble himſelf with that effect of his work: for the parts of the ſlope which he does not cultivate, as being too high, follow by degrees the parts that ſubſide by culture: and the only conſequence of the operation, is, that the whole *talus* tends to acquire a ſmaller degree of declivity. But if, either by other proprietors, or for want of room in the bottom, the cultivator is confined to a certain ſpace; then begins his care for the preſervation of the ſoil: he ſtops the ſmaller materials by ditches, and the larger by walls. In vine-yards, where the culture has the greateſt tendency to level the ſlope, the vine-dreſſer extends further his care: his yearly work in winter, is to bring up on his back, the ſoil that he has brought down by digging downwards. Through theſe precautions, prompted to each individual by ſelf-intereſt, thoſe bulwarks of *mountains* are as ſafe

in

in the hands of men, as we have ſeen them in the hands of nature.

19. *Streams* will at firſt appear more powerful agents for the deſtruction of mountains; but let us follow their operations, and begin from the high vallies, where ſudden *torrents* are formed, at every heavy rain, and great thawing of the ſnow. Theſe violent *ſtreams* daſh againſt every *talus*, which, in extending itſelf, has reached their bed. As long as a *torrent* can bend its courſe round ſuch projections, it is only repelled; but by their increaſe, there comes a moment when, falling upon them with great violence, it undermines them, and produces at once a great ſliding down of the ſurface of the *talus*, even though ſometimes already covered with trees. Theſe momentary dams force the water to riſe; but its increaſing weight at laſt breaks them; and the impetuoſity with which it falls, favoured by the uſually great declivity of thoſe narrow vallies, gives it the power of driving along the moſt part of thoſe materials which had been accumulated gradually within its reach.

20. Here, Sir, you might ſay with reaſon, "the *travelling materials* are purſued by the *moving water*, and propelled along the inclined ſurface of the ground:" but they only *travel* for a ſhort time: in every hollow place, or in any part where the *torrent* can ſpread, it loſes the power of driving them: thereby are filled up all the deep parts of its bed, and all the ſinuoſities of the valley through which it runs; and if, when every part of that valley is levelled in its breadth, and reduced to an equal declivity, the *taluſes* are not yet retired to a proper diſtance and ſettled there, the new accumulated materials are propelled by the *torrent*, down to ſome large valley, where at laſt they are ſtopped; for there the *torrent* can ſpread without bounds. At the beginning of thoſe operations, *caſcades* were formed in many of thoſe outlets from narrow valleys into large ones; but now in moſt parts, the materials brought down by the *torrents*, which have been accumulated there in the form of every obtuſe *ſemi-cones*, reach the entrance of the *defiles*, and the *torrents* flow over them. Not one of the *fragments* of the high parts of the *mountains*, comes out of them but through ſuch a paſſage; conſequently we have in thoſe *ſemi-cones*, the whole of the rubbiſh that does not remain in the upper parts; and we ſhall not loſe ſight of it, nor even of the *duſt*, which is carried away at firſt by the *torrents*.

21. Theſe ſecondary accumulations of *fragments*, proceeding from the high regions of great mountains, are very conſpicuous in their large valleys; and they are now of the three claſſes already deſcribed in reſpect of the primary *taluſes*. In the parts where the *torrents* continue to produce great havock above, the

ſemi-cones are ſtill barren; a continual recruit of new materials, in times of great floods, prevents *vegetation*. When the great demolitions above are become rare, *vegetation* begins to take poſſeſſion of the parts which the *torrent*, by dividing itſelf in many branches upon the ſlope, has abandoned. Laſtly, in many places, where every great revolution in the upper vallies is at an end, the *torrent*, confined in various furrows that it has formed, leaves full ſcope to *vegetation*, upon a ſoil which yields to all ſorts of culture. There hamlets and villages are built, near the leſs turbulent, and now imbanked rills of the ſame *torrent*, which formerly would have appeared threatning the whole mountain with deſtruction.

22. Our *fragments*, ſo gathered in the lower vallies, are not all yet at their laſt ſtage, but I muſt leave them for a moment, in order to examine the effects of *vegetation*. I had deſcribed fully thoſe effects in my *letters on the hiſt. of the earth*; and I muſt ſuppoſe that you had not given attention to them, when you aſſerted, that the *heights of our land* were to be *levelled with the ſhore*; therefore, to ſhew you that the preſerving power of *vegetation* is a fact, not only general, but ſtriking for every attentive obſerver, I will tranſlate here a paſſage of one of the moſt intereſting works upon mountains, *(obſervations Sur les Pyrennées)* publiſhed lately by M. RAMOND DE CHAR CONNIERE, who had before given ſome obſervations on the *Alps*, in a tranſlation of Mr. Coxe's inſtructive *letters on Switzerland*.

" In tracing up (he ſays) the ſucceſſive cauſes of the fertility of the *valley of Campan*, (one of the high vallies of the *Pyrennées)* it is to the creſt of *Tourmalet*, it is between the pointed rocks of the valley of *Baſton*, and the blunted rocks of the *Eſcalette*, that I ſhall tranſport the obſerver. I ſhall ſhew him on one ſide, the *Gave* ſtill rolling the fragments of the tumbling hills; while on the other, the *Adour* now ſpares even a blade of graſs. We ſhall follow this lively but beneficient ſtream, we ſhall view his meanders traced by turf and by rocks covered with moſs: we ſhall behold him at *Trames-aigues*, falling in a magnificent caſcade, between rocks covered with flowers. The firs will ſoon embelliſh with their vigorous and picturesque tufts, his bold, but inoffenſive, falls: for now he has forgotten his ancient fury, and vegetation approaches with confidence. The mountains are tumbled; he has levelled their fragments: the declivities are ſoftened; nothing now irritates him, every thing favours his deſtination: and to the obſerver who never beheld a torrent thus at peace with nature, the apparent tumult of his waters, forms a ſurpriſing contraſt with tranquility of his banks."

" It is from the lowering of ſteep rocks and the levelling of ragged declivities, that the valley of *Campan* is now one of the

the moſt delicious receſſes of paſtoral life. It was before a deep furrow between the foot of the *Pic-de-Midi*, and the calcareous rocks which lean againſt it. There the firſt torrents were impetuous in proportion to the ſteepneſs of the declivity, and boiſterous from the aſperity of the forms ſketched by the ancient ocean. But the tops of the lofty ſummits are come to fill up the bottom of thoſe precipices; the running waters have inceſſantly tended to level the ſoil; the accumulated rubbiſh has been ſpread: reſt has ſucceeded to long convulſions, and vegetation has covered theſe heaps of ruins."

"The valley of *Campan* is then an anticipated picture of the future ſtate of the whole earth; it inſtances that ſtate of calm, announced and determined by M. De Luc. Such will be all the valleys of the Alps and Pyrennées, of Caucaſus, Atlas, and the Andes; when the powers which tend to preſerve, ſhall be in equilibrium with thoſe which tend to deſtroy; when the ſummits ſhall ceaſe to deſcend towards the foundations, and the foundations to riſe towards the ſummits; when the declivities ſhall have acquired that degree of inclination which prevents any farther rolling down of materials; when active vegetation, ſo ready to take poſſeſſion of every ſurface as is for a ſhort time at reſt, after having often been repulſed by the laſt agitations of theſe expiring giants, ſhall ſit in peace upon their mouldered limbs."

This, Sir, is a true picture of numberleſs vallies in the high ridges of mountains: and if ſudden falls of ſteep rocks continue ſtill for a time to diſturb their peace, they only protract thoſe neceſſary operations, which will ſecure *eminences* upon our ſettled *plains*, as long as the known *natural cauſes* ſhall remain ſuch as they are.

23. Let us now return to the low and large valleys of the Alps, in which we have gathered all the *fragments* that have either fallen immediately from their ſides, or deſcended from the upper parts by the impulſe of the *torrents*. Every accumulation of that rubbiſh which remains at a ſufficient diſtance from the bed of the gathered waters in the valley, is perfectly ſecured by *vegetation*; a certain *criterion* of *reſt*, and a *ſafeguard* againſt *wind* and *rain*. But this is not yet the caſe with all thoſe accumulations; ſome have advanced up to the banks of the *river*, which, in great floods, undermine them. There, new falls happen, and we have again *travelling materials*: for the *river* riſes againſt that rubbiſh; but again it is only to level it: it remains in every part of the valley where the *river* can ſpread, and the large *fragments* are there buried in the *duſt* that had been produced at their firſt falling from the rocks.

24. This laſt tumultuous operation in *mountains*, protracts the ſettling of their whole maſs; for this will not be completed till

till every *talus* of the ſides of the low valleys, and every *ſemi-cone* formed there by *torrents* ſhall be *ſettled* at a proper diſtance from the *river*; and with this circumſtance are, more or leſs, connected all the operations in the upper parts of the *mountains*. Such a *river* will continue to attack ſome part of its banks, as long as the above mentioned cauſes ſhall bring materials along them; and the baſes of the *taluſes* being ſo impaired, it gives occaſion to new ſliding down of materials. But when all thoſe operations ſhall be completed, and the ſmoothing work of thoſe rivers finiſhed, they will flow as harmleſsly as the *Adour* in the valley of *Campan*.

25. So far we are ſure not to have loſt ſight of one of the fragments that, ſince the origin of our *continents*, are fallen from any of the rocks in the *Alps*; they were all to paſs through ſome of the large *valleys*, before they could come out of their boundaries; and what I am now going to prove, is, that they have only raiſed and levelled the bottom of every *valley*, without one of them being, either come, or to come, out of thoſe boundaries. We could not chooſe any field of obſervation larger than this; ſince the greateſt *rivers* of Europe proceed from the *Alps*.

26. When the various original branches of thoſe *rivers* began to flow in the hollow parts of that vaſt ridge of *mountains*, they found numberleſs cavities, which they firſt filled with water, and where they depoſited the rubbiſh they drove before them in every part where they were confined: and a great number of thoſe cavities are ſtill *lakes*, ſome of which are large enough to appear in the maps. Now, before one ſingle *fragment* of the *Alps* could come out of their boundaries, theſe *lakes* ought to be filled with rubbiſh; and they are not. This is a complete demonſtration for paſt events; and the following will anſwer for thoſe to come.

The largeſt *lakes* receive immediately the waters of the wideſt *valleys*, in which unite the ſmall branches of the *rivers*. There alſo ought to unite all the *fragments*, before they could proceed any farther: but thoſe *fragments* do not even reach there; they all remain in the *valleys*, and *duſt* only is depoſited in thoſe *lakes*, except by ſome *torrents* falling immediately from the mountains round them. It is a curious object in time of flood, to ſee, from ſome high ground, the *turbid* water of the *river*, firſt forcing its way through the *limpid* water of the *lake*, and by degrees becoming *limpid* itſelf, by depoſiting the *minute materials* which it carries ſo far, but *no farther*. Conſequently, ſince, even at this period when the *mountains* are not yet ſettled, nothing but ſuch inconſiderable *materials* arrive in thoſe *lakes*, no *gravel* will ever come out of the *Alps*.

27. When, however, theſe very *rivers*, which glide out of the *lakes* as *limpid* as the *rain* fallen on the mountains, are obſerved flowing in the *plains*, we often ſee *gravel* in their bed. This fact, which cannot contradict the former, leads us to enquire into the origin of the *gravel* ſo generally found in the bed of almoſt every river; and the following are the general facts relating to that intereſting phenomenon. 1ſt, The *gravel* of a *river* flowing in a *plain*, is conſtantly the ſame that is found in the adjacent land. 2d, A *river* may have much *gravel* in its bed, though the land near it has very little: but the bed of ſuch *river* is much below the ſurface of the land, and the *gravel* it contains is no more than might be contained in the maſs of the land that has been dug away. 3d, The *gravel* of many *rivers* bears no reſemblance to any of the *hard ſtrata* that it has pervaded in its courſe: it is ſometimes a *gravel* of *flint*, though there are no *chalk ſtrata* on its banks; it is frequently of *primordiary ſtones*, even in large *blocks*, though there are no *mountains* nor *ſtrata* of thoſe *ſtones* even to a great diſtance: but the ſame *gravels* and *blocks* are in the adjacent land. 4th, Laſtly, the bed of ſome *rivers* is *gravelly* in ſome parts, and without *gravel* in other parts, alternately; and this again is found in the grounds correſponding to theſe different parts of the *river*.

28. The conſequences of theſe facts are as obvious in themſelves, as great in the *theory of the earth*. 1ſt, It is evident, that the *gravel* depoſited in the bed of *rivers* flowing in the *plains*, was before in that part of the ground which they have furrowed in forming their channels. 2d, Since thoſe *rivers* have no other *gravel* but what proceeds from the *plains* themſelves, it is evident alſo, that the *plains* cannot have been *formed from the ruins of mountains*; for thoſe *ruins* ought to have been ſpread over them by theſe very *rivers* which, on the contrary, rob them in cutting their channels. 3d. Conſequently all the *gravel* of the *plains* is come out of the *ſea*, as well as every other of their *ſtrata*, when our *continents* were left dry. 4th. But no *gravel* goes to the *ſea* from our *continents*; ſince *rivers*, which have *gravel* in ſome parts of their bed, do not even move it along with their whole courſe. This laſt conſequence, which relates to the main object of all our preſent inquiries, will be more and more aſcertained, by the following conſiderations and facts.

29. When water has a free paſſage along or above ſome obſtacles, without bending much its courſe or riſing ſenſibly, a part of it remains ſtagnant between thoſe obſtacles, and the reſt glides over it as it would upon a ſolid and ſmooth body. This is the reaſon why, in following the courſe of *moving water* from the tops of the mountains, we have ſeen it driving materials

materials before it when it was obliged to riſe; and leaving them on its bottom wherever it could ſpread: it is alſo the reaſon why, when a *river* which flows in a plain, happens to drive *ſand* and *gravel* from ſome narrow path, theſe ſubſide in wider parts, and the *gravel* is buried in the *ſand*. The reſiſtance found by water in a well ſettled bed, from its flowing over a nearly horizontal plane, is ſufficient to determine its principal current in the parts above; and the growth of aquatic plants upon the bed of ſuch *rivers*, is a clear proof that they do not even drive the *ſand* which lays on that bottom.

30. But there are few *rivers* which do not ſtill drive ſome *ſand* in ſome parts of their courſe; and this proceeds from their having cut deeply ſome parts of the ground, when they firſt formed their beds. There the *rivers* cannot ſpread: in floods they attack thoſe ſteep banks; and at every fall of new materials, either by theſe attacks, or by the waters filtrating in the ground, they riſe againſt them, and drive them along, till they find a ſpace to ſpread, where all thoſe materials ſink and remain. But in time thoſe *ſteep banks* will give way, the *rivers* will find ſpace to ſpread along their whole courſe, their ſmoothed banks will be covered with *vegetation*, and in their very floods, they will, as the *Adour*, *even ſpare a blade of graſs*.

31. Let us now go to the ſea, to meet there the *rivers* loaded with the *whole* of the depredations made upon our continents by every *moving water*. "We never ſee (you ſay p. 295) a *river* in a flood, but we muſt acknowledge the carrying away of *part* of our *land*." This is true; but we are now enabled to eſtimate that part, and to determine how far it may favour your *theory of the earth*. If a *river*, at its coming into the *ſea*, does not meet on the *coaſt* with a *gravelly* and *ſandy* ground; the only *materials* that it brings out of our continent, as the total reſult of all the cauſes which act upon the grounds whence its waters proceed, are nothing but mere *duſt*, as may be certified by the inhabitants of the coaſts near the mouth of every *river*. No *gravel*, nor even *ſand*, is gathered there, but what proceeds from the coaſt itſelf; and we have ſeen the reaſons of that fact, in following the *moving waters* from the *higheſt* to the *loweſt* grounds. *Duſt* then is the only ſort of *material* that our *continents* could furniſh to future ones, from the *waters moving* on their ſurface; and that proviſion, inconſiderable as it is even now, is temporary: it proceeds only from the beds of the *rivers* not being yet wide enough in every part, nor their *banks* ſo ſmoothed, as to prevent their ſtill hurting the ground in ſome parts of their courſe. But thoſe very demolitions are the work of *rivers* for ſettling their *bed*; which operation ſhall be compleated without a ſenſible loſs of the maſs of our continents; and a time will come, when the loſs of ſome

duſt, that they may continue to undergo in great floods, will be more than compenſated, by the acquiſition they conſtantly receive all over their ſurface, from the encreaſe of *vegetable earth*, a product in which *water* and *air* enter as ingredients.

From that collection of facts, which are *within the limits of our inſpection*, it is evident, that no materials can be expected from our *continents* for new ones, by the *natural cauſes* acting over their ſurface. What remains then to examine, is the immediate effect of the *ſea* in that reſpect; a part of which, in your opinion, is contained in the laſt of the hypotheſes which I have enumerated before.

5th. HYP. *The moveable materials delivered into the ſea, are there, by the agitation of the water, carried farther and farther along the ſhelving bottom of the ſea, towards the unfathomable regions of the ocean.*

32. The propoſition I am going to eſtabliſh in that reſpect, from theory and from facts, is; that upon every *ſhelving ſhore*, where the declivity is ſmall, the *agitation of the water*, inſtead of carrying materials, *from the coaſt towards the bottom of the ſea*, carries them on the contrary, *from the bottom of the ſea towards the coaſt:* and that there is a degree of *declivity* in which there is no tendency to alteration.

33. You mention three ſorts of *agitations* of the ſea; the *tides*, the *current*, and the *waves:* the firſt of which, however, will, I think, appear to you incapable of any immediate effect, if you conſider, how ſlow the water riſes and falls upon open ſhelving ſhores: in the firſt of theſe motions, it brings along ſome *ſea-weeds* floating in the water, and it leaves them moſtly on the ſhore. I think it then ſufficient to examine the operations of the *currents* (another effect of the *tides)* and of the *waves*.

34. *Currents* never reach ſuch *ſhores* with any perceivable degree of action, except againſt *capes*, which they only tend to round: and when thoſe projections have acquired a ſufficient degree of obliquity, the *currents* move nearly in a parallel direction with the *coaſt*, at ſome diſtance from the ſhore, having no other effect, than that of tending conſtantly to ſmooth it. The whole action of the *ſea* upon the *coaſts* is then concentrated in the *waves:* it is almoſt only by their means, that the *tides* and *currents* have ſome influence in that action; and this is, becauſe, when the water is higher, the *waves* reach farther upon the ſhore. Let us then conſider the effect of that cauſe.

35. If the wind blows *from* the coaſt, the *ſea* is not agitated near it; there are hardly any *waves:* and if it blows *againſt* the coaſt, the impulſe of the *waves* being in that direction, tends to roll the materials *from the bottom towards the ſhore*; by which,

ſhoals

ſhoals are firſt produced, and the *ſtrand* extends by degrees. This is known upon every *ſhelving* ſhore; and I will give you here, ſhortly, ſome inſtances of that operation, which I intend to deſcribe more particularly in a future letter. It is by the *ſea-ſand* carried up in that manner, that the formerly main branch of the *Rhine*, which paſſed through *Holland*, has been ſtopped. It is by the ſame operation, that the acceſs of moſt part of the ſea-ports, along the coaſt of the North-Sea, and of many others, would be ſtopped, if *roads* were not kept open by great labour. In the ſame manner are the *ſediments* of the *rivers* accumulated *againſt* ſuch ſhores: and when theſe *ſediments* do not come to bind the light *ſand* of the *ſea*, beſides its accumulation againſt the ſhore, it is raiſed by the winds at ſome diſtance, and forms thereby ſucceſſive rows of *ſand-hills*, ſometimes very high. Theſe are natural and certain effects of the *waves* upon every *ſhore*, either originally *ſhelving*, or reduced to that form by the operations I ſhall deſcribe hereafter: and its *maximum* takes place, when there is ſuch a *declivity*, as to produce an *equilibrium* between a greater impulſe of the advancing *waves*, but along an aſcending plane, and the ſmaller impulſe of the retreating waves, but on a deſcending plane. When that *equilibrium* is produced, nothing more can happen, nor in fact happens, upon any *coaſt*, but ſmall alternatives of partial increaſes and decreaſes, according to variable circumſtances.

36. I come now to the remarkable reſult of your inquiries on the *deſtruction* of our *continents*. "Every *revolution of the globe* (you ſay, p. 298.) wears away *ſome part of ſome rock upon ſome coaſt*; but the quantity of that *decreaſe*, in *meaſured time*, is not a *meaſurable thing* . . . the age of man does no more in that eſtimate, than a ſingle year . . . But man is not confined to what he ſees; he has the experience of former men. Let us then go to the Romans and the Greeks in ſearch of a *meaſure* of our *coaſts*, which may be compared with the preſent ſtate of things." After that inquiry you acknowlege, (p. 301.), "that this *decreaſe* of the *coaſts* in general *has not been obſerved*; and that it is as generally thought, that *the land is gaining upon the ſea*, as that *the ſea is gaining upon the land*." However, you conclude in this manner: "To ſum up the argument, *we are certain* that *all the coaſts* of the preſent *continents* are *waſted* by the *ſea*, and conſtantly *wearing away* upon the whole." This is a very poſitive deciſion againſt acknowleged facts; and it would require very ſtrong arguments to ſupport it: however, you adduce none but thoſe which I have quoted above, to which I ſhall anſwer, in continuing to deſcribe the operations of the *ſea* upon the *coaſts*.

37. When

37. When our *continents* firſt appeared above the level of the *ſea*, their *coaſts* were not all of that *ſhelving* form on which I have proved that the *ſea* has no deſtructive power: ſome were *abrupt*, and there began an apparent deſtruction. The *cliffs*, compoſed of looſe materials, fell down apace, the *currents* drove along the ſhore a great part of the light materials, but the *gravel*, and the coarſe *ſand*, ſunk and remained under the *cliffs*. In that manner have been formed thoſe *ſtrands* and *beaches* which we find now along every ſteep *coaſt*, and over many of which we ſee already the inoffenſive ſurge of the *ſea*, dying away, in rolling ſome *gravel* backwards and forwards, or ſmoothing the *ſand*. This is the *attrition of one hard body upon another*, which (p. 296.) you ſuppoſe to *give occaſion to the inſtability of our continents*. But the *duſt* produced thereby does not vaniſh: in falling between the large materials, it concurs with the *ſand* of the *cliffs*, to give them *ſtability*: for, in that manner, a ſolid bottom is produced, that riſes by degrees, and on which the new *gravel* only, continues to be rolled by the *waves*.

38. I have had many opportunities of ſtudying thoſe *ſtrands* and *beaches* along various ſteep coaſts: very few of theſe are ſtill attacked by the *ſea* itſelf; they are moſtly impaired by the *land water* filtrating in them, which, in looſening the materials, brings down ſometimes large maſſes of them within the reach of the *waves*. Then the *agitation* of the *ſea* carries away again the minute materials, but leaves the large ones upon the *beach*, which thereby riſes more and more. I have ſeen thoſe growing *bulwarks* of our *land* in all their degrees. In ſome parts, where the quantity of large materials is but ſmall in the land, the ſea ſtill over-runs the beach every tide: in other parts, it only riſes over it in ſpring-tides with high winds; and in many parts, the *cliffs* are already retired at a diſtance, and reduced in a ſoft ſlope covered with *vegetation*. There ends all deſtructive power of the *ſea*: for it reaches no more ſuch *coaſts*, being ſeparated from them by the *ſtrand*. Thoſe *coaſts*, then, are in the caſe of continental grounds, which are preſerved when covered by *vegetation*; and the *ſtrand* itſelf has acquired that degree of *declivity*, which renders it unimpairable by the *waves*. Now, Sir, by the obſervable gradation of thoſe effects of known cauſes, we are irreſiſtibly led to conclude, that, in time, our *land* will, in the ſame manner, be every-where abſolutely *inattackable* by the *ſea*.

39. In your ſpeculative ſyſtem of *decay* of our *continents*, you had not conſidered any of thoſe objects; for you ſpeak only of the *wearing away of ſome part of ſome rock upon ſome coaſt*, by *every revolution of the globe*. In this reſpect, not having found any certain diminution of any known rocks from the times of the Greeks and Romans, you think, with reaſon, that this

proceeds

proceeds only from the want of an exact meaſurement of theſe rocks in ancient times: but this remark does not imply, that theſe rocks will *conſtantly* wear away; and I am going to prove to you, that they will not. If a *rocky* coaſt is of ſuch a nature, as not to be eaſily deſtructible by the weather, it is covered with *ſea-weeds* to the reach of the waves, and above with *moſs*: a clear proof that ſuch a *coaſt* is not *wearing away*. But if the rocks come to fall in large maſſes, or in general, when any of them decay, the fragments are accumulated in the water under them, and the preſerving *beach* is formed. Then the remaining rocks themſelves differ no more, for preſervation, from thoſe of our mountains.

40. Let us now ſum up all the operations which are going forward along our *coaſts*; and firſt, thoſe by which our continents acquire more extent. The land *increaſes*, 1ſt, In the places where the original declivity of the *ſhore* was ſuch, that the motion of the waves, in bringing *ſand* from the bottom of the *ſea*, has extended the *ſtrand*. 2d, Near the mouth of *rivers*, where the motion of the waves has alſo accumulated their *ſediments* along the coaſts. 3d, Near every part where looſe *cliffs* have been, or are ſtill falling; where every creek has received, by the *currents*, all the minute materials ſo fallen; becauſe the currents loſe their rapidity in thoſe receſſes. Thoſe are the well-known and very great *acquiſitions* of our *continents*; which have no other compenſation by real *loſſes*, but from the retreat of *ſteep coaſts*; ſo ſmall in itſelf, that it can hardly be recorded any-where elſe, but on each ſpot, and which is to have an end,

41. There is another ſort of *loſs* of our *continents*, which has been much inſiſted upon by thoſe authors who have thought, like you, that the *ſea* threatened the *land*; but that loſs is not real. The *new grounds* along the coaſts are in general very fertile; and ſome have been early incloſed: but when that has been done before the ground had acquired a ſufficient ſolidity, it has ſunk by drying. Storms, then, in a high ſea, have broken the dikes, and the waves have daſhed away the ſoil; which thereby has been tranſported to other parts of the coaſt. This has been the caſe in a manner very dreadful and fatal for thouſands of inhabitants of the coaſts of the North Sea, but very inconſiderable, comparatively with the whole of the acquiſitions of thoſe coaſts.

42. From theſe oppoſite operations it is, that, in conſulting only hiſtorians, you have concluded, "that it is as generally thought that the *land is gaining upon the ſea*, as that *the ſea is gaining upon the land*." But if theſe oppoſite deciſions are meant to expreſs *continuance*, they are both without foundation: for each of thoſe effects has, in its nature, a *maximum* which

which I have explained; and when it ſhall be produced, every *coaſt*, upon the whole, will be *at reſt*.

43. I might ſtop here, in the examination of your *Theory of the Earth*; for, if our *continents* cannot be *deſtroyed* by the known cauſes acting upon them, they cannot have been *formed* of the *materials* of other *continents* deſtroyed in that manner. However, as it would be difficult to demonſtrate, that the *duſt* that probably will continue, in ſome meaſure, to go out of our *continents*, ſhall be compenſated by the increaſe of the *vegetable earth*; it might remain in your mind, that our *land*, though thereby gaining in extent, may *in time* be *levelled with the ſhore*. But I ſhall render that diſquiſition uſeleſs to our preſent purpoſe. If the *natural operations* which, according to your opinion, are to deſtroy our *continents*, go on ſo ſlowly, that there is no trace upon the ſurface of the earth, nor any record in the memory of man, by which we may judge *when* thoſe operations *began*, their *beginning* muſt be very *remote*; and you think it ſo. But I will ſhew you, in two future letters, that we have both theſe ſorts of documents, by which it is demonſtrated, that our *continents* are not *old*; which demonſtration will render it uſeleſs, in reſpect of your theory, to determine how long theſe *continents* will laſt. Then, it may be, you will not think ſo poſitively as you do, "that it is not given to man, to know what *things* are *truly* in *themſelves*; but only what thoſe *things* are *in his mind*," (p. 297.): an opinion which may have induced you to *ſpeculate* more than to *obſerve*.

I am with due regard, Sir,

Your moſt obedient,

humble Servant,

DE LUC.

P. S. When I received, laſt year, the copy of your paper on *rain*, which you were ſo good as to ſend me, thinking that the volume of the *Edinburgh Tranſactions*, for which it was printed, would appear very ſoon, I anſwered that paper in the Appendix to the *Monthly Review* for December laſt; and ſo, many months before it was known to the world by the publication of that volume: which makes this explanation neceſſary. Since the appearance of my letter to you, I have written many others in the *Journal de Phyſique*, connected with the ſame ſubject: becauſe, in the preſent ſtage of our progreſs towards the knowlege of nature, I look upon *rain* as being one of the moſt important objects to be ſtrictly enquired into; and as *hygrology* and *hygrometry* are to be the foundation of that inquiry, I intend to write again very ſoon on thoſe particular ſubjects.

INDEX

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

A

ABSORBENT System of Veſſels, &c. obſervations on the influence of, in the production and cure of diſeaſes, 552.

Ælfric, a Saxon biſhop (or archbiſhop), attempt to identify, 387.

Ætna, mount. See *De Non.*

Africa, aſſociation for promoting the diſcovery of the interior parts of, 60. Proceedings of the perſons appointed to travel thither, 61.

Anderſon, Mr. ſaid to have prepared materials for a new edition of his treatiſe on commerce, 377. New edit. of it publiſhed, *ib.* Additions made to it, by the anonymous editor, *ib.*

Angling, a cruel amuſement, 248.

Animals, viviparous and oviparous, compared, with reſpect to their modes of generation, &c. 551.

Arabs, barbarity of, 71. Their manners and modes of living, *ib.*

Aſtronomy. See Herſchel, Wollaſton, Pearſe, Inochodzow.

Antiquities diſcovered, in Cornwall, 8.

——— in Derbyſhire, *ib.*

——— in Nottinghamſhire, *ib.*

——— in Lancaſhire, 9.

——— in Cumberland, *ib.*

——— in Yorkſhire, 10. 15.

——— in Kent, 12.

——— in Glocesterſhire, 15.

——— in Shropſhire, *ib.*

——— in Cheſhire, *ib.*

——— in Leiceſterſhire, *ib.*

——— in Wiltſhire, 16.

B

Badcock, Mr. ſtatement of Dr. White's literary obligations to him, 235.

Balaam, the account of his aſs ſpeaking, ſuppoſed to relate to a *viſion*, not to a *fact*, 45.

Baſtile, at Paris, its gloomy and horrid appearance, 149.

Beauty, picturesque, ingenious obſervations on, by Mr. Gilpin, 174.

Bengal, preſent ſtate of the revenue of that kingdom, 227.

Bernoulli, M. on the gyratory motion of a body faſtened to an extenſible thread, 535.

Bertrade de Montford, Q. of France, her ungovernable ambition, and bad character, 442.

Bible, particular points to be attended to, by the tranſlators of, 259. Vulgate tranſlation of, conſidered, 261. That of Beza examined, 263.

Bikker, Dr. on the draining of moraſſes, 560.

Blair, Dr. his ſermon on *true Honour*, 191. On *Death*, 194. On the creation, 297. On the diſſolution of the world, 301.

Blaſphemy, real meaning of that word, 257.

Bligh, Capt. his unfortunate voyage to and from Otaheite, 332. His extreme diſtreſſes, 333.

Blood. See Blumenbach.

Blumenbach, M. his diſſertation on the vital principle of the blood, 549. His comp. view of viviparous and oviparous animals, 551.

Bornou, empire of, deſcribed, 67.

Boulevards, at Paris, deſcribed, 140.

Bounty, mutiny on board that unfortunate ſhip, 322. Capt. Bligh forced to quit her, 333. Diſtreſsful voyage, of near ſix weeks, in an open boat, *ib.*

Bradley, Dr. the detention of his aſtronomical papers from the public eye lamented, 311.

Brereton, in Cheſhire, account of a painted window in the church there, 15.

Brisson, M. De, his unfortunate shipwreck on the inhospitable shores of Africa, 69. His account of a barbarous trib. of Arabs, *ib.*

Brown, Mr. his improvements at Roche abbey, 177. At Burleigh house, 180.

Bruce, Mr. his travels to discover the source of the Nile, 183. His accomplishments, 189. His progress, 271. His account of the ports of Ophir and Tarshish, 283. Arrives in the kingdom of Gondar, 292. Practices physic there, 263. His very unfavourable character of the Abyssinians, 422. Arrives at the sources of the Nile, 425. His observations on its overflowings, 430. Estimate of the real amount of his discovery, 434.

Burke, Mr. censured for his marked disapprobation of the French revolution, 108.

Burrow, Mr. his hints relative to friction in mechanics, 516. Method of calculating the moon's parallaxes in lat. and long. 517. Remarks on the artificial horizon, 519. Demonstration of a theorem concerning the intersections of curves, 521. Corrections of the lunar method of finding the longitude, 522.

C

Cade, Mr. his observations on the Roman station *Caractonium*, 11.

Cagots, a miserable race of people in the vallies, near the Pyrenées, described. 503.

Caley, Mr. his transcript of a MS. in the Augmentation-office, 10.

Camelopardalis described, 399.

Cantharides, curious account of those insects, 494.

Cashna, some account of the empire of, 68.

Characters, of eminent persons, extracted from Johnson's lives of the poets, 95.

Charles VI. of France, extraordinary stories of the causes of his repeated insanity, 445.

Chatham, William earl of, account of his political rise and administration, 342.

Choragic games, at Athens, described, 322.

Christ, his *divinity* contended for, 239. His *two ordinances* defended, 240. Controversy concerning his *person*, 241. His *essential godhead* asserted, 246.

Clergy, advised to the study of the practical part of medicine, 105.

Comet, observations on that of 1788, discovered by Miss Herschel, 155.

Commutation-act, relative to tea, account of, 378.

Cone, the Scalene. See *Kæstner.*

Coopmans, Dr. his prize dissertation on the appearance of foulness on the tongue, 562.

Corn, vast quantities of, annually produced in Sicily, 192.

County histories recommended, 327. Plan for the accomplishment of, *ib.*

Cross, account of that called the Poultry-cross, in Salisbury, 16. See also *Montacute.*

Curves, theorem concerning the intersections of, demonstrated, 521. Investigation of curves, which are similar to their evolutes, 532.

D

Death, Dr. Blair's reflections on, 194.

Deimen and Van Troostwyk, their description and experiments on a new electrical machine, 542.

De Luc, M. his ideas respecting the theory of the earth, 207. 582.

Denne, Mr. his observations on the Kentish Waldenses, 12.

De Non, M. his journey up Mount Ætna, 25. His description of an amazing chesnut-tree there, 26.

Diderot, M. his acquaintance with and obligations to J. J. Rousseau, 565. charged with ingratitude toward that benevolent man, 566, 569.

Doddridge, Dr. his private correspondence made public, 453. A letter to, from Warburton, 455.

Drake, Mr. his account of some relics found in digging a grave at Brotherton, 10.

——— on the character of Sir John Falstaff, *ib.*

——— his attempt to prove the English language derived from the Gothic, 13.

Du Four, M. his plan for separating patients in hospitals, 547. His ingenious remark relative to the operation of Bronchotomy, 448.

E

Earth, theory of debated, between Dr. Hutton and M. de Luc, 206. 582. Sketch of the history of the earth, prior to its present state, 216.

——— motion of, round its axis. See *Hennert*, and *Frisi.*

Education, curious and singular opinions and remarks relative to, 30.

Electrical machine, made by Mr. Cuthbertson, described, 542.

Electricity, experiments in, 542.

——— See *Nicholson.*

Elizabeth, Q. vindicated, with regard to Mary Q. of Scots, 4.

Englefield, Sir Harry, his beautiful drawing, and remarks on, a capital in the ruins of St. Mary's abbey, at York, 15.
Ethelinde, a novel, by Mrs. Smith, abſtract of, 162.
Euler, M. his conſiderations on Trajectories, 530. His new demonſtrations relative to the diviſors of quantities contained under the form $xx+nyy$, 531. His inveſtigation of curves, which are ſimilar to their evolutes, 532. On the motion of a heterogeneous ſphere on a horizontal plane, &c. *ib.*

F

Faſtolf [or *Falſtoffe*], Sir John. See *Drake*.
Fayette, Marquis de la, his character, drawn with ſeverity, 73.
Ferber, M. his reflections on the comparative antiquity of the rocks and earthy ſtrata which compoſe the ſhell of our globe, 537.
Ferdoſi, the Perſian Homer, ſome account of his life and adventures, 370. Character of his writings, 372. His poems tranſlated into Engliſh, 373.
Fezzan, kingdom of, deſcribed, 65.
Fiſh, new ſpecies of, 540.
Flax, hybridous. See *Koelreuter*.
Flint, theory with regard to the original formation and ſubſtance of, 209.
Flood, Mr. his propoſition for a reform in our parliamentary repreſentation, 110.
Foot, Roman, compared to the Engliſh meaſurement, according to the ſcale of Mr. Bird, 322.
Forſter, George, his account of plants collected on the coaſts of *Terra Magellanica*, &c. 550.
——— in the iſlands of Madeira, &c. *ib.*
Fowling pieces, remarks on the formation of, 151.
Friction, in mechanics, hints relative to, 516.
Friſi, Father, his prize diſſertation on the uniformity of the earth's motion round its axis, 527.
Fuſi, M. his memoir on the motion of a compound pendulum, 534.

G

Gamboge-tree, account of, 533.
Gaming, pulpit declamation againſt, 413.
Garden of the King, at Paris, enriched with a Botanical collection, 139.
Gatterer, M. his memoir concerning the Metempſychoſis of the Egyptians, 559.
Georgi, M. his diſſertation on Salericum, 539.
Germany, origin of its towns, and of its nobility, 267. Memoir on the riſe and increaſe of the cities in that country, 559.
Gmelin, M. his attempt to correct the tendency of iron to ruſt, 550. His memoir on the metal contained in Wolfram, 551.
Gough, Mr. his account of ſtamps, or ſeals, uſed by oculiſts in ancient times, 9.

H

Harmer, Mr. his remarks on the old round towers anciently erected in Scotland and Ireland, 11.
Haſtings, Mr. a great encourager of Eaſtern literature, 369.
Heart. See *Wolf*.
Hebrew, difficulties attending the tranſlation of that language, 39.
Hecatompedon, an Athenian temple, deſcribed, 322. Other temples noticed, *ib.*
Hennert, M. his prize diſſertation on the regularity of the earth's motion round its axis, 527.
Heraldry, origin and antiquity of that ſcience, 83.
Herſchel, Dr. his obſervations on a comet, 155. His catalogue of a ſecond thouſand of new nebulæ and cluſters of ſtars, 158.
Heyne, profeſſor, his two memoirs on the republic and laws of the Spartans, 554.
Honour, Dr. Blair's ſentiments on the *true honour* of man, 191.
Hoogendyk, M. founder of the Batavian ſociety at Rotterdam, ſome account of him, 560.
Horizons, artificial, remarks on, 519.
Horſley, Biſhop, his ſermon on the principle of vitality in man attacked, 114. His tracts in controverſy with Dr. Prieſtley, collectively republiſhed, 115. Supplemental papers, *ib.* Lord Petre's expoſtulation with him, on account of his charges againſt the Roman Catholics, 118.
Hoſpitals, project for conſtructing four new ones in Paris, 547. See alſo *Du Four*.
Hutchinſon, Mr. his account of ſome antiquities in Lancaſhire, 9.

I J

Jews, obſervations on the, with reſpect to their language, idioms, &c. as delivered to us in the ſacred writings, 125. Of their cuſtoms, 254.
Inochodzow, M. his obſervations made to aſcertain the latitude and longitude of Petroſawodſk, 540.
Inſects, venomous, different kinds of, 577.
Inundations, of great rivers, inquiry into the beſt methods of limiting them, 580.

Jones, Rev. Mr. William, his gloomy ideas and superstitious fancies, 481.
Islamism, religious philosophy of, 170.
Issues, observations on the use of, in the paralysis of the lower extremities, 563.
Justice, national, insisted on, in preference to political expediency, 6.

K

Kestner, M. on irregular solids, 553.
——— on the Scalene cone, *ib.*
Killiecranky, anecdote relative to the battle of, 182.
Klugel, M. his observations on the theory of undershot water-wheels, 553.
Koelreuter, M. his experiments relating to the production of hybridous flax, 540.
Kraffi, M. his calculation of the geometrical surface of Russia, 541.

L

Lambert, M. theorem proposed by. See *Lexell.*
Ledyard, Mr. undertakes to explore the interior parts of Africa, 60. His progress, and death, 63. His uncommon character, *ib.*
Leigbton, Mr. his mem. concerning the Roman baths at Wroxeter, 13.
Lepechin, M. his description of a new species of mint, 540.
Leurs, M. his observation on the use of issues, in the paralysis of the lower extremities, 563.
Lewis VI. of France, his extraordinary sufferings, while presumptive heir to the throne, from the cruelty and wickedness of his mother-in-law, 442.
Lewis VII. his unfortunate crusade against the Saracens, 443. His personal dangers and distresses, 444.
Lexell, M. his dissertation on a theorem proposed by M. Lambert, for ascertaining the times in which arcs of conic sections are described by bodies that are attracted toward one of the foci, by forces in reciprocal proportion to the squares of the distances, 533.
Liturgy of the church of England, arguments in favour of a revisal of, 402.
Loch Leven described, 181.
Locke, Mr. prejudiced against the doctrine of necessity, 1.
Longitude, corrections of the lunar method of finding, 522.
Lucas, Mr. undertakes to visit the interior parts of Africa, on the plan of discovery, 60. His difficulties in attempting the execution of that design, 65.
Lycurgus, laws of, controversy relative to, 554.
Lyons, Mr. his account of some Roman antiquities in Gloucestershire, 13.

M

Manganese, mem. on the combination of with copper, 550.
Manors, the original lords of, 328. The inferior holders, &c. *ib.* Valuation of, 330.
Marcilly, M. de, author of an ingenious treatise (in French) on shooting, 149.
Mary, queen of Scots, verses in commemoration of, 58.
Maskelyne, Dr. his attempt to explain a difficulty in the theory of vision, depending on the different refrangibility of light, 159.
Mayow, Dr. his chemical discoveries, 28.
Medals, Cufic, mem. on those preserved in the library of the Gottingen society, 560.
Meiners, M. his mem. on human sacrifices, 559.
Milner, Mr. his mem. on the productions of nitrous acid, and nitrous air, 58.
Mint, a new species of (*Mentha Patriniî*) 540.
Mirabeau, Count, his character of his own writings, 81.
Mohammed, his religious tenets, 178. His *revelations*, ib.
Mohammedans, cruelty of their government in the East Indies, 48.
Morasses, inquiry how far the draining of may affect the health of the inhabitants, 560.
Montacute, earl of Salisbury, story of his persecution, by the popish clergy, 16.
Moon, see *Parallaxes.*
Motion of a compound pendulum, 534.
——— gyratory, of a body fastened to an extensible thread, 535.
Mussulmanism, or the Mohammedan doctrine. See *Islamism.*
Murray, Prof. his account of the Gamboge tree, 553.
Mystery, inquiry into the meaning of that word, as used in the church of England, 256.

N

Necker, M. his character, as drawn by an unfriendly hand, 75.
New Testament, the language and idiom of, critically considered, 122. The names and phrases by which the Christian institution is distinguished, 129. Words usually deemed synonymous

shows not really so, 132. Right method of critically examining the books of the Old and New Testament, 127—138. Titles of honour occurring in the N. T. 250. See also *Bible*, *Jews*, and *Hebrew*.

Nicholson, Mr. his experiments and observations on electricity, 55.

Nile, river, Mr. Bruce's account of the sources and inundations of, 427.

Nitre. See *Priestley*.

Nitrous Acid, and *Nitrous Air*. See *Milner*.

Noseman, M. his account of the *Spongia Fluviatilis*, 564.

P

Pallas, M. his description of a new species of fish, 540.

Parallax of the moon, method of calculating, 517.

Parliament, proposal for a reform in, with respect to representation, 110.

————, members of, observations on the election of, and on their duty, 237.

Paris, some parts of, described, 138.

Pauw, M. his account of the Spartans controverted, 514.

Pearse, Col. his astronomical observations made at Madras, &c. 515. His meteorological journal, 523.

Peerage, antiquity and utility of, 82. Plan of a great work on that subject, lately published, 340.

Pegge, Mr. his discoveries on opening a tumulus at Middleton moor, 8.

Pendulum. See *Motion*.

Persepolis, account of the ruins of, 153.

Petersburgh, imperial academy of sciences there, royal reformation of, 526. Princess de Daschkaw appointed president of, *ib.*

Petrosawodsk, lat. and long. of computed, 540.

Poetical extracts, in this volume, *viz.* From Sargent's *Mine*, 55. From Pye's *Amusement*, 196. *A sonnet* by Miss Williams, from her *Julia*, a novel, 336. From Dr. Geddes's *Epistola Macaronica*, 353. From an *ode on a distant view of France*, 357. *Verses* by Mrs. Barbauld, on the amiable character of Mr. Mort, 363. From Ferdosi's Persian poems, 373. From Peter Pindar's *Advice* to a future Laureat, 448. From Swain's *Redemption*, a poem, 459. From the epistle to Boswell, 461.

Plants, new. See *Forster*. See *Lepechin*.

Political Lectures, on the principles of civil society, 395.

Poppy, method of cultivating that plant in the East Indies, 47.

Priestley, Dr. his experiments on the phlogistication of spirit of nitre, 50. On the transmission of the vapour of acids through a hot earthen tube, 51

Prize Question, on the uniformity of the earth's motion, 527.

Pudding-stone, theory of its original formation and substance, 211.

Pyrenées, philosophic observations on that immense chain of mountains, 501.

Q

Quantities, Euler's demonstrations relative to the divisors of, &c. 531.

Quicksilver, experiments on the congelation of, 54.

Quotation, modes of, as used by the Evangelical writers, critically explained, 21.

R

Religion, not sufficiently attended to in our public schools, 2. Nor by the State, as to rituals and service-books, 344.

Rennell, Major J. his letter to the Reviewers in vindication of his *Memoir*, against the censure of M. Bernoulli, 367.

Riddle, Mr. his remark on the title of *Thane*, 13.

Roche Abbey, ruins of, with Brown's improvements of the scenery, described, 177.

Rocks, and earthy strata, their comparative antiquity, 537.

Rodney, Lord, his letter to General Cunningham, from St. Eustatius, 472.

Rocke, Mr. his account of a Roman Villa, discovered in Nottinghamshire, 8. Of druidical remains in Derbyshire, 9. Of Roman antiquities in Cumberland, *ib.*

Rousseau, J. J. his Eloisa continued, by another hand, 525. His *confessions*, part 2d. 564. His acquaintance with Diderot, 565. His adventure with Mrs. D—n, *ib.* Becomes secretary to an embassy, *ib.* His connexion with Theresa le Vasseur, *ib.* His literary undertakings, 567. His persecution by the bigots of Switzerland, 570. His general character, 571.

Runnamede, derivation of, 15.

Russia, Empire of, calculation of its geometrical surface, 541.

S

Sacrifices, human, memoirs concerning, 559.

Sal Cathartícum novum, cheap method of making, 563.
Salerícum, chemical diſſertation on, 539.
Saliſbury. See *Croſs*.
Scorpions, different ſpecies of deſcribed, 577. Experiments on the effects of their poiſon, *ib*.
Sermons, the moſt intereſting and moſt important ſpecies of literature, 305.
Serpents, natural hiſtory of, 505. The naja, and its poi on deſcribed, 507. Tricks played with this ſpecies by jugglers, *ib*. Of the rattle-ſnake, 508. Other ſpecies, 512.
Seſtini, M. his account of the prodigious fertility of Sicily, 492. His account of the cantharides, 494. Of the amber found in that iſland, 495. Of the ſacred dances of the Derviſes at Conſtantinople, 497.
Sheridan, Mr. his Dictionary, peculiarities of that work, 111.
Shot, of fowling-pieces, curious directions concerning, 149.
Slave-trade, remarks on, 232. 349.
Solids. See *Kæſtner*.
Soul, human, arguments reſpecting the queſtion, whether it is material, or immaterial, 383.
Sparta, ſtrictures on the republic and laws of, 554.
Spectacles, to aſſiſt the ſight, obſervations on the nature and conſtruction of, 325.
Sphere, motion of, on a horizontal plane, inveſtigated, 532.
Spittler, M. on the riſe and increaſe of cities in Germany, 559.
Stadtholder, office of, deſcribed, 450.
Stars, hiſtorical account of the catalogues of, 307. See alſo *Herſchel*.
Steele, Sir Richard, account of ſome political and miſcellaneous papers and tracts written by him, and lately collected, 360.
Strata of the Earth philoſophically conſidered, 212. Comparative antiquity of, 537.
Stuart, Mr. his Athenian antiquities commended, 316. His voyage to Greece, 317. His patient and minute reſearches, 319. His ſecond volume publiſhed, *ib*. View of its contents, *ib. et ſeq*.
Subſcription to the Book of Com. Prayer, letter to the Reviewers on that ſubject, particularly to the "unfeigned aſſent and conſent to the uſe of all things in the ſaid book, &c." 486.
Surgeons, navy, ſtrictures on their appointment, ſalaries, &c. 231.
Sweden, modes of travelling in, 144. The preſent king of, his character, 438. His ſucceſs in accompliſhing the late Revolution in the government of his country, 573. Grand ceremony of opening the Swediſh diet, or parliaments, 575. Park at Frederickſhof deſcribed, *ib*. Carlberg, a ſeat of the king, deſcribed, 576.

T

Tarantula, ſome account of that poiſonous inſect, 581.
Tea-act, commonly called the *Commutation-bill*, full account of, 378.
Teſt-act, controverſy relative to, 238, 242.
Tongue, inquiry into the cauſes of the appearances of foulneſs on, 562.
Trajectories, conſiderations on both regular and oblique, 530.
Truth, inveſtigated, 477.
Turks, their great contempt for other nations, 498. Much addicted to *calling names*, *ib*. Curious liſt of the nicknames which they uſually beſtow on the Chriſtians, Jews, Perſians, &c. *ib*.
Tychſen, M. his account of the Cufic medals preſerved in the library of the Gottingen ſociety, 560.

V

Vander Sande, M. his invention of a cheap method of making *ſal cathartícum novum*, 563. Proceſs of, *ib*.
Van Marum, Dr. his electrical experiments, 542.
Van Trooſtwyk. See *Deiman*.
Ulric, of Hutten, his extraordinary character, 89. His miſerable end, 93.
Voltaire, enmity between him and Rouſſeau, 568, 569.

W

Waldenſes, of Kent, account of their ſettlement there, and ill treatment, 12.
Walker, Mr. his experiment on the congelation of quickſilver in England, 54.
Warburton, Dr. his letter to Dr. Doddridge, on indifference concerning this life, 455.
Waring, Dr. on the method of *correſponding values*, 156. On the reſolution of attractive powers, 157.
Water-wheels. See *Klugel*.
White, Profeſſor, ſtatement of his literary obligations to Mr. Badcock, 235.
Williams, Captain, his narrative, relating to the death of Muſtapha Cawn, 457.
Wolff, M. on the muſcular fibres of the heart, 536.

INDEX.

W

Wolfram, experiments on the metal contained in, 551.

Wrisberg, M. his observations on the influence of the absorbent system of vessels in the production and cure of diseases, 552.

Z

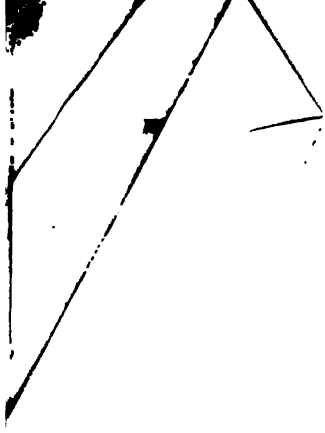
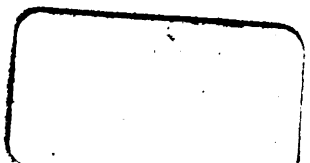
Ziehsen, M. his inquiry concerning the best methods of limiting inundations, &c. 562.

Zinc, mem. on the combination of with iron, 550.

END OF VOL. II. OF THE NEW SERIES.

ERRATA in this VOLUME.

Page 208. note *, *for* 'p. 230,' *read* p. 233.
222. line 3. from bot. *for* 'adly,' *read* 3dly.
216. — 5. from bot. *read* primordial.
219. — 15 *read* happen *to* be, &c.
248. for 'underserving,' *read* unobserving.
384. line 34. *dele* the *s* in 'dissolutions.'
445. — 19. for 'cause,' *read* causes.
462. art. 29. line 3. *for* 'philosophy,' *read* philanthropy.
488. correspondence, art. ‡††‡ *for* 'remain,' *read* remains.
546. line 1. for 'projects,' *read* projets.



AUG 11 1943